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GRAMMATICAL COMMENTARIES:

BEING AN

APPARATUS

TO A NEW

National GRAMMAR:

By way of

ANIMADVERSION

UPON THE

FALSITIES, OBSCURITIES, REDUNDANCIES, and DEFECTS

OF

LILLY's SYSTEM

Now in USE.

In which alſo

Many Errors of the moſt Eminent GRAMMARIANS, both Antient and Modern, particularly, *Sanctius, Scioppius, Voſſius, Meſſieurs de Port Royal,* &c. are Corrected, and their Defects ſupply'd.

WITH

An ALPHABETICAL INDEX of Words and Matter Neceſſary for SCHOOLS, (as a *Comment* upon the preſent *Grammar*) and ſuch as would Attain to the True Knowledge of the LATIN TONGUE.

By *RICHARD JOHNSON*, M. A.

Ne quis igitur tanquam parva faſtidiat Grammatices elementa: quia interiora velut ſacri hujus adeuntibus apparebit multa rerum ſubtilitas, quæ non modo acuere ingenia puerilia, ſed exercere altiſſimam quoque eruditionem ac ſcientiam poſſit. Quintil. l. 1. c. 4.

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Ludorum in Anglia Magiſtris.

EAndem vobiſcum, Viri Optimi, nactus provinciam, laborem per ſe ſatis gravem, eò tamen multò tuli graviùs, quòd nulla in promptu ſatis firma ſubſidia, quibus tantum munus inſiſterem, viderem. Acceſſi, fateor, ad opus ſatis cum confidentiâ, utpote in Claſſicorum ſcriptis diu multumque, pro ætate, verſatus. Verùm autem ſtatim ſenſi, quantum me fefelliſſet opinio, quam habuiſſem facultatis meæ; nec ſine Grammaticæ adminiculo rem tantam ſtare. Quippe quæ, cum prope eſſet infinita, certè varia, & multiplex, niſi capitibus digeſta, comprehendi nequiret. Itaque Grammaticam vulgarem, jampridem depoſitam, in manus reſumpſi; ſperans fore, ut, cum omnium ferè uſu comprobaretur, inibi artis præcepta, ſi non omnia, tamen paucis tantùm omiſſis, pleraque ſaltem, eaque certa, perſpicua, luculenta, &, quantùm fieri poſſet, ſuccinctè dicta deprehenderem. Verùm quantâ de ſpe decidi! Eâ enim lectâ, atque relectâ, ſenſi egregie fruſtratam operam, &, paucis admodum exceptis, omnia è trivio allata, nihil ex penetralibus diſciplinæ ſumptum, nihil non tritum, atque omnibus cognitum,

Niſi qui nondum ære lavantur.

Quin ex iis etiam, quæ tractaret, multa falſa, plura obſcura; ſine quibus tamen (quod Grammaticæ proprium

eſt) rerum ad invicem affectus effeiri nequirent: Et (quod in artis ſcriptore minimè ferendum eſt) in tanto neceſſariorum deſiderio, plurima ſupervacua. Denique monſtri ſimile videbatur, ejuſmodi ſcriptorem à nemine doctorum in ordinem coactum, ſed in Scholis adhuc impunè dominari. Quare eâ ſpe dejectus, cum Terentiano illo Davo, *quoniam*, inquam, *hâc non ſucceſſit, aliâ aggrediemur viâ.* Audiveram Voſſium, à Leodio contractum, & in Grammaticam vulgarem accommodatum: audiveram & commentarios in eandem ab Oxonienſibus quibuſdam conſcriptos; atque ingens fiducia acceſſit, ex horum libris, utriſque ſaltem, rem impeditam expediendi. Cæterum multa ab his quoque intacta deprehendi; multa perperàm dicta, intellecta; quædam, de Oxonienſibus dico, parùm latiné uſurpata. Quamobrem par inde cura inceſſit animum Alvarum, Deſpauterium Farnabium, Sanctium, Scioppium, Verepæum, ac Grammaticorum principem Voſſium, quem Leodium, cum Annotatoribus per omnia ſecutos animadverteram, comparandi. Verum his perlectis, neque ſic tamen voti compos; quia ab his quoque inter multa præclara, & tantis nominibus haud indigna, nonnull' tamen parum rectè conſtituta, prætermiſſa plurima i tellexeram; antiquos etiam rei Grammaticæ ſcripto' nihil pretio parcens, undique quâ potui, corraſi. C & ab his quoque vel nihil omnino, vel parùm ad dum adjutus; quippe quorum omnia à Voſſio cong ſatis haberem ante cognita, & conſtituta, miſſis C maticorum placitis, fontes ipſos, nempe ipſos Latinæ autores adeundos cenſui; inde obſcura i' da, corrigenda falſa, quæque ad rem Grammati' eſſent, â Grammaticis autem prætermiſſa, His cogitationibus intervenit Amicus quidam rum ſatis peritus exiſtimator, qui Gramm nam, Gallicè quidem ſcriptam, juſſu Chriſ gis in lucem editam miris laudibus effere hîc etiam comparatâ, unà & Linguæ C

per id tempus rudis eram, datâ operâ, ferè anni ſpatio univerſam perlegi, excerptis quæ uſui eſſent, atque in ordinem redactis. Et ſperaveram ſanè ab hujuſce gentis ſcriptoribus, quorum operâ hujuſmodi literarum humaniorum ſcientia ad tantum faſtigium eſſet evecta, correctis priorum erroribus, omnia accuratiùs illuſtrata; & vel nihil omnino, vel parum admodum, quod ad Grammaticam Latinam pertineret, prætermiſſum. Verùm autem, cum hi etiam Voſſii veſtigiis inſiſtentes, ab illo prætermiſſa vix attigiſſent; illum ferè per vera, ac falſa ſecuti, in eoſdem prope errores, ac ipſe Voſſius, incidiſſent; facile perſpexi Grammaticam Latinam latiùs patere, ac ultra Grammaticorum cancellos petendam. Etenim (ut quod res erat fatear) tot laboribus exantlatis, tot eorum ſcriptis lectis, atque relectis, plane adhuc neſciebam in multis (quæ tamen ad rem Grammaticam pertinerent) quæ omnino rejicerem, quæ probarem, atque ex uſu receptis, quæ quibus anteferrem. Neque enim ex Grammaticorum decretis ſtatuere potui, *infenſus mihi*, an *infenſus in me*, an utrumque rectè diceretur. Item de Adjectivis, quæ eorum Comparationem reciperent, quæ vero reſpuerent; de Verborum Modis, & Temporibus, quæ eorum vis in ſignificando, quis uſus eſſet; de Præpoſitionum ſignificatione & Regimine non minus obſcura res erat; ut in quibus multa intacta, plura incerta Grammatici omnes reliquiſſent. Idem de aliis dictum velim prope innumeris, tum in Etymologiâ, tum in Syntaxi, ubi ubi me verterem, non in dies tantùm, ſed in horas etiam occurrentibus: quæ quoniam in Commentariis noſtris fuſiùs diſputantur, nunc narrare nihil eſt neceſſe. Quare repetito conſilio autores ipſos adeundi, illud imprimis operam dedi, ut exemplaribus uterer quam emendatiſſimis. Verùm cùm eſſent omnino mihi corrumpendi libri, eò quod excerpenda lineis ſubterductis, & characteribus diverſis, prout uſus poſtularet, in margine appoſitis, notanda eſſent, neque tantam impenſam res noſtræ ferrent, nonnullis ſecundæ

cundæ notæ contentus fui: ſemper tamen in ſuſpectis meliora conſulens, ex iiſque quæ corrigenda viderentur, emendans. Atque paratis omnibus, quæ uſui forent, fuêre tamen quædam, quæ jam vela dantem morarentur. Deerat enim occupato otium, & rei immenſitas inſuper terrebat. Horis tamen ſubſecivis, ut potui, aliquid ſemper congeſſi, ſuperſœtentia recidi, illuſtravi obſcura, prætermiſſa ſubjunxi. Sed cum in ea tempora incidîſſem, quibus per eos, qui in repub. plus poſſent, erudiendæ juventuti operam non diutius liceret impendere, ſtatui malum otium non meliùs poſſe collocari, quàm ſi univerſâ de novo ordiens, non ex Grammaticorum decretis, ſed ex ipſis autoribus rectiùs aliquid, quo laboranti eidem ſuccurrerem, concinnarem, Quin tandem perlectis omnibus, atque ex iiſdem, quæ uſui eſſent, excerptis, deſtinatum opus inchoavi. Verum optimum factu ratus, antequàm nova conderem, vetera diruere; neque Grammaticæ noſtræ locum fore, ſtante adhuc, atque incolumi vulgari, illam mihi imprimis impugnandam cenſui, illius errores detegendos: ſic tamen, ut, dum aliena carperem, & ipſe mea ſimul ederem, & in ſingulis, non tantùm quid nollem, ſed & quid vellem, oſtenderem: ut ſi qui ſint, qui vetera omnino, quàm nova malint (quos, quæ eſt hominum perverſitas, ſentio multos futuros; licet in aliis nihil non novum placeat) certa habeant, quæ ſequantur, neque in errorum tenebris diutiùs verſentur. Ejus operis hanc primam partem vobis exhibeo, eoque obſtrictam dudum fidem tandem liberavi, aliquanto citiùs liberaturus, niſi multùm adversâ valetudine, nec minùs prœli morâ conflictatus. De Scriptorum hujuſmodi utilitate, quod pluribus apud vos verba faciam, nihil eſt, qui juxta mecum æquè ſaltem intelligatis, imò & multo etiam meliûs, Lingua Latina quanti ſit habenda, quantoque opere tuenda, ne ſuis depulſa ſedibus incerta vagetur, nulli cognita, imò nec ipſa ſibi. Ita intercidet omne cùm Latinis ſcriptoribus commercium, poſteriorum ſcriptis nequaquam penſan-

penſandum: quin & de Linguâ communi doctorum actum erit, quâ, ad doctrinæ compendium, neſcio an majus quicquam Deus immortalis mortalibus dederit. Haud mihi ignotum eſt, eſſe qui putent, ſine Grammatices ope hoc tantum evitari poſſe incommodum, eò quod nonnullos lectione ſola Linguam Latinam adeptos autument. Id quale ſit, in Præfatiuncula fuſiùs dicetur. Verum adepti fuerint. At niſi id probent, non quibuſdam ſolùm, ſed pluribus etiam contigiſſe, vel ſaltem potuiſſe contingere, jacent profectò illorum omnia: quandoquidem artis eſt pluribus conſulere, nec quid aliquibus contingat attendere. Præcipuè cum, ſi ſint aliqui, ſint tamen

———*Pauci quos equus amavit,*
Jupiter.———

Verum de præſtantia artis Grammaticæ, præſertim apud Grammaticos, ſit, ut opinor, dictum ſatis. Pervellem, ut quam facile ſit hujus utilitatem, dignitatemque defendere, tam facile etiam eſſet, quæ à nobis in hoc opuſculo dicta ſunt, propugnare. Verùm hoc utcunque nobis erit difficile, vobis ſaltem erit facile, diligentiam noſtram, & obſequium probare, qui veſtris inſervivimus commodis, non ſolùm nullo noſtro cùm commodo, verum etiam cùm detrimento potiùs, aut ſi non inſervivimus, certè conati ſumus. Minimè verendum videtur, ne quis veſtrûm (id quod alii fortaſſe facient, eo quòd parva magno labore proſequamur) ſupervacuam prorſus tantam in re tali diligentiam putet; cum ſciatis res magnas plerumque, & inter cæteras Grammaticam, parvis ſtare, & *tenui diſcrimine veris.* Illud magis fortaſſe metuendum, ne prolixiores videamur, quàm par eſt. Verum commentarios ſcribenti, multa interdum argumentatione opus eſt, multa aliunde petenda, excutiendæ ſcriptorum ſententiæ: mihi verò præterea hujus Grammatices incommoda in ſingulis ob oculos ponenda.

Hæc

Hæc qui reputet, facilè viderit non potuiſſe paucioribus inveterata tolli, præſertim magni nominis patrocinio tuta. Nec in iis quæ à Grammaticis vel damnantur omnino, vel tanquam rara ac ſingularia falsò cenſentur, ſine exemplorum multitudine res confici poterat. Atq; ex hoc incommodo, illud ſaltem eveniet commodi, ut tandem in puerorum gratiam Grammaticam ſcribens compendiariam, vel notas in vulgarem, paucioribus rem totam abſolvam; tot hic adductis, & confirmatis, quibus illic pro conceſſis uti licebit, ſtructâ ante compendio viâ. De ratione operis non eſt quod longo ſermone vos morer. Ipſa ſe ſatis indicabit, & uti ſpero tuebitur, nihil de novo ſtatuens, nihil ab aliis ſtatutum mutans, niſi Autorum uſu comprobatum; ita denique citatis Autorum locis, quibus vel noſtra tuemur, vel oppugnamus aliena, ut ab iis etiam quibus noſtra exemplaria in manibus non ſint, quàm facillimè inveniantur. Cumque ad diſcendum non minùs, vel non multo minùs valet, ut ordine ſinguła, quàm ut vera, certa, & neceſſaria tradantur, illud etiam, quoad ejus fieri potuit, operam dedi. Eum nempe ſecutus ſum, quem facillimum duxi, & ad diſcentium uſum maximè accommodatum, ſervato, quantum potuit Grammaticæ ordine, annotationibus ad regulas adjectis, denique vocibus annotandis ſecundum ſeriem literarum deſcriptis, & extra cætera prominentibus. Verùm cum Grammatica Anglicana à Latinâ non ſemel ordine diſcreparet, id cum accideret, eo uti placuit, qui ad rerum naturam eſſet appoſitus maximè. Cumque voces annotandæ aliquoties vel paucæ eſſent, vel paucis abſolvendæ, eas, ne in infinitum volumen creſceret, continuas dedi. Et ad hoc quicquid incommodi ſublevandum, indicem luculentum adjeci, quo facillimè cuncta inveſtigarentur. Veſtrum erit, viri humaniſſimi, labores noſtros boni conſulere, fovere ſtudia, quorum operâ, niſi nos ipſos valde amemus, docendi, diſcendique moleſtia ſublevabitur: denique ſi opus fuerit levare invidiam. Quod ſi feceritis, grati

prope-

propediem majora dabimus, neque ullum laborem recuſabimus, quin Grammaticam Latinam, etſi non omnibus numeris abſolutam, multo tamen quàm nunc eſt, pleniorem efficiamus, & certiorem. Reſtat enim ut ſyntaxin ſimili indagine perſequamur, rem arduam, & *periculoſæ plenum opus alcæ:* cujus magnâ parte à Grammaticis intactâ, ſæpe per devia eundum, nullis impreſſa veſtigiis, *nullius ante Trita ſolo.* Vobis tamen vocantibus,

Quaq; eſt difficilis, quaq; eſt via nulla ſequemur.

Vos autem, viri graviſſimi, rogo, atque obteſtor, ſi quid eravero amicè moneatis, & deflectentem reducatis in viam. Nam præterquam quod, ut ait Ennius,

Homo, qui erranti comiter monſtrat viam,
Tanquam lumen de ſuo lumine accendat, facit;
Nihilominus ut ipſi luceat, cum illi accenderit.

Ego certè gratum præſtabo, & lubenter agnoſcentem per quem profecero. Atque hæc hactenus. Cætera ſi placet unà cum reliquis accipite lectoribus, æquis auribus, animiſque.

THE

PREFACE.

READER, I have a long while experienced the Inſufficiency of the Common Grammar, and the Inconveniences ariſing upon that account: And out of a Deſire to ſerve my Country, I have ſet my ſelf to endeavour the redreſſing of this Grievance. I here preſent thee with the Labour of many Years, and not a few of them ſpent entirely upon this Subject: To what purpoſe, when all is done, Thou muſt be judge. But that thou may'ſt not be too ſevere in thy Cenſure upon one, who has taken ſo much pains to pleaſe thee, I muſt deſire thee to conſider two things; namely, the Uſefulneſs of the Subject, and the Difficulty of treating of it. I know there be ſome, who think the Latin Tongue a thing of no ſuch mighty Conſequence, but that we might be well enough without it: But ſurely a Univerſal Language (and ſuch at preſent is the Latin Tongue) is a thing of mighty Advantage. By it we receive the Benefit of other Mens Learning, in whatever part of Europe, *(which is now the only Learned World) by it we impart to others that of our own. This once loſt, we have as many Languages to learn, as there are Nations in the World conſiderable for Learning,*

Learning, if we will either learn of them, or expect they ſhould learn of us. There are others, who though they think ſuch a Language neceſſary, yet think there is no Neceſſity the Latin Tongue muſt be it, but that another might do as well: But in the mean time, there is no other, but that only, which is common to Learned Men of all Countries; and it would be no ſmall Trouble, if at all practicable, to eſtabliſh another. And if that were done, where wou'd be the Advantage? Unleſs we cou'd get one in its ſtead, which contains a greater Treaſure of Eloquence and good Senſe, which I ſuppoſe the French *with all their Conceit of themſelves, and their Language, will not pretend to. And yet this, of all Languages, is moſt likely to become univerſal if the Latin were drop'd. And I believe the Politicians would think it were none of the likelieſt way to pull down* France *by ſuch a Change. The Latin Tongue then is like to continue the univerſal Language: And as ſuch, is well worth the preſerving. But then there is ſome Diſpute alſo about the means by which this may be beſt effected. In this Diſpute there are two Opinions: The firſt of them who ſuppoſe reading to be ſufficient, eſpecially if to it be added the Practice of Writing; the ſecond of them who think Grammar to be neceſſary; and I am abſolutely of the ſame Mind with the latter, as thinking a dead Language can never be preſerved without Rules. It is alledged to the contrary, that there have been ſome who have attained it without them; and* Cowley *and* Montagne, *are produc'd for Examples. But in the firſt place, I know of nothing which the latter of theſe Authors has wrote in Latin; and for what Mr.* Cowley *has done, it is not ſufficient to prove him to have been a perfect Maſter of that Language. No body knows how he wou'd have acquitted himſelf upon other Subjects, no body knows with what Difficulty he perform'd what he wrote, what Time was ſpent in turning over Dictia-*

naries and Phraſeologies to aſſure the Author of doubtful Conſtructions. But ſuppoſing that both theſe Authors were Men of ſuch a Genius, as to comprehend that by reading only and the Strength of Memory, for which others are forc'd to recurr to Rule. Are all Montagnes? *Are all* Cowleys? *What then ſhall become of the reſt? What Proviſion ſhall be made for them? Nothing certainly but a good Grammar, which may furniſh them with warrantable Forms of Conſtruction upon all Occaſions, which though they have often read, may yet have ſlip'd their Memories. Certainly,* Gerard Vollius *was a Man of Learning far ſuperiour to* Montagne, *or* Cowley, *and yet he himſelf was at vaſt pains to compile a Latin Grammar, although his reading in that Language was far above either of theirs. To what purpoſe think we? But to provide againſt the Treacherouſneſs of Memory both in himſelf, and others: Nay, and after all his pains, and all the ſearch he has made into Grammarians and Criticks, as well as the* Roman *Writers, he has fall'n into more Errours poſſibly in this one Piece, than in all his other Works. So unable is Memory alone to ſecure a Man in this Point, without a comprehenſive Grammar; ſuch an one, as is an adequate Meaſure of the Latin Language. Thus much admitting theſe Authors to have attain'd the Latin Tongue without Grammar: But that I am of Opinion they never did. Poſſibly each of them might take check at the Grammar propounded to him,* Deſpauter *having, I ſuppoſe, been put upon* Montagne, *and* Lilly *upon* Cowley; *the firſt is horribly tedious, and yet not ſufficient, and often erroneous into the bargain; the latter is ſo errant a Trifle, that it is no wonder it ſhou'd not reliſh with ſuch a Genius as that of* Cowley, *any more than the other with that of* Montagne. *However this were, they cannot be ſuppos'd to have learn'd this Language, without obſerving the Uſe of Authors, and orderly digeſting*

geſting and diſtinguiſhing ſuch Obſervations, which if their Memories were ſo ſtrong as to retain, this then was their Grammar. And I believe, after all, theſe Obſervations of theirs they committed to writing, at leaſt good part of them; or elſe their Readineſs at writing of Latin is much to be queſtioned. And if any Man be of another Opinion, let him but peruſe the enſuing Treatiſe, and think ſo if he can. In the mean time, whether it be adviſeable to leave Youth to do this for themſelves, I ſhall leave it with the Reader. Another Argument is, to prove that this Work may be done without Grammar, that the Latins *learn'd it without it, and that we learn Languages at this Day without it. Well, and ſo we might Latin I queſtion not, had we the ſame Opportunity the* Latins *had, and which we have for the attaining of other Languages: But here lies a great Difference between us and them, and no leſs between the preſent Languages, and the Latin. The* Latins *had a National Uſe to learn it by, which we have not; and the preſent Languages have Natives to learn them from, which the Latin has not. Now let any Man conſider the Difference, and he will ſee plainly, that there is no manner of Conſequence in this Argument: For what ſort of Inference is this? Languages that are conſtantly us'd in the Country where we live, or perfectly underſtood by the Perſons we conſtantly converſe with, may be learn'd by Cuſtom, without Rule: Therefore a Language no where us'd as the National Language, nor perfectly underſtood by the Perſons we conſtantly converſe with, may be learn'd ſo too. This is to draw the ſame Concluſion from different Premiſſes, which is againſt all the Rules of right Reaſon. This may look like a Reflexion upon the Ability of our Schoolmaſters, as if they were not as well ſkill'd, as might be expected, in the Latin Tongue; but I do not intend it ſo, and I think it is not. For what Reflexion can it be upon*

a Man

a Man, if his Knowledge of each Language is not the ſame, when the Helps of attaining each are ſo different? The Engliſh Language is always buzz'd in his Ear, whether he will or no, as living always in the Sound of it. And if he happens to be out, the general Uſe will ſoon ſet him right, the major part of thoſe he converſes with being able to correct any Impropriety, if it ſhall happen to eſcape him: But as to the Latin Language, the Caſe is quite otherwiſe. He lives in a Country, where there is no Converſation to be had in it, or next to none. All the Company in a manner, which he can have of that kind, being only that of his Boys, from whom he can learn nothing; and if he begins a Latin Converſation elſewhere, all that he is like to get by it, will be to be flouted for his pains, with the Name of Pedant. As for Reading, no doubt there are many ingenious Men amongſt them who betake themſelves to that, as time will permit. But by that time the School Hours are over, and the neceſſary Buſineſs of the World, and the as neceſſary Buſineſs, to Men ſo engaged all the Day long, of reaſonable Diverſion, there will not be ſo much time left for Reading, as may make that equal to Education in a Language, and perpetual Converſation in it; and ſo we may well ſuppoſe the Schoolmaſter from whom the Child is to learn, not ſo infallible an Author to follow as the Native in his own Language, and no fault in the Man all this while. There is, no doubt of it, a Difference in Scholmaſters, and ſome are more to be depended on, than others in this Point: But I believe the beſt will find Rules neceſſary, not only for his Boys, but himſelf alſo. It is unreaſonable therefore to expect, that becauſe the Romans *learned the Latin, and we at this Day learn other Languages without Rule, that our Youth ſhou'd learn the Latin Language ſo too. I hope no Gentleman of this Profeſſion, will think himſelf injured by this Repreſentation. I am ſure I intend*

tend it as a Vindication, not as any Diſparagement; and frankly acknowledge it to be my own Caſe, who at this Day am forc'd to look back upon my Papers to aſſure my ſelf of ſeveral things. But it will be ſaid, I expect, that though no Schoolmaſter ſhou'd have Knowledge in this Language equal to that of Natives in their own, he may yet have enough to teach his Scholar the main of it by Converſation only, without Grammar; and for the reſt, the Scholar may get it afterward of himſelf. Well, I grant this; but what then? How ſhall the Scholar be aſſured, that this Converſation of his Maſter is according to the Uſe of the Latin Authors, except he confirm it by Examples from them? And this, in effect, is a Grammar. How ſhall the Publick be ſatisfied of the Ability of each Maſter in this reſpect? There are Schoolmaſters, no doubt, who can do as much as this; but the Proof that they can do it, muſt be by Grammar, or ſomething equivalent to Grammar. And though ſome can do it, yet others cannot; and therefore, as in the caſe of praying in Publick, better one ſound Form for all, rather than for the ſake of a few gifted Men, leave all at Liberty, gifted and ungifted, to ſay what they pleaſe. And as for the Remainder, which is to be gotten by the Scholar, over and above what his Maſter ſhall teach him, though I have granted that to be poſſible, yet I muſt avow it to be difficult, and the Way nothing comparable, in point of Eaſe, to that of the Help of a good Grammar. It may be concluded therefore, that Grammar is requiſite for the attaining of this Language. But, ſuppoſing at laſt, it cou'd be got without it, the Advantage of ſuch an Attainment wou'd be far inferiour, to that of acquiring of it by a good Grammar. A Language gotten by Uſe, wou'd be loſt again for want of Uſe, there being no Converſation to be had in that Language ſufficient to retain it: And then what Help to recover it but by a Grammar? Which being

being a new thing, and to be learn'd by heart, is a diſcouraging Task at that Age; and that which the Generality will never go through with. Whereas he that has got it by Grammar, may at any time recover it by Grammar; which having been once learned already, will come afreſh to his Mind with a little Application. It may be ſaid, that reading will ſupply this want of Converſation: But it is plain, it has not done it in thoſe, who have read moſt, and wrote moſt upon this Subject; or elſe we had not had ſo many Errours in their Writings at this Day. What then ſhall they do, who have not leiſure to be always reading for this purpoſe, and yet may have occaſion to write in Latin? Beſide, there is another Advantage of the Uſe of Grammar in this caſe, which is extremely conſiderable. For he that has learn'd one Language by a Grammar, ſuch as explains the Ratio *of Language, is ſo much the forwarder in his way to any other; there being a conſiderable deal in the* Ratio *of Language that is common to all. And this is a mighty Advantage above the way of attaining it by meer Converſation, and ſuch as alone wou'd turn the Scale; though where the Maſter is able to ſpeak it well, as many are, I doubt not, there is nothing comparable to both together. The next Queſtion is, if a Grammar, what ſort of Grammar? Doubtleſs ſuch an one as may anſwer all the Ends of Grammar, that is by which this Language may be attained the neareſt way. To this end it muſt* Firſt *be comprehenſive, otherwiſe it can never be ſufficient for the Attainment of the Latin Tongue.* Secondly, *It muſt be certain.* Thirdly, *It muſt be plain.* Fourthly, *It muſt be as brief as will conſiſt with its being comprehenſive, or ſufficient. Of theſe three laſt Qualifications, I do not underſtand there is any Diſpute; Certainty, Brevity, and Perſpicuity being by all acknowledged to be neceſſary Conſtituents of ſuch a Work. But as for the Firſt, namely,*

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Comprehenſion, the World is not ſo well agreed about that Matter; many ſuppoſing that a general Draught of what is moſt ordinary in the Language is enough in that reſpect. I muſt confeſs, I am not for jading the Memories of young People, by obliging them to run through too much in this way: But the Grammar muſt be ſufficient for all that, or how will they get what they find not there, without abundance more trouble? All that is to be done in this caſe is, to diſtinguiſh between things of ordinary Uſe, and ſuch as are rare and extraordinary: To make the firſt Matter of Rule to get by heart, together with ſuch Exceptions as are any thing common; and the latter Matter of Annotation, and that ſo, as to be the moſt readily found upon occaſion, as (by keeping to the Alphabetical Order, and making moſt of the Words treated of to begin the Line, and ſtand out beyond the reſt) I have endeavoured to do in theſe Animadverſions. Now our common Grammar is intolerable in all theſe ſeveral Particulars: The Rules it gives do not contain one half of what is neceſſary to be known in the Latin Tongue. They are beſide that in many things directly falſe, and contrary to the Uſe of Authors. They are in many things obſcure; and though wanting in Neceſſaries, yet abounding in Unneceſſaries, as often giving two Rules where one wou'd ſerve, or a long and tedious one, where a ſhort one wou'd do the Buſineſs better, as is ſufficiently ſhewn in theſe Animadverſions. Now if Learning be a thing of any Conſequence, what a Prejudice muſt it be to a Nation, to have their Youth lie under ſuch a Diſadvantage in the attaining it? But this is not all: For an obſcure and blundering Method of Study, in the younger ſort eſpecially, who are of themſelves but too much enclin'd to Foolery and Idleneſs, is the greateſt Diſcouragement, that can be, to Induſtry: And then the Mind being diſhearten'd from taking Pains, where it finds Labour to ſo little purpoſe, preſently turns its

Activity another way, and then betakes its self to trifling (which is the first step) and next to vitious Employments. And though the Occasions of the meaner sort, and those of the middle Rank, by putting their Thoughts upon some honest Business, may chance to rescue them from this Necessity; yet with such, as by the Largeness of their Fortunes have their time upon their hands, it is in a manner an inseparable Consequence. Beside that, the very Miscarriage of Children in their Studies, though it were not so often attended with this sad Effect, were enough in all reason to awaken the Care of all such as love their Country, or have any Humanity for that tender Age, to prevent it: That so the Parents Money may not be flung away, their Hopes defeated, the Time and Labour of Youth misspent, and a stop put to their Progress in Learning and Advancement in the World, by their not being fitted for any creditable and profitable Employment. But it will be said, if this be the case, how come we to have so many Learned Men among us, who have all been brought up by this Grammar? Well, we have indeed a great Number of Learned Men; but there are different parts of Learning, so that a Man may have a great deal of Learning without a great deal of Latin, and then the only Question is, how many Latinists we have? And it is to be suspected, there are not a great many, from the small Number of Latin Books that have been written among us in so many Years. So many excellent Treatises as we have in Divinity and Morality, beside other Subjects, wou'd some more of them in all likelyhood have been in Latin, if our Learned Men had been generally Masters of that Language. The general Good of Mankind wou'd have prompted them to have put them into that Language which is most communicative. The eager Desire of converting Roman *Catholicks, which has appear'd for so many Years, wou'd in all likelyhood have been much more furthered*

by

by this means. Some of those Books wou'd in all Probability have lighted into the hands of some such Learned Men abroad, as wou'd have considered them impartially, and have been convinc'd by them. And what a Number of Proselytes wou'd such a Conversion have brought in after it? The common Soldiers seldom stand out long when the Chiefs surrender. But suppose it had miss'd of this great End, it wou'd however have establish'd the Glory of our Church abroad, and gain'd her a Reputation, which wou'd at one time or other have been serviceable to her, and of which she may come at one time or other to stand in need. At least our Casuistry and Devotion wou'd have been serviceable to many poor Souls there, as having the Advantage of what they find there in point of Honesty and Piety, which if we are in earnest, we should be as desirous of saving as our own: But granting, as I cannot say to the contrary, that our Men of Learning are learned likewise in the Latin Tongue; all that will follow from thence is, that by their own Observation, or that of others, Men may supply the Defects of this Grammar. And I know no Body that deny's this. But then how much more time will it take them, than if they had had it at first in their Grammar? I am confident such Men will bear me witness, that it has cost them abundance of Pains, and Time, which might have been spent much more usefully in other things. And that to this Day they are forc'd to make it great part of their Business to retain this Language. For give me any Man has learn'd only this Grammar, and not supply'd the Defects of it this way, and I dare undertake to convince him that he is deficient in this Matter, and that, let his reading be what it will, so he has not made use of written Rules. And this I fancy any ingenuous Person will acknowledge upon reading the Book. Nay, beside all these Benefits of a good Grammar, either for the Attainment of the Latin Language,

or ſhortning the way to that of others, I cannot but think it wou'd be of great Advantage, both for the Improvement of Reaſon in general (the Art of Speaking having ſuch an Affinity with that of reaſoning, which it repreſents) and alſo for the exact Uſe of our own Language; which for want of Rule is ſubject to Uncertainty, and the Occaſion of frequent Contentions. And upon this account, it has been the Practice of ſeveral wiſe Nations, ſuch of them, I mean, as have had a thorough Education, to learn even their own Language by Stated Rules, to avoid that Confuſion, that muſt needs follow from leaving it wholly to vulgar Uſe. Sure no Body need think long upon this Subject to be convinc'd, that if there go ſo much Art to right reaſoning, there muſt go ſome alſo to right ſpeaking, I mean to a clear, and certain Expreſſion of that Reaſon, which is the Buſineſs of Grammar. Certainly Chance can never equal Rule and Method in a thing of this Moment and Curioſity. The Subject therefore of this Treatiſe, is no Matter of little Concernment, by which ſo much Good may be done in the World. And the Reader, with a little good Nature, may excuſe me for ſpending ſo much time about it, or expecting he ſhou'd ſpend a little of his, if his Circumſtances require it. Wherefore Latin being neceſſary, and Grammar being neceſſary, and a perfect Grammar neceſſary, ſomething of this kind muſt be neceſſary; the Grammar we uſe at preſent being inſufficient for the Purpoſes of Grammar. To prove it ſo here, wou'd be to bring the Book into the Preface, and therefore I muſt refer the Reader thither for that. All that remains to be ſaid, is ſomething of my ſelf, by way of Vindication of my Conduct in this Work. And this, I hope, is no other, than what the Nature of the thing call'd for. One of theſe four ways was of Neceſſity to be taken. First, *Either ſo to add to and alter the Text of the Grammar, as to make it compleat without it:* Or, Secondly, *to cor-*

rect

reſt and ſupply the Notes that are now extant upon it, or make others: Or, Thirdly, *Without more to do, to make a new Grammar:* Or, Fourthly, *To begin with ſhewing the Neceſſity of a new Grammar, by diſcovering the Faults of the old one. As to the Firſt Way of compleating the common Grammar by Additions, and Alterations in the Text, ſuch a Change wou'd not have been receiv'd without expreſs Authorities, and proper Arguments, which wou'd have been very improper in a Book deſign'd for the common Uſe of Schools; and which by that means wou'd have been dearer, than the Generality of thoſe concern'd can well afford. Beſide, that if that were well done, there wou'd be but little left of the common Grammar. As to the Second Way of correcting and ſupplying the Notes that are now extant upon it, or making others it wou'd have been done; not only becauſe it wou'd make the Book dearer, than the former way of ſupplying and altering the Text, but becauſe if the Authorities and Reaſonings (upon which ſuch a Comment muſt have been built, ſo as to be receiv'd) had gone along with them, the Work wou'd have been abundantly too Voluminous for the common Uſe of Children: Beſide, that the perpetual claſhing between the Rule and the Comment wou'd diſcourage them. As to the Third Way, of making a new Grammar without more to do, it might have been proper enough to have begun there, had not many been ſo unreaſonably prepoſſeſs'd in favour of the old one, that nothing but the moſt particular expoſing the Faults of that, could have been ſufficient to diſpoſe them to a Change. There remain'd therefore only the Fourth Way, of firſt ſhewing the Neceſſity of a new Grammar, by diſcovering the Faults of the old one, which I have taken: And that ſo, as to lay down not only the Reaſons of ſuch a Change, but alſo the Foundation, and Materials of it. This is the ſelf ſame thing that* Voſſius *did for the Relief of his Country, when it labour'd likewiſe*

under

under a bad Grammar, namely, firſt to publiſh what he thought the whole of Latin Grammar, examining at the ſame time what was then receiv'd, and then from that to make a Compendium for common Uſe. And I confeſs, I could not think either of a better Method, or a better Precedent. This Method has of Neceſſity drawn me into this Length, of which though poſſibly ſomething here and there might have been contracted in the reaſoning part, yet I think it cou'd have been but little, and I hope it will not be expected that I ſhou'd have been over ſolicitous, or have added much to that Trouble, which was of Neceſſity to be undergone, to have made the Book two-pence cheaper. In the Compendium, if I ſhall be encouraged to undertake it, I ſhall be as ſhort as poſſible: And I may be ſo much the ſhorter there, for having been ſo long here. Becauſe nothing will be required there but plain Precept, and References hither by Figures for Proof. There are ſome that think many things might have been ſpared here, as being rare and unuſual, but I thought them the more neceſſary to be taken notice of for that, for fear the Novice ſhould be at a ſtand when he meets them, if he were not appriz'd of them before-hand. And as this was neceſſary for the underſtanding thoſe Authors where they are found, ſo it was neceſſary likewiſe for them that ſhou'd write in this Language, that they might ſee upon what Authority they ſtood, and how far it was fitting to venture upon the Uſe of them. There is indeed one thing which wou'd very much have ſhortened this Work, and wou'd contract Grammar in general, if it were allow'd, and that is the Liberty of Analogical Formations. I mean of ſupplying thoſe Numbers and Caſes of Nouns, thoſe Compariſons of Adjectives, Tenſes and Supines of Verbs, that are not to be found, by their ſeveral Analogies to thoſe which are. But this is a Liberty, which Learned Men wou'd never yet be brought to allow, for fear of introducing a Confuſion

fuſion in the Language, by abuſing this Liberty, I ſuppoſe, to a further Departure from the Uſe of Authors, and ſo breaking the Standard of a Univerſal Language, which muſt end in the Loſs of it, and by Conſequence in the general Diſadvantage of Mankind. And till they are agreed in this Matter, for which I think I have given better Reaſon than has yet appear'd, he that ſhall take this Liberty, will find it to his Coſt, that he will but expoſe himſelf, and that as the Caſe ſtands at preſent, if a Writer will have his Book well receiv'd, he muſt pleaſe in Language, as well as Argument: And for this Reaſon I have been ſo much the larger upon theſe ſeveral Heads. For if nothing be to be attempted of this kind, but what the Uſe of Authors will bear us out in, it is fit we ſhou'd be acquainted with that Uſe of Authors, and not left by Grammarians with ſuch ſhort Directions, in a thing ſo neceſſary by their own Doctrine. I have therefore introduc'd nothing new as neceſſary in Grammar, nor made it more difficult than it was before, but only given a fuller Account of Particulars, which have hitherto been ſpoken of but at large, and in the general, or if by any particularly; yet ſo ſhortly, and ſo uncertainly, that the Reader cou'd have no Aſſurance what was warrantable, and what not, by thoſe Accounts; as will appear by comparing the Liſts here given with the Accounts given by the compleateſt Grammarians of the ſeveral Subjects. There is not indeed an equal Neceſſity of knowing all the things here treated of. Some are neceſſary for the aſcertaining of the Language, others in point of Elegance, of which learned Grammarians and Criticks muſt be allow'd the beſt Judges. Of the firſt ſort are Definition, Diviſion, Declenſion, and Gender; a Miſtake in either of which, will at leaſt puzzle the Reader, if not lead him into Errour. Of the ſecond ſort are Compariſon of Adjectives and Participials, Supines, and Defectives in Caſe, or Number, as by

the

large, as I found generally done before me to my great Trouble: but to give the Reader all the Help I can to judge for himſelf, I have been ſo expreſs in my Quotations, as to Book, Chapter, Act, Scene, Poem, and even Page or Verſe (except in ſome very few Places which ſtood digeſted before I had Thoughts of being ſo exact, and which is all of this kind that I deſire the Reader wou'd take my word for) that he may with the leaſt Trouble recur to them. I confeſs the Editions I quote from are not always the beſt, but I have taken ſuch Care to collate them with thoſe that are ſo, that I hope there will be little to be objected upon this Account. And for the farther Eaſe of the Reader, and eſpecially the young Reader, I have digeſted the Words treated of into Alphabetical Order, and for the moſt part ſet them out before the reſt of the Matter in the beginning of the Line, or elſe indented them as was moſt convenient in point of room. Some few there are, which for that Reaſon are put into the Body of the Page. Wherefore, when he finds a Word in the Index, let him look down the ſide of the Page for Words indented, or ſtanding out, and if he find it not there, it is in the middle. 'Tis for the ſake alſo of the young Scholar, that I have made the Index ſo expreſs and particular, that I have choſen many times to mention the ſame thing under ſeveral Heads, rather than he ſhou'd miſs it, for want of conſidering the ſeveral Heads it might be expected under. For Order, I have follow'd that of the Grammar, as often as the Engliſh and the Latin agreed, and when they did not, I have taken that which I thought the moſt natural. I have now only to requeſt of the Reader, that he wou'd conſider the Difficulty of ſuch an Undertaking, and make ſuitable Allowances for any Errours, or Overſights which I may have been guilty of, eſpecially in a Subject where ſo many much greater Men have miſcarried before me. I hope I have at leaſt made good my Charge againſt this

this Grammar, namely, that is in many things falſe, in many obſcure, abounding in things unneceſſary, and very defective in things neceſſary, and by Conſequence an inſufferable Impediment to the Progreſs of Youth. And if after all this, ſuch a Syſtem be fit for publick Uſe, then as Horace *ſays upon a like Conſequence,*

Nihil eſt quod amplius addam;

Nil intra eſt oleam, nil extra eſt in nuce duri.

And in this ſeveral learned Gentlemen agree with me, either expreſsly, or implicitely, as appears by their Teſtimonials, whoſe Judgment (except in their too favourable Character of my Performance) cannot be queſtioned.

ADVERTISEMENT.

MR. *Leeds* has publiſhed by Advertiſement, That I have miſtaken his Meaning in the Specimen, upon the Word *Homo*, which I there ſay he will not allow to ſignifie a Woman: Whether I have, or no, let the Reader judge by what he ſays in his *Voſſius contractus*, p. 22. He owns in his Letter to me, that he was ſo apprehenſive it wou'd be taken as I take it, that he had reſolved to reprint the Book, and alter that Paſſage to prevent it. I have indeed miſrepreſented him there upon the Word *Thus*, as well as *Voſſius*, and *Stephens*, in ſaying that they deny it to ſignifie the *Tree*. But having had twenty Grammarians and Criticks before at the working off of every Rule, I find that Multiplicity led me into this Miſtake, as apprehending I cou'd diſtinctly carry in mind what they all ſaid, without writing it down, which way I have ſince taken; ſo that I hope there is no Fault here of this kind. And for that Overſight in the Specimen, I beg that Learned Gentleman's Pardon.

Dr. KNIPE's Teſtimonial.

I Have peruſed Mr. Johnſon's *Grammatical Commentaries, and find it is a very laborious, learned, and uſeful Work; and I think the Book will be well worthy to be had by the Eminent Profeſſors of Grammar, and neceſſary for thoſe that would be ſo.*

THO. KNIPE, D. D.

Nov. 16. 1705.

Maſter of Weſtminſter *School.*

Dr. SHORTING's Teſtimonial.

MR. Johnſon *ſent me the Sheets of his Grammatical Commentaries, as they came from the Preſs. And though for want of Health I have not been able to examine ſo laborious a Work, conſiſting of ſuch a vaſt Number of Quotations; yet by what I have had time to examine, and by his Performance in the Specimen formerly publiſh'd, I believe it is a Work of very great Uſe for the Improvement of Youth in the Latin Tongue, and a great Benefaction to the Publick, as containing the beſt Materials for a perfect Publick Grammar.*

MATT. SHORTING, D. D.

Nov. 16. 1705.

Maſter of Merchant-Taylor's *School*, London.

Dr.

Dr. CHEYNEY's Teſtimonial.

I Think Mr. Johnſon's *Grammatical Commentaries to be a Work of great Care and Exactneſs; and to contain the beſt Materials for a perfect and compleat Grammar, and therefore hope it will meet with all that Encouragement from the Publick, which ſo uſeful a Performance doth deſerve.*

THO. CHEYNEY, D. D.

Maſter of Wincheſter *School.*

Nov. 16. 1705.

Dr. WALKER's Teſtimonial.

HAving ſeen the Sheets of Mr. Johnſon's *Grammatical Commentaries, as they came from the Preſs, I cannot but declare that I am fully ſatisfied with the Uſefulneſs of his Deſign, and the Excellence of the Performance. There have been other laudable Attempts to reform what has been amiſs in Syſtems of this Nature; but none, that I know of, like this of his, either for Exactneſs, or Comprehenſion. For he has corrected the Errors of other Grammarians, and thoſe of the higheſt and moſt eſtabliſhed Reputation, with the greateſt Care and Exactneſs: And ſupplied, whatſoever was wanting in them, ſo that if the Publick ſhall think fit to encourage him in the purſuing this laborious and uſeful Work, we may expect, for ought I can ſee, a Compleater Latin Grammar than any other yet extant. He muſt needs have been, as at vaſt Pains, ſo at a great Charge alſo, in carrying on this Work,*

and

and therefore it is highly reaſonable, he ſhould have ſuitable Returns made him: And that thoſe eſpecially, who are more nearly concerned in this Affair, ſhould afford him that Aſſiſtance he juſtly deſerves for his laborious Endeavours to ſerve the Publick, which it muſt be confeſſed, will tend very much to the Eaſe of Maſters, and the ſingular Advantage of thoſe with whoſe Education they ſhall be entruſted.

THO. WALKER, L L. D.

Nov. 15. 1705.

Maſter of Charter-houſe *School.*

Mr. *Mountfort* was pleas'd to excuſe himſelf from peruſing this Work as the Sheets came from the Preſs, for want of time, but of the Specimen, which makes three Sheets and a half of it, he gave the following Teſtimonial.

Mr. MOUNTFORT's Teſtimonal.

Chriſt's-Hoſpital, May 6. 1704.

SIR,

HOW uſeful ſoever the Eſtabliſh'd Grammar, commonly call'd Mr. Lilly's, *may have hitherto been to the Publick; it cannot be denied, that for the better Improvement of our* Engliſh *Youth in the Knowledge of the* Latin *Tongue, there ſeems juſt reaſon for a Review and Correction thereof; or for the Subſtitution of another more Accurate and Compleat: That manifeſtly labouring under ſo many Falſities, Obſcurities, Redundancies, and Defects. The Ingenious and Learned Author of the late Specimen of Grammatical Commentaries, Mr.* Johnſon, *has ſo nicely Remarked them, and in his Animad-*

Animadverſions upon part of it ſo judiciouſly Corrected, Illuſtrated, Reſcinded, and Supply'd them; that it ought to be acknowledg'd, that he has deſerv'd very well of all Maſters of Schools, and Well-wiſhers to Roman *Learning. His immenſe Pains in reading over, and examining the Claſſicks, and other Authors neceſſary and proper for his Deſign, is very apparent. I cannot but declare my great Satisfaction in what he has already done, and by you return him my Thanks; heartily wiſhing him the continuance of ſuch Health and Leiſure, as may be requiſite to carry on, and finiſh ſo great a Work: We have fair ground to hope he will anſwer Expectation, having given us ſo good a Proof of his Aſſiduity, Faithfulneſs and Skill. I ſhould be glad to hear he meets with due Encouragement, and a Compenſation ſuitable to ſo Laborious a Toil; and this not only for the Worthy Author's ſake, but as an incitement alſo to the Induſtry of others, in like Beneficial Undertakings. I am,*

Sir,

Your very Humble Servant,

Sam. Mounfort.

Maſter of the School at Chriſt's-Hoſpital.

Mr. TOOKE's Teſtimonial.

I Have peruſed Mr. Johnſon's *Grammatical Commentaries with great Satisfaction, and eſteem them the moſt Uſeful, Perfect, and Compleat of any that I have yet ſeen extant in any Language.*

NOV. 14. 1705. AND. TOOKE.

Geometry Profeſſor at Greſham-College.

Mr.

Mr. BAXTER's Teſtimonial.

I Have with a great deal of Satisfaction peruſed Mr. Johnſon's *Grammatical Commentaries, as the Sheets were printed, and tranſmitted to me, and find my ſelf obliged to be ſo juſt, as to ſay, that I am of Opinion, that they will obtain among the judicious and learned: Nothing in this nature having hitherto been written with that Elaborateneſs, Accuracy, and true Judgment. So that I believe, that when this Work is perfected, it will be a compleat* Apparatus *to a new National Grammar, ſo much wiſhed for by all that are ſenſible of the Errours, Deficiencies, Redundances, not to ſay Blunders, of our Legal Grammar. I am therefore one, that muſt join with the many more eminent in the Profeſſion in heartily wiſhing the Book may meet with that Reception, when publick, which is ſo due to its Merit. This is the real Sentiment of*

Totenham High-Croſs,
Nov. 19th. 1705.

WILLIAM BAXTER.

OF

GRAMMATICAL COMMENTARIES, &c.

OF THE *Definition of Grammar.*

Latin *Grammar*, p. 1.

Grammatica est rectè loquendi atq; scribendi Ars.

ANIMADVERSION I.

THIS way of Defining the Subject at the Beginning of Treatiſes of this Nature, is of excellent uſe, and recommended by *Cicero*, as a neceſſary Introduction to all Sorts of Arguments. *Omnis enim quæ à ratione ſuſcipitur de re aliqua inſtitutio, debet à definitione proficiſci, ut intelligatur quid ſit id, de quo diſputetur, Off.* lib. 1. p. 4. For by this means, if any, the Author will be moſt effectually ſtak'd down to his Point, and kept from Abſurdity and Impertinence: and the Reader alſo will the better know whither to refer, what he meets with in his Reading, and judge whether or no it be to the purpoſe. But then, to make this Advantage of a Definition, it is abſolutely neceſſary, that it clearly and fully repreſent the thing defined, and ſufficiently diſtinguiſh it from all others. That it do *involuta evolvere*, as *Tully* ſays; or be *Lucida, & ſuccincta rei deſcriptio*, as *Quintilian*. And to this end there muſt be no ambiguous Word, or doubtful Terms in it; that is, ſuch as have two, or more Significations: Becauſe then the Reader has but an equal Lay for his being in the right; and the more Significations the Term has, the greater are the odds that he miſtakes his Author. Much leſs muſt there be any Term uſed in a Senſe diſtinct, and peculiar to Authors that write upon that Subject: Becauſe the Reader being ſuppoſed to come raw and

will appear upon Examination, to his not preciſely defining, or determining with himſelf before-hand, what he was to write about. For had he conſider'd, that *Grammar was the Art of expreſſing the Relation of Words in Sentences to one another*, he could never have given ſo many Rules, as he has done, without any mention at all of the Relation of the Word govern'd, which, upon a right Notion of Grammar, is ſo neceſſary, and for want of which, there is ſo much room left for Miſtakes in Children by their Grammar. 'Tis a common thing with them to ſay, *Do libro Magiſtrum*, for *Do librum Magiſtro*, by the Rule, *Verba dandi & reddendi regunt Dativum*; becauſe there is no notice taken of the Relation the Dative Caſe muſt have to the Verb of Giving. And ſo in a number of many other Rules. And as he would not have given Rules, without mentioning the Relation of the Word governed, if he had conſidered that the Subject he was Writing about, conſiſted in repreſenting the Relations of Words; So it is not likely, that he would in others have ſo miſtaken the Relation, he attempted to aſſign, as he has done, to mention no more at preſent, in his Rule of the *Genitive Caſe governed of a Subſtantive*, and in the Rule, *Laus & Vituperium Rei*, as ſhall be made out in the Examination of thoſe Rules.

I have been the larger upon this Point, becauſe 'tis a Fundamental one; in which an Errour, like that in the Firſt Concoction, is not to be mended: I ſhould now diſmiſs it, but that I foreſee the Poſſibility of an Objection, That I am guilty of the ſame thing I condemn, in putting an ambiguous Term into my own Definition, *viz.* the Word *Relation*; for that alſo ſometimes ſignifies ſomething elſe, than what I here intend by it. This I own without more to do, that the Word *Relation* has other Senſes, taken by it ſelf; but yet the *Relation of Words one to another, in Sentences*, has no other Signification, than what I intend by it, namely of *Cauſe, Effect, Means, End, Manner, Inſtrument, Object, Adjunct*, and the like; which are Names given by Logicians to thoſe Relations, under which the Mind comprehends things, and therefore the moſt proper to diſcover them by, or ſpeak of them to others. And if this be too hard for Children, then Grammar is too hard; for there neither is, nor can be, any Grammar without them. And a little Experience will ſatisfie any Man, that they will as eaſily apprehend them, as *Gender, Number, Declenſion*, and other Grammar-Terms. And thus much for the Definition of Grammar.

OF THE
PARTS of SPEECH.

Grammar, Eng. *p.* 1.

IN Speech be theſe Eight Parts following;

Noun,	Declined.	Adverb,	Undeclin'd.		
Pronoun,		Conjunction,			
Verb,		Prepoſition,			
Participle,		Interjection,			

ANIMADVERSION II.

IT had been better, in the Enumeration of the Parts of Speech, to have made the Subſtantive, and the Adjective two diſtinct Parts of Speech, and to have comprehended the Participle under the Adjective. For the Subſtantive, and the Adjective are two very different Parts of Speech. The Subſtantive ſignifying a Thing, the Adjective only the Denomination of the Subſtantive from ſome Accident, in which the Participle agrees exactly with the Adjective; as ſhall more fully appear, from the Conſideration of Subſtantive, and Adjective; in their ſeveral Definitions.

OF THE

Definition of a Subſtantive,

Grammar, Eng. *Pag.* 8. Lat. *Pag.* 8.

A Noun Subſtantive is, *ſuppoſe the Name of a Thing*, that ſtandeth by himſelf, and requireth not another Word to be joined with him, to ſhew his Signification, as *Homo* a Man. In *Latin* thus; *Subſtantivum eſt*, ſubaudi nomen rei, *quod nihil addi poſtulat ad ſuam ſignificationem exprimendam.*

ANIMADVERSION III.

AS Subſtance in the Categories is that, which ſubſiſts in Nature by it ſelf; ſo Subſtantive in the Parts of Speech ſignifies that, which ſubſiſts of it ſelf in the Underſtanding; that is, which ſo ſubſiſts there, as that it may be the Subject of an Affirmation, or Negation: From whence it is call'd *Subſtantivum*, from *Subſtare*, becauſe it is the Foundation, or firſt thing laid down in the Mind, and does *Subſtare*, or ſtand under the Predicate as it were, in Speech, which is term'd Conſtruction. And tho' ſome Subſtantives be found in oblique Caſes only, and ſo for that Reaſon cannot be made Subjects, which Relation is determin'd by uſe to the Nominative Caſe, yet this incapacity does not proceed from the Nature of their ſignification, which is all one as in other Subſtantives, that are entire in their Declenſions, but from the accidental difference of Uſe in theſe Subſtantives, which are equally capable by their ſignifications to become Subjects, as well as others. For inſtance, *Noctu* by Night, is found only in the Ablative Caſe, and therefore cannot become the Subject of Predication, but there is nothing in the ſignification of *Noctu*, that barrs it from having a Nominative Caſe, and becoming a Subject, as well as other Ablatives. For as *Manu* has *Manus* and *Cornu Cornus* in the Nominative, ſo *Noctu* might have had *Noctus* or *Noctu*, for its Nominative, agreeable enough to the Genius of the *Latin* Tongue. And where ever there is ſuch defect by Uſe, ſome other Subſtantive of like general ſignification ſupplies it, as *Nox*, for *Noctu*: This is the true and proper Notion of a Subſtantive; and from this Notion it will follow, that Relative Subſtantives, do nevertheleſs properly ſubſiſt in the underſtanding by themſelves, though they do, as it were, draw in the Notion of the Correlative, ſince they ſo ſubſiſt, as to be capable of being Subjects by

by themſelves. For tho' *Maritus* do in ſome ſort imply, or draw in the Notion of *Uxor*, yet *Maritus* is capable of being the Subject of Predication by it ſelf, as, *Maritus & Uxor accuſati ſunt, Maritus ſolus condemnatus.* Secondly, That whatever does ſo ſubſiſt in the underſtanding, and may be the Subject of Predication in Diſcourſe, is a Subſtantive, and the Name of it conſider'd in Speech as a Subſtantive, whether it be a Thing, as *Liber*; or an Action, as *Surgere*; or a Propoſition, as *Ambos patricios conſules creari*, or, *ut Ambo patricii conſules crearentur.* Of the firſt there is no doubt. For the ſecond it is plain by that Example in the *Grammar*, not to mention others, *Diluculo Surgere ſaluberrimum eſt.* Where *Surgere* is the Subject of the Predicate, or, which is all one, the Subſtantive of the Adjective *ſaluberrimum.* And as for the third I mean the Propoſition, 'tis plain *Livy* conſider'd it as a Subſtantive, in making it the Subject of a Sentence, and joyning a Participle, or Adjective with it in that Paſſage, *Tentatum, ut Ambo patricii conſules crearentur, rem ad interregnum perduxit* Liv. *Lib.* 7. *p.* 202. For 'tis plain, that the Propoſition, *Ut Ambo patricii conſules crearentur*, with the Adjective *Tentatum*, is the Subject of *Perduxit.* The true Definition then of a Subſtantive is, I mean, the Grammatical Subſtantive, as the *Latins* ſeem to have underſtood it, *The Name of a Thing that may ſubſiſt by it ſelf in the underſtanding, ſo as to be the Subject of Predication.* And not that given by the *Grammar*; of *requiring no other Word to be joyned with it to ſhew its Signification.* For that is common to the Adjective, which ſignifies ſomething of it ſelf, and as far as it ſignifies, *requires* no *other Word to be joyned with it to ſhew that Signification.* The Adjective indeed cannot ſtand by it ſelf in Diſcourſe, but muſt be joyned with a Subſtantive to make Senſe; but it ſignifies ſomething for all that, tho' not diſtinctly, and particularly, and that ſomething, ſo much as it is, is to be known, without the Addition of any other Word. For Example, the Words *Good*, and *Fair*, inſtanced in by the Author; ſignifie ſomething of themſelves, and that is, the denoting thoſe Qualities to be in ſome Subſtantive, but what that thing is in particular, is not to be known, but by the Addition of ſome Subſtantive. That is, it cannot be ſo properly ſaid, to *require another Word to be joyned with it, to ſhew its Signification*, as to ſhew the Thing, that that ſignification muſt be apply'd to, or in which the Quality or Property ſo denoted, ſubſiſts. I come now to conſider the Nature and Definition of an Adjective, and to ſhew, that it is a quite different Part of Speech from a Subſtantive, but not from a Participle, which is comprehended under it.

OF THE

Definition of an Adjective.

Grammar, Eng. *p.* 1. Lat. *p.* 8.

A Noun Adjective cannot ſtand alone, in Reaſon of Signification, but requireth to be joined with another Word, to ſhew its Signification, as *Bonus*, *Good*; *Pulcher*, *Fair*. And in *Latin* thus; *Adjectivum eſt*, (*ſubaudi nomen rei*, becauſe it was one Member of the Diviſion; by which *Nomen* was divided) *quod Subſtantivo indiget, cui in Oratione adhæreat.*

ANIMADVERSION IV.

THE *Adjective*, no doubt of it, requires a *Subſtantive to be joyned with it in Speech, to which it may adhere*; but the Queſtion is, whether it be a *Noun*, or *Name of a Thing*, that is, whether it be equally ſo with the *Subſtantive*; for if it be not, there is *an unequal participation of the Genus* between theſe two, and ſo the Diviſion is imperfect, and *Equivocal*; that is, theſe two have not the ſame *Genus*, and therefore cannot be the ſame *Part of Speech*. Now, I ſuppoſe no body will ſay, the *Adjective* is equally, or as much, the *Name of a Thing*, as the *Subſtantive*; The *Subſtantive* repreſents all, that is eſſential to the Nature of the thing, as *Homo*, or *Man*, repreſents *Animal rationale*, or, *a Rational living Creature*. But *Bonus*, *Good*, repreſents only an accidental Quality, which tho' morally neceſſary, is not naturally ſo, but meerly accidental. So that though a *Man* may be call'd *Good*, and therefore *Good*, in ſome Senſe, may be ſaid to be his *Name*, yet it is not equally, or as much his *Name*, as *Man*; this laſt repreſenting all that is Eſſential to his Nature, the other only what is Accidental. For *Adjectivum* from *Adjicio*, and there can be no need of adding any thing to the *Subſtantive*, but what is accidental; for what is neceſſary and eſſential, is in the *Subſtantive* already. 'Tis therefore a ſufficient Definition of a *Subſtantive*, that it is, the *Name of a Thing*, but that it may be known, what is meant by Thing, I have added, *which may ſo ſubſiſt in the Underſtanding, as to be the Subject of Predication.* And the true Definition of an *Adjective* is, that, *It is a Word added to a Subſtantive, to declare ſome Additional Accident of the* Subſtantive *conſider'd by it ſelf, as of Quality, Property, Relation, Action, Paſſion, or Manner of being.* I have added, *conſidered by it ſelf*, becauſe the Relations of *Subſtantives*, as conſider'd in Sentences, is declared by *Prepoſitions*, and not by *Adjectives*.

Here

Here is then a very different End, and Intention in the Uſe of theſe Words, and that is one good ground of conſtituting different Parts of Speech. But then not only the end in Signification, but the end alſo in Conſtruction is very different, and that is the other ground of making different *Parts of Speech*. For I know no reaſon, why any body ſhould be troubled with the diſtinction of the ſeveral *Parts of Speech*, but to know their different Significations, and Conſtructions in general, or how generally to make uſe of them in Speech. Now the Conſtruction of a *Subſtantive* is its government, by which it is govern'd, in ſuch caſe as its dependance requires, in its ſeveral Relations, that it may have in a Sentence: whereas the only Conſtruction of the *Adjective* is its agreement with its *Subſtantive*, or being governed by it, ſo as to agree with it in Caſe, Gender, and Number. Whatever Relation it be in, and whatever Caſe it be in, by that Relation. And tho' *Subſtantives* be put in Appoſition with other *Subſtantives*, and agree with them, yet this is no real Objection; ſuch *Subſtantives* becoming *Adjectives*, by that very uſe, as an *Adjective*, or any other Part of Speech becomes a *Subſtantive*, when it is us'd like a *Subſtantive*, that is, conſidered as a Thing. Now in this the *Participle*, and the *Adjective* both agree, as well in Signification, as Conſtruction. The *Adjective* declares an accidental difference of the *Subſtantive*, ſo does the *Participle*. The *Adjective* denominates the *Subſtantive* by that accidental difference, and ſo in ſome Senſe becomes its *Name*, ſo does the *Participle*; unleſs any one will ſay, that a Trotting Horſe does not as much denominate the *Subſtantive*, as a White Horſe. The *Adjective* agrees with its *Subſtantive* in Conſtruction, and ſo does the *Participle*. The only difference between them is, that the *Participle* is ſaid to ſignify ſome diſtinct time: I ſhall conſider that hereafter, but if that difference be ſufficient to make them two different Parts of Speech, the *Adjective*, and *Subſtantive* muſt be two different *Parts*, becauſe of a greater difference. But, that that difference is not ſufficient to make them different *Parts of Speech*, I ſhall ſhew in my Animadverſion upon the *Infinitive-Mood*, which, notwithſtanding its conſignification of time, I ſhall prove to be a *Subſtantive*. And therefore if conſignification of time will not Unſubſtantive that, as agreeing in the general Signification, and uſe of a *Subſtantive*: ſo neither will the like conſignification of time, Unadjective the *Participle*, which agrees in general Signification, and Conſtruction with the *Adjective*. All that can be pretended upon this Account is, that it ſhou'd be call'd for diſtinction, an *Adjective-Participle*, to which I agree. I know *Voſſius* is againſt me in this diſtinction of *Subſtantive* and *Adjective*, but I muſt leave my Reaſons with the Reader.

OF A

PRONOUN,

Whether it be a diſtinct Part of Speech.

Grammar, Eng. *p.* 1.

ANIMADVERSION V.

PRonoun *quaſi pro nomine.* It is put for a Noun then, it ſeems, by the Name, and our Author ſays *it is much like a Noun* in his Definition of it, ſo like indeed that it is the ſame; the only difference between it, and other Nouns is, that it ſignifies a Perſon Primarily, and Secondarily a Thing, which is *Voſſius*'s Definition of it. *Primariò nomen reſpicit*, I ſuppoſe, *nomen Perſonæ, ſecundariò verò rem*, Analog. *l.* 1 *c.* 3. And if it ſignifies a Perſon, it muſt come under the notion of a Noun, for a Perſon is a Thing, ſuch a Thing, as may be conſidered alone by the underſtanding, and be the *Subject* of a *Predicate*, I mean, the *Subſtantive Pronoun*, for there are alſo *Pronouns Adjective*. Indeed this Part of Speech is in order of Nature the firſt Noun. For whilſt *Adam* and *Eve* were only in the World, they needed no other Name but *I*, *thou*, to Speak to one another; and thoſe Names were not given them out of Neceſſity. The *Pronoun* therefore is a Noun, only a Perſonal one, to be us'd when we ſpeak of Things Perſonally, to which upon the Multiplication of Mankind was added the Proper Name, to diſtinguiſh Perſons by, and alſo particular things, which are, as it were, ſpoken of Perſonally, when they are ſpoken of particularly. And thus we find Nouns us'd in the Firſt Perſon, as *Romulus rex regia arma offero*, Liv. l. 1. alſo *Annibal peto pacem.* Id. l. 30. and *Calliopius recenſui*, at the end of *Terence*'s Plays. I ſhall reſerve, what I have more to ſay of a *Pronoun*, till I come, according to our Author's method, to that Part, where he Treats of it, as a diſtinct Part of Speech.

OF THE GENDERS of NOUNS.

Of GENDER, *and firſt of the Definition.*

Grammar, Latin, p. 11.

Genus eſt Sexus Diſcretio.

ANIMADVERSION VI.

GENUS from *Geno*, in later Writers *Gigno* to *beget*, which being done by Male and Female, thoſe Nouns that ſignifie the Male, are call'd Maſculine, and thoſe that ſignifie the Female, are call'd Feminine. But then the greateſt part of Nouns ſignifying ſuch things, as have none of this Philoſophical Gender, that is, no Diſtinction of Sex, or Male and Female, as *Liber*, *Domus*, *Muſa*; or none diſcern'd, and therefore none conſider'd, as *Vermis*, *Muſca*, and other Names of Inſects and Fiſhes; it muſt follow, that Gender in this Senſe, is no general Affection, or Property of a Noun to be conſider'd by a Grammarian, ſince the greateſt part of Nouns have it not: tho', in ſuch as have, it may be a means to find out ſome Affection, or Property, which the Grammarian may have occaſion to make uſe of. For Inſtance; The Grammarian will find himſelf oblig'd to conſider, that ſome Adjectives have ſeveral Terminations in the ſame Caſe, and that of thoſe Terminations, ſome Subſtantives require one, ſome another: and in finding out which will require one, which another, he will find himſelf helped in ſome meaſure, by the conſideration of Gender; in as much as they, that ſignifie Males, will have the Maſculine, or firſt Termination, if there be three, or but two; they, that ſignifie Females, will have the ſecond of three, or the firſt of two; but they that ſignifie neither Male nor Female, will not always have another Termination diſtinct from the Maſculine, and Feminine. This, indeed, Reaſon would require for Diſtinction ſake, where difference of Gender is conſider'd: But here Uſe has overborn Reaſon, and theſe Neuters, as they are call'd, do not always require a diſtinct Termination from the Maſculine, and Feminine. Thus *Liber* is by Signification Neuter, by Uſe Maſculine: *Domus* is by Signification Neuter, by Uſe Feminine; and ſo in Numbers of others. 'Tis plain then that

Genus, or *Sexus Diſcretio*, as it is defin'd by the Author, is not a general Affection of a Noun to be principally conſider'd by a Grammarian, as is imply'd by the Term Neuter Gender, (which coming from *Neutrum*, ſignifies *neither*, and is a meer Negation of both Genders) but a Means to find out ſome general Affection, namely, the Inclination of the Subſtantive to this, or that Termination in the ſame Caſe of its Adjective. Which, becauſe ſome Subſtantives have Gender, and in ſuch this Inclination is found out by the Gender, the Grammarians have thought fit to call by the Name of Gender; which I ſhall therefore treat of under that Term, only deſiring the Reader to bear in mind the former Diſtinction.

OF THE *Diviſion or Enumeration* OF GENDERS.

Grammar, Eng. p. 3. *Lat.* p. 11.

GEnders of Nouns be ſeven; the Maſculine, the Feminine, the Neuter, the Common of Two, the Common of Three, the Doubtful, and the Epicene.

ANIMADVERSION VII.

FROM what hath been ſaid in the former Animadverſion of *Gender*, it appears there are but two Genders in Nature; ſo that the other Five, are either a Complication of ſeveral Genders, as the Common of two, and the Common of three, and the Doubtful, as this Grammar calls Doubtful; or a Negation of either Gender, as the Neuter; or laſtly, no Diſtinction at all, in point of Gender, from the reſt, as the Epicene: under which are contain'd the Names of all living Creatures, but Man, which are either not at all diſtinguiſh'd in their Sex, as to their Grammatical Gender, or no otherwiſe diſtinguiſh'd, than other Subſtantives, when they ſignifie this, or that Sex. Thus *Paſſer*, a *Sparrow*, and *Vulpes*, a *Fox*, have no regard to Sex in their Gender, or choice

of

of the Termination of their Adjective. And *Cerva*, a *Hind*, and *Leæna*, a *Lioneſs*, have no other Diſtinction, than other Subſtantives that ſignifie the Female Sex; ſo that in a Diviſion of ſeven, he reckons up but two, that belong diſtinctly to the Head, which he was dividing. Theſe Abſurdities will follow; according as this Author has handled the Matter. For if *Genus* be *Sexus Diſcretio*, then ſeven Genders will be ſeven Differences of Sex, and yet there are really but Two in Nature, to wit the Maſculine, and the Feminine.

Voſſius, to avoid theſe Blunders, and Abſurdities, defines *Genus* to be, *Differentiam nominis ſecundum Sexus notam*, meaning by *Sexus notam*, the Termination of the Adjective. It would therefore be a plainer Definition to ſay at once, *Gender*, Grammatically taken, or rather the Affection of a Noun, which the Grammarian is Practically concern'd with, inſtead of *Gender*, *is the Inclination of a Subſtantive to one, or more Terminations in the ſame Caſe of its Adjective.* For the ſhort of the Matter is no more than this: The ſeveral Terminations of Adjectives in the ſame Caſe, were invented to diſtinguiſh Subſtantives that had Gender, from ſuch as had none; and of thoſe that had Gender, the Male from the Female: And if Neuters, or ſuch as ſignifie neither Male, nor Female, had had one diſtinct from the other two always, there had been ſhort work. But here Uſe has broken in upon Reaſon, as I ſaid, and many of theſe Neupers in Signification, either upon account of the ſame Termination with Maſculines, or Feminines, or ſome other Analogy to them in Signification, are Maſculine, or Feminine in Conſtruction, and ſome both. Thus *Liber* having the ſame Termination with *Puer*, *Magiſter*, for Example, which are Maſculines, is Maſculine. And *Arbor* having a kind of Analogy to *Fœmina*, becauſe it brings forth Fruit, is Feminine. A Man has therefore no more to do, to ſpeak, or read Latin with reſpect to Gender, than to conſider, that of Adjectives, that have many Terminations in a Caſe, ſome Subſtantives require one, ſome another: and if he knows which is which, ſo as to accommodate them accordingly, any other way (as he may do by Memory alone) 'tis not a Pin matter to this purpoſe, whether he ever think of ſuch a thing as Gender. And if there were no ſuch Difference of Terminations in Adjectives, (as there is not, for Example, in the Engliſh Tongue) he that in ſuch a Caſe ſhou'd trouble himſelf about, Diſtinction of Genders, in point of Grammar, wou'd *Magno conatu magnas nugas agere*. But as the Caſe ſtands, in the Latin Tongue, where there are Diverſity of Terminations in Adjectives, this Accommodation of Subſtantive and Adjective will be made much ſhorter, by taking it for a Rule, That Diverſity of Sex, or Gender, in the Subſtantive will require Diverſity of Termination in the Adjective: And, from hence it has ariſen, that this Affection of the Subſtantive has been treated of by Grammarians, under the Notion and Term of Gender: Of which tho' there are but two in Nature, and therefore in Nouns Subſtantives, which are the Names of things in Nature, there cannot but be two Genders, as defin'd by the Author to be *Sexus Diſcretio*, which is the Natural or Philoſophical Gender; yet theſe Subſtantives may be conſidered variouſly with reſpect to this Inclination to the Adjective, or Grammatical Gender: And this has been the occaſion of making ſo many Genders. For Example;

ample; A Subſtantive may be conſidered as the Name of a Male, and ſo be Maſculine; or as the Name of a Female, and ſo be Feminine; or as comprehending both Male and Female, and ſo to be the Common of Two; or as ſignifying neither Male nor Female, and ſo be Neuter by Signification, and Neuter by Uſe; or Neuter in Signification, and Maſculine by Uſe; or Neuter in Signification, and Feminine by Uſe; or Neuter in Signification, and both by Uſe; or Neuter in Signification, and all three by Uſe, as *Penus*, and *Specus*: tho' the firſt of theſe is indeed of a different Declenſion, when it is Neuter, and ſo in a manner a different Word, as ſhall be ſhewn under *Incerti Generis*. For all Subſtantives incline to one Termination, or to more; if to one only, it muſt be Maſculine, Feminine, or Neuter; if to more, it muſt be Maſculine and Feminine, or Maſculine, Feminine, and Neuter. Subſtantives therefore have but theſe Five Genders, the Maſculine, the Feminine, the Neuter, the Common of Two, the Common of Three: Neither is it poſſible by the Nature of things to have any more. For the Doubtful is not a different Gender from the Common of Two, but a different Reaſon, or Conſideration of the ſame Gender; the Uſe of which I ſhall ſhew in *Syntax* under *Concord*. And as for the Epicene, all Grammarians of any Note deny its being a diſtinct Gender. Nay, even this Author having firſt reckon'd it among the Genders, ſtrikes it afterwards out of the Number. But then I muſt deſire it may be remembred, that to make even theſe five Grammatical Genders, or Affections of Subſtantives with reſpect to Gender, it muſt be defin'd as *Voſſius* or I define it, and not as our Author, to be *Sexus Diſcretio*: For of that Sort there can be but Two Genders.

I come now to examine the Rules of Gender in particular; in which I am tied to follow the Author in his own Method. Wherefore

———*Ego, ut contendere durum eſt*
Cum Victore, ſequor.

REGU-

REGULÆ GENERALES PROPRIORUM.

Grammar, Lat. p. 12.

PRopria quæ Maribus tribuuntur Maſcula dicas;
Ut ſunt Divorum; Mars, Bacchus, Apollo: Virorum;
Ut Cato, Virgilius: Fluviorum; ut Tybris, Orontes:
Menſium; ut October: Ventorum; ut Lybs, Notus, Auſter.

De Fœmininis.

PRopria Fœmineum referentia nomina Sexum
Fœmineo generi tribuuntur: ſive Dearum
Sunt; ut Juno, Venus: Mulierum; ceu Anna, Philotis:
Urbium; ut Elis, Opus: Regionum; ut Græcia Perſis:
Inſulæ item nomen; ceu Creta, Britannia, Cyprus.
Excipienda tamen quædam ſunt Urbium; ut iſta
Maſcula, Sulmo, Agragas; quædam Neutralia ut Argos,
Tybur, Præneſte, & genus, Anxur, quod dat utrumque.

ANIMADVERSION VIII.

AGainſt theſe Rules I have ſeveral Exceptions. As firſt, that they are given in Latin; which, conſidering the Time that Children are to learn them in, that is, before they underſtand any thing of the Latin Tongue, (for nothing can be known of that, in a Grammatical way, without Gender) is not only improper, but ridiculous, 'Tis *Ignotum per Ignotum*, than which nothing can be more abſurd. If it be ſaid, that this Latin is explained to them in Engliſh; then I ſay again, 'tis the Engliſh they learn them by, and they would ſooner do it by the Engliſh without the

the Latin. And this Exception is good againſt the whole Latin Grammar: and I here make it once for all.

Secondly, 'Tis a Blunder in point of Order, to treat of the Gender of Proper Nouns in the firſt Place. For the Gender of Proper Nouns depending upon the Gender of Common Nouns, to which they are appropriated, and to which they are but Adjectives, (as appears by the Subſtantives being joined with them, in *Menſe Decembri*, *Monte Jura*, *Garumna Flumine*, and the like) the Gender of theſe latter ſhould have been treated of firſt, as giving Law to them, and ſo is out of Order. Now Order in Teaching contributing mainly to Order in Underſtanding, ſo far as any thing is out of Order; ſo far 'tis out of the way of being underſtood.

The length of the Rules is a third Exception. Here are twelve Verſes to ſhew the Gender of Proper Nouns, which might have been done more comprehenſively, as well as more plainly, in juſt ſo many words, as, for inſtance in theſe two Verſes:

Propers from Commons Gender take,
Thus Dis *is Male for* Deu's *ſake.*

That is, If ſo plain a Rule need any Explanation, *Cato* is Maſculine, becauſe *Vir* is Maſculine. *Tybris* is Maſculine, becauſe *Fluvius* is Maſculine. *Philotis* is Feminine, becauſe *Mulier* is Feminine. *Elis* is Feminine, becauſe *Urbs* is Feminine.

This Rule is both more plain, and more comprehenſive. I expect this laſt will be objected as a fault in it, namely, that it is too comprehenſive, as taking in the names of Mountains alſo, which according to *Voſſius* take their Gender from the Termination, and not from *Mons*. This Rule of *Voſſius* is not univerſally true, as ſhall be ſhewn by and by, and this is no more, than what falls out in the Proper Names of Cities, and Rivers, which alſo frequently take their Gender from the Termination: and ſo the Gender of the Proper Names of Mountains, where they vary from the general Rule, might have been brought in by way of Exception, as well, as of Cities, and Rivers. This then is a fourth Objection, That whereas the Author has ſpun out his Rule into this length by reckoning up of particulars, he has yet omitted not only the names of Mountains, but of ſeveral other things, as of Brutes, under which are comprehended the Proper Names of Horſes, Mares, Dogs, Bitches: as alſo the Names of Ships, Plays, or Fables, which are all of the Gender of the Common Noun.

Proper Names of Mountains.

'TIs true, the Proper Names of Mountains do, ſome few of them always, and a few other moſt uſually, take their Gender from the Termination. Thus *Alpes*, which is thought, but erroneouſly, to be only Plural, as ſhall be ſhewn in the *Hetroclites*, coming from *Alps* or *Alpis*, or *Alpes* in the Singular, is Feminine, like other Nouns of that Termination. Alſo *Ætna*, *Ida*, *Oeta*, *Oſſa*, *Calpe*, *Pyrene*, *Rhodope*, of the firſt Declenſion are ſome always, others moſt uſually Feminine.

Canaſ

——*Canam quo fervida motu.*
Æſtuet Ætna. Corn. Sev. de Æt.

Et primâ greſſus molitur ab Ætnâ. Claud. de Rapt. Proſ. l. 3. v. 438. *Phrygiæ Idæ.* Virg. Æn. 3. p. 139. *Media Oeta.* Ov. Ep. *Deian. Herc. Stetit impoſita Pelion Oſſa.* Sen. Agam Chor. 2. *Heſperiam Calpen.* Luc. l. 1. v. 555. *Celſam Pyrenen.* Auſ. Idyll. 10. *Altam Rhodopen.* Oy. Met. l. 10. p. 204. *Soracte* is of the third and Neuter. *Pelion* alſo is Neuter, as ending in *on* from *ov* in Greek, which is a Neuter Termination, as,

Ignibus Oſſa novis, & Pelion altius Oſſa
Arſit. Ov. Faſt. l. 3. p. 50.

But then *Othrys*, which is Feminine by Termination, is always Maſculine by Conſtruction, as far as I can find, although it be Feminine in Greek, as *Voſſius* himſelf owns. He quotes it in two places in the Maſculine. *Luc. l. 6. Stat. Achil.* 1. and ſeems to think there are no more, but I find.

Ultraq; nubes Othrys eductus riget. Sen. Herc. Oet. Ac. 2. Sc. 1. and again, *Totus Othrys.* Herc. Oet. Ac. 4. Sc. 1. and *Nubilus Othrys.* Stat. Achil. 2. v. 41. and *Nudus Othrys.* Ov. Met. p. 259. but have never ſeen it, or elſe overlook'd it, in the Feminine.

So *Athos, Eryx, Cytheron, Leucates*, are always Maſculine. *Grandine canus Athos.* Ov. in Ibin. p. 268. *Celſus Eryx.* Id. Rem. Am. l. 2. p. 199. *Natuſque ad Sacra Cytheron.* Id. Met. l. 2. p. 32. *De nimboſo Leucate.* Auſ. Idyll. 6.

Nay, ſome of thoſe in *a*, as *Oeta* and *Oſſa*, though more frequently Feminines, are yet ſometimes found to take the Maſculine Gender from the general word *Mons. Voſſius* allows of two Quotations of them in the Maſculine, one of *Octa*, and one of *Oſſa*.

Tirun ſummum proſpicit Oetam. Sen. Her. Fur. Act. 1. Chor.
Utque dedit ſaltus è ſummo Theſſalus Oſſâ. Ov. in Ibin.

Lucan alſo makes it Maſculine, according to ſome Editions, and particularly *Farnaby's*.

Quantus piniferi Boreas cum Thracius Oſſa,
Rupibus incubuit. L. 1. v. 390.

But it ſeems in *Voſſius's* Book, it was *piniferæ*, for ſo he quotes it. But there is another Example alſo of *Oeta* or *Oete* in the Maſculine. *Claud. Gigantom. Hic rotat Æmonium præduris viribus Oeten.* Nay, *Ætna* too, which *Voſſius* ſays is never Maſculine, is once uſed ſo by *Ovid, in Ibin. Quâ flammas Sicanus Ætna vomit.* I own, in *Heinſius's* Edition, which I make uſe of in this place, 'tis *Sicanis*, and that is Feminine, as well as Maſculine. But this is not the only freak of *Heinſius* in this Edition; and his Authority cannot reaſonably be inſiſted on in behalf of *Voſſius*, for he has alſo altered the above-mentioned Quotation of *Oſſa*, which *Voſſius* allowed of, and made it *è Summâ Oſſâ*. But it ſtands in *Deſpauterius* as I have quoted it, *Sicanus Ætna*, which *Voſſius* over-look'd, by his neither approving, nor cenſuring it, one of which he would have done, according to his Cuſtom, if he had obſerv'd the Quotation.

Indeed Names of Mountains in *a*, of the Plural number, are all Neuters, like other words of like Termination, as *Dyndima, Gargara, Iſmara, Maſſica, Tenara*, being taken as Adjectives to *Juga*, or *Cacumina* underſtood, which *Sil.* expreſſes in *Gargana Cacumina*, and *Veſeva juga. Abila, Jura*, and *Gebenna* are not to be found in theſe Authors with an Adjective, unleſs in Conjunction with *Mons*, and in

that Caſe even *Ætna* it ſelf is Maſculine, or rather the Adjective reſpects *Mons*, as *Mons Ætna nocturnis mirus incendiis.* Pl. N. H. l. 2. c. 8.

But *Pelion*, though Neuter by Termination, and by Original too, as coming from Πήλιον in Greek, has alſo the Gender of the general Word *Mons* in *Ovid*, Met. 7. p. 138.

Et quas Oſſa tulit, quaſque altus Pelion herbas,
Orthryſq; & Pindus, majorque ambobus Olympus,
Perſpicit.——

And yet *Voſſius*, takes no notice of this exception, nor Mr. *Leeds* neither, and *Deſpauterius* is poſitive that it is never found but in the Neuter Gender. The Proper Names of Mountains therefore might as well have been included in the general Rule, as of Cities, and Rivers; the firſt of which has more, and the laſt at leaſt as many Exceptions, as thoſe of Mountains.

Proper Names of Brutes, Ships, and Fables.

THe Proper Names of Brutes is another Omiſſion, for in theſe alſo, where diſtinction of Sex is conſidered, the Proper Name takes its Gender from the Common, as in Horſes, Mares, Dogs, and Bitches. And this is the reaſon why *Voſſius* ſays he gave his Rule in theſe Terms, *Propers of Males, not of Men.* His words are; *De Mutorum Animantium Propriis vix attinet dicere, cum eaquè iis ſexus inſit, ac homini. Itaque ut ea complecteremur, non Viri, ſed Maris Propria dicebamus. Hujus igitur Loci ſunt Equus, Hircus, Leo. Et Propria, ut Hylas, Melampus, canum nomina: Item Pegaſus, Bucephalus, Rebus, qui Mezentii Equus* 10. *Æn. fortiſſimus appellatur.* And as the Proper Names of Horſes are Maſculines, ſo thoſe of Mares are Feminine, as *Coritha, Podarges*, as *Verepæus* obſerves. The Proper Names of Dogs are alſo Maſculine, and of Bitches Feminine, as appears by *Ovid*, in the Story of *Actæon*, where he reckons up the Pack.

The Names of Ships are Feminine alſo, on account of *Navis*, as *Sacram conſcendit in Argo.* Ov. Hypſ. Jaſ. And in this Gender alſo *Cicero* uſes it, as, *Et eas anguſtias penetravit ea quæ eſt Argo nominata.* Tuſ. Q. l. 1. *Centauro invehitur Magnâ.* Virg. Æn. 5.

Laſtly, the Names of Fables, *i. e.* Plays, or Poems, are Feminine, with reſpect to *Fabula*, as *Eas ſe non negat perſonas tranſtuliſſe in Eunuchum ſuam.* Ter. Eun. Prol.

Nec tu Divinam Æneida tenta. Stat. Theb. 12. v. 815.

But in Hiſtorical Fables, that are called by the very Name of the Perſon, the Name of the Fable ſeems to follow the Gender of the Perſon, not of *Fabula. Deſpauterius* quotes an Example to the contrary out of *Quintilian*, *Varii Thyeſtes cuilibet Græcorum comparanda eſt.* He names no place, but I find it, *Inſt. l.* 10. *c.* 1. thus; *Jam Varii Thyeſtes cuilibet Græcorum comparari poteſt.* So that I am in ſome doubt, whether the Name of an Hiſtorical Play, entitled by the very Name of a Man, may be the Feminine Gender, becauſe of that paſſage of *Juvenal*, *Sat.* 1.

Scriptus & in tergo nec dum finitus Oreſtes.

As

As well as that of *Suetonius*, in the Life of *Auguſtus*, *Interrogatus quidnam Ajax ſuus ageret, dixit eum in ſpongiam incubuiſſe.* I know both *Alvarez*, and *Deſpauterius*, diſtinguiſh upon theſe Paſſages, as ſpoken with a particular reſpect to the Perſon. But I cannot ſee, I confeſs, what more particular reſpect there is to the Perſon in theſe Places, than there may be in any mention of Fables that are entitl'd by the very Name of an Hiſtorical Perſon. *Terence*'s uſing *Colax* in the Feminine in the Prologue to *Eunuchus*, will not clear the point, becauſe that is a Name of *Menander*'s own making to expreſs the ſubject of his Fable, and of ſuch there is no diſpute. I ſhall leave it with the Reader, having neither Books by me, where I now am, nor leiſure if I had, to look for a thing ſo rare to be found; and therefore ſhall rather confeſs my Ignorance, than impoſe upon my Reader, my own Fancies, or thoſe of others unſupported by Authority, which has been too common a vanity in this piece of Learning, and the ground of many ſhameful Miſtakes. Now I cannot imagin, why Mr. *Leeds* has omitted theſe conſiderations; 'tis certain, there is a peculiar Uſe in the Conſtruction of theſe Words, which Boys can no more fall in with, without having it obſerv'd to them, than in other Proper Names. There is yet a fifth Objection, and that is, That he has not been full enough in ſome things, and in others again he has not ſufficiently reſtrain'd the general Rule by juſt Exceptions.

Apellatives of Men and Women.

IN the Names of Men and Women he has been too ſhort, in confining them to the Proper Names of particular Perſons; whereas ſuch Appellations as are proper to the whole *Species*, with reſpect to any Office, Circumſtance, or Relation, are Maſculines, as *Scriba*, *Aſſecla*, *Laniſta*, *Rex*, *Pater*, *Frater*. And thoſe of like kind, which are proper to Women, are Feminine, as *Soror*, *Uxor*, *Virgo*, &c. Except *Cuſtodia*, *Excubia*, *Opera*, a *working Servant*, *Vigilia*, *Mancipium*, *Proſtibulum*, *Servitium*, a *Slave*, and *Scortum*, which all have the Gender of the Termination.

Proper Names of Cities, Countries, and Rivers.

IN the Names of Cities, Countries, and Rivers, he has been too general. For whereas the Names of Cities, and Rivers, are often us'd by Authors in another Gender, than that directed by the Rule, he has nam'd but a few of many of the firſt ſort, and none at all of the latter. Beſide that there is one Name of a Country always of the Maſculine, and yet unexcepted, namely *Pontus*, as ſhall be ſhewn in its place.

Hic & ab aſſerto nuper Marathone ſuperbum
Theſea——*Vidimus.* Theb. 5. v. 441.

Et nondum Eoo clarum Marathona triumpho. Theb. 12. v. 617. and this exception Mr. *Leeds* takes no notice of.

Ilion is Neuter, as coming from the Greek in ον, yet there is an Example of this alſo in the Gender of the General Noun *Urbs.*

Tunc cum triſtis erat defenſa eſt Ilion armis. Ov. de Art. L. 1. p. 148. So *Ep. Pen. Ulyſſ.* in ſome Books. *Hor. Ep.* 14. Mr. *Leeds* therefore ſhould have ſaid ſomething of this Exception.

Thoſe that end in *r* are Neuters, as well as *Tybur*; only *Anxur* is Maſculine, as well as Neuter, as in the Rule, becauſe the Termination *ur* is in ſome Words Maſculine, as *Turtur*, *Vultur*, in others Neuter, as *Jecur*, *Murmur*, but never Feminine. Thus *Gaddir* and *Tuder*, are us'd in the Neuter, the firſt by *Sal. Hiſt. l.* 2. *p.* 148. *Tarteſſum Hiſpaniæ civitatem, quam nunc Tyrii mutato nomine Gaddir habent.* And,

——*Excelſum ſummo qua vertice montis*
Devexum lateri pendet Tuder. Sil. l. 6. p. 104.

Yet the firſt of theſe is quoted by *Voſſius* in the Feminine, out of *Feſtus Avienus.*

Gaddir prima fretum ſolitâ ſupereminet arce.

Thoſe that end in *s*, with a Vowel before it, as *as*, *es*, *is*, *os*, *us*, follow the general Rule, and are Feminines, except *Agragas* Maſculine, as in the Rule, and *Taras*, *Lucan* l. 5. v. 326. One in *us* is always Maſculine, namely *Canopus*, tho' unobſerv'd by *Voſſius*, and all that I know of.

——*O ſuperi! Niluſne, & barbara Memphis,*
Et Peluſiaci tam mollis turba Canopi
Hos animos! Luc. 8. v. 543.

Barbara famoſo non cedit turba Canopo. Juv. Sat. 15. p. 296. And *Amycleo Canopo.* Sil. l. 11. p. 175. *Peluſiaci Canopi.* Stat. Sylv. 2. Geneth. Luc. *Therapnæi Canopi.* Stat. Sylv. 3. Prop. Met. Cel. And in like manner, *Ov. Met. l.* 15. *p.* 335. *Virg. Georg*, 4. *p.* 84. *Stat. l.* 3. *Car.* 10. only *Mela* has *Parva Canopos.* l. 2. p. 66. So *Coriolus*, or *Coriolæus*, is Maſculine in *Florus* in the beſt Editions, L. 1. *c.* 11. *Coriolus quoque (prob pudor) victus adeo gloriæ fuit*; which *Voſſius* blames *Beroaldus* for changing into *Coriolos*, in ſpight of the Authority of the beſt Editions, notwithſtanding *Livy* calls it *Corioli* in the Plural. And the reaſon of this ſeems to be, that they both retain'd the Names of Men, by whom, or in whoſe honour they were built. *Lesbos*, and *Abydos*, are uſed both in the Maſculine and Feminine; of the latter there is no doubt, and for the Maſculine it appears by that of *Ov. Met. l.* 11. *p.* 224.

Et Methymnæi potiuntur litore Lesbi.

And of *Abydos*, in that of *Virg. Geog.* 1. *p.* 34.

Pontus, & oſtriferi fauces tentantur Abydi.

Which *Auſonius* alſo has imitated, tho' unobſerv'd by *Voſſius* and his Followers.

Helleſpontiaci quæ protegit æquor Abydi. Epiſt. 9.

And tho' in ſome Book, that of *Ovid* be *Methymnea Lesbi*, yet *Voſſius* ſtands for this Reading.

Meſſieurs de Port Royal, or *Vitré*, and the *Annotators*, who follow them throughout, both of them Correct *Voſſius* for a miſtake, as they think, in the Word *Colchos*; but the miſtake is in them, not in

Voſſius

qua Alba, Ebura, qua Cerealis, Illiberi, quod Liberini, Ilipula, qua Lau, Artigi, quod Julienſes, veſci, quod Faventia, Singilia, Hegua, Arialdunum, Aglaminor, Bebro, Caſtra vinaria, Epiſibrium, Hipponova, Illurco, Oſca, Eſcua, Succubo, Nuditanum, Tucci vetus, omma Baſtitaniæ vergentis ad mare. Conventus vero Cordubenſis circa flumen ipſum Oſſigi, quod cognominatur Laconicum, Illiturgi, quod Forum Juliam, Ipaſturgi, quod Triomphale, Sitia, & xiiii M. paſſuum remotum in Mediterraneo Obulco, quod Pontificenſe appellatur. Croto is reckoned by *Farnaby*, and Mr. *Walker*, among the Maſculines of this Termination, but they neither of them quote any Authority for it; nor do I know of any: but *Croton*, which is the ſame, is Feminine, as ſhall be ſhewn in the Termination *on*. There are many others in *a*, but theſe are all that I have ever obſerved with an Adjective.

Thus much for the Vowels; now for ſuch as end in Conſonants.

Thoſe that end in *l* are Neuters, as *Hiſpal, Suthul. Et celebre Oceano, atque æſtibus Hiſpal.* Sil. l. 3. p. 50. *Ad oppidum Suthul pervenit.* Sall. Bell. Jug. p. 75.

Thoſe in *m* are all Neuter, with reſpect to *Oppidum*, as *Lugdunum, Ilium*, or elſe the uſe of them in Greek, from whence they come. Yet *Voſſius* quotes *Lugdunum* in the Feminine out of *Sidonius. Lugdunumque tuam dum præteris aſpice victor.* Car. 5. And not only the Poets, as *Voſſius* thought, but alſo the Proſe Writers uſe ſome of thoſe Proper Names in *um* in the Feminine, as *Amplior Urgo, & Capraria, quam Græci Ægilion dixere. Item Ægilium* (or as *Giffanius, Igilium*) *quam Artemiſiam, ambæ contra Coſanum litus.* Pl. N. H. l. 3. c. 6. And again, *Ultra Palmyram quoque ex ſolitudinibus iis aliquid obtinet Hemeſa*, or *Emeſa*; *item Elatium dimidio proprior Petræ, quam Damaſcus.* Pl. N. H. l. 5. c. 26. *Campanâ in Benevento.* Auſ. Ep. 68. So that all in *um* are not always Neuter, as would appear by Mr. *Leeds*, who makes no Exception.

In *n* there are three ſeveral Endings, according to the Vowels preceding, *viz. en, yn, on.*

En and *yn* are both Feminines, as *Theſeia Trœzen.* Stat. Theb. 4. v. 81. *Lapidoſa Trachyn.* Sen. Troad. Chor. 2.

In *on*, all follow the General Rule; as, *Dorica Ancon.* Juv. Sat. 4. *Superba Babylon.* Luc. l. 1. v. 10. *Alta Calydon.* Ov. Met. l. 8. p. 170. *Suam Cremyona.* Ov. Met. l. 7. p. 144. *Alta Croton.* Sil. l. 11. p. 166. *Mirata eſt Marathon.* Ov. Met. l. 7. p. 144. But *Croto*, which is all one with *Croton*, is made by *Farnaby* and Mr. *Walker* to be Maſculine, as I have obſerv'd under the Termination *o*: I have not, as I ſaid there, obſerv'd any ſuch thing, but conſidering it takes its Name from a Man buried there, or hard by, as appears by *Ovid. Met.* 15. *p.* 314. 'tis poſſible ſome Author may have uſed it in the Maſculine, but it had been well, if they had given ſome Authority. They might much better have ſaid the ſame of *Marathon*, which *Stat.* uſes twice in the Maſculine, as *Strabo* alſo uſes it in Greek.

here are three Examples of Words of this Termination in the Maſculine, and but one in the Feminine. And of the Maſculine Gender, the Grammarians generally make it, as *Voſſius* ſays, *Parem rationem eſſe aiunt in Amathûs, Trapezûs, Opûs, Hydrûs, Phlûs, & ſimilibus.*

All Proper Names of Cities ending in Conſonants, other than thoſe above-mentioned, or in the Vowels *u* and *y*, which are moſtly ſome few *African*, *Arabian*, or *Indian* Names, as *Bogud*, *Nepet*, *Dibrach*, *Cullu*, *Moly*, *Æpy*, are to be look'd upon as Neuters, though I find no Adjective with any of them, but the laſt in *Stat. Theb.* 4. *Et ſummis ingeſtum montibus Æpy.* Only *Callet* is uſed by *Pliny* in the Gender of *Urbs*, l. 3. c. 1. *Stipendaria Callet.*

In the Proper Names of Countries, there is one Exception, namely, *Pontus*, which is always Maſculine, whether it be put for the Country where *Ovid* was in Baniſhment, or for the Kingdom of *Mithridates*, as *Inviſus nobis quæ duo Pontus habet*, Ov. de Pont. l. 4. El. 12. And *Ut ex eodem Ponto Medea profugiſſe dicitur*, Cic. pro Leg. Man. This *Voſſius* takes expreſs Notice of, and Mr. *Leeds* has not done him juſtice in omitting it.

Proper Names of Rivers.

IN the Proper Names of Rivers, the Author has not given ſo much as one Exception, in which yet there are many, inſomuch that *Voſſius* is of opinion, they take their Gender from the Termination, not from *Fluvius*; but this is not generally true, as appears by *Albis*, *Gelbis*, *Halys*, *Phaſis*, *Tybris*, and others in *is*, which are by Termination Feminine, and yet always Maſculine in Conſtruction, as every Body knows, and it would be meer impertinence to go about to prove it. Alſo thoſe that end in *es*, as *Araxes*, *Euphrates*, *Ganges*, *Orontes*, are all Maſculines, as coming from the firſt Declenſion in Greek, though *es non Creſcens* in the Latin form, is moſt generally Feminine. Neither are thoſe that end in *a* all excepted, as *Voſſius* imagines. I ſhall put ſuch of them down Alphabetically, as are found in the Authors, from whom I have taken my Obſervations, and the uſe of them.

Albula is only Feminine, as,

Et tanto eſt Albula pota deo. Ov. Faſt. l. 4. p. 61.

Cunaque Sulfureis Albula fumat aquis. Mar. l. 1. Ep. 13.

Allia is alſo always Feminine, and *Voſſius* thinks, it would be well nigh a Solæciſm to uſe it in the Maſculine.

Et damnata diu Romanis Allia faſtis. Luc. l. 7. v. 409.

——Qua flebilis Allia luce
Vulneribus Latiis ſanguinolenta fuit. Ov. Am. l. 1. p. 149.

Damnis Allia nota ſuis. Ov. Rem. Am. l. 1. p. 193.

Addua, I have never ſeen but in the Maſculine;

——Atque Addua viſu
Cærulus. Claud. Conſ. 6. Honorii.

Arethuſa is only Feminine,

Piſæa Arethuſa. Met. l. 5. p. 104.

Bagrada, or *Bragada*, or *Bograda*, only Maſculine,

——Qua

——— *Qua ſe*
Bagrada lentus agit ficca ſulcator arena. Luc. l. 4. v. 588.
Lentus arenoſo ſpumabat Bragada campo. Sil. l. 6. p. 1005.
Turbidus arentes lento pede ſulcat arenas
Bragada. Sil. l. 6. p. 93.

Cremera is only found in the Maſculine, viz. Ov. Faſt. 2. p. 29.
Ut celeri paſſu Cremeram tetigere rapacem
(Turbidus Hybernis ille fluebat aquis)
Caſtra loco ponunt.

Druentia is found in both Genders,
Sparſis incerta Druentia ripis. Auſ. Idyll. 10.
Turbidus hic truncis, ſaxiſque Druentia latum
Ductoris vaſtavit iter: namque Alpibus ortus,
Avulſas ornos, & adeſi fragmina montis
Cum ſonitu volvens fertur latrantibus undis,
Ac vada tranſlato mutat fallacia curſu,
Non pediti fidus, patulis non puppibus æquus. Sil. l. 3. p. 52.

Duria, or *Turia*, for it is written both ways, is Maſculine, and Feminine,
Roſeis formoſus Duria ripis. Clau. Laus Ser.
Caſtra locat nullâ ledens ubi gramine ripâ
Turia deducit tenuem ſine nomine rivum,
Et tacitè Tuſcis inglorius affluit undis. Sil. l. 13. p. 196.

Calepine upon this word, ſays, *Duos Durias Plinius Commemorat eſſe Appenino ortos*; but in my Book, and all that I have ſeen, it is, *Duas rias duas.* N. H. l. 3. c. 16. And in other Places he calls this River ſimply *Durius*, or *Durius amnis.* L. 4. c. 12. 20.

Garumna, is both Maſculine and Feminine, as, *Æquoream Garumnam.* Auſ. Idyll. 10. And *Æquorea Garumna.* Id. Idyll. 9. *Magnus Garumna.* Tibull. l. 1. El. 1.

Gela, I have found only in the Maſculine, as,
Et te vorticibus non adeunde Gela. Ov. Faſt. 4. p. 69.
———*Comitantur euntem*
Naiades, & ſociâ ſtipant utrimque coronâ
Qua fontes Crimiſe tuos, & ſaxa rotantem
Pantagiam, nomenque Gelan qui præbuit urbi
Concelebrant. Claud. Rap. Proſ. l. 2. v. 58.

Matrona, is only Feminine, that I know of, as,
Non tibi ſe Liger anteferet, non Axona præceps,
Matrona non, Gallos, Belgoſque interfita fines. Auſ. Idyl. 9.

Marſya is Maſculine, Luc. l. 2. v. 307. Claud. in Eut. l. 2. v. 366.
Qua celer erectis deſcendens Marſya ripis
Errantem Maandron adit, miſtuſque refertur.
——— *Sed Marſya velox*
Dum ſuus eſt, flexuque carens, jam flumine miſtus.

And Feminine in *Pliny*, *Sita eſt in radice montis Signiæ, circumfuſâ Marſyâ*, N. H. l. 5. c. 29.

Moſella is both Maſculine and Feminine. Auſ. Idyl. 10. *Corniger Moſella.* Idyll. 9. *Dignandum Moſellam.* And *Dia Moſella. Noſtra Moſella.* Id. Ib.

Trebia is only found in the Maſculine that I remember,
Strage virûm merſus Trebia eſt. Sil. l. 9. p. 141.
And *Noſtrum Trebiam.* Id. l. 6. p. 106.

Now all theſe Paſſages certainly deſerv'd to be conſidered, and our Author was ſhort in taking no Notice of them. As to *Voſſius*'s Opinion, that all Proper Names of Rivers take their Gender from the Termination, I have ſhewn it to be a miſtake in part already, for as much as thoſe that end in *is*, which is Feminine, are yet all Maſculines: I ſhall now ſhew that it is moſt probable, that even theſe in *a*, take their Gender rather from the general word *Aqua*, than from the Termination. For to me the cauſe of all this variety ſeems to be, that a River being nothing elſe, but Water flowing from ſome Fountain, theſe Proper Names were ſometimes referr'd to *Aqua*, ſometimes to *Fons*, or elſe *Liquor*, or *Latex*, inſtead of *Aqua*. For I take *Fluvius* to have been originally an Adjective to ſome of theſe Subſtantives, and that they might at firſt ſay, *Fluvius Fons*, or *Fluvius Liquor*, or *Fluvia Aqua*, as well as *Aqua fluviatilis* afterwards. And this conjecture is ſtrengthned by *Pluvia* from *Pluo*, which therefore ended in *a*, not in *us*, becauſe *Aqua* was underſtood, as appears by *Pluvia Aqua*, and *Pluvias Aquas*, Plin. N. H. L. 31. c. 3. Cic. ad Treb. p. 198. And as the word *Fluvius* it ſelf was Originally an Adjective, ſo much more the Proper Names of Rivers were originally Adjectives, and conſider'd as ſuch, by the Latins, who accordingly gave them Terminations proper to their Subſtantives, as *Padus, Tagus, Rhenus fluvius, Moſella, Druentia, Matrona aqua*; unleſs ſome few, as *Arethuſa*, for one, that were Feminines, upon Account of the Females that were turn'd into them. For other Terminations were Foreign, as *Arar*, or *Araxis*, or Accidental, as *Tiberis*, which before was call'd *Albula*, as *Pliny* ſays. Nay, the Termination of the Proper was ſometimes chang'd according to the Common, as *Teſtis Metaurum flumen*, Hor. l. 4. Od. 4. and *Flumen Rhenum*, Id. de Art. Yet *Fluvius* coming afterwards to be conſider'd as the general Subſtantive, as being us'd alone without *Fons*, or *Liquor*, Proper Names of Rivers, though ending in *a*, were uſed in the Maſculine with reſpect to *Fluvius*, whilſt others made them Feminine, poſſibly as *Voſſius* will have it, with reſpect to their Termination, which was given them at firſt with reſpect to *Aqua*. Others again, as *Pliny* for one, retain'd the Termination *us* in the Proper Name, though *Flumen* were joyn'd with it, which I take to be the reaſon of that Conſtruction in *Caſar*, look'd upon by all to be one of the Correcteſt Writers, *Hoc facilius eis perſuaſit, quod undique naturâ loci Helvetii continentur: una ex parte flumine Rheno latiſſimo, qui agrum Helvetium à Germanis dividit*; and ſoon after, *Tertio lacu Lemano, & flumine Rhodano, qui Provinciam noſtram ab Helvetiis dividit*, Cæſ. Bell. Gall. l. 1. p. 4. which Paſſages have hitherto been over-look'd by all the *Grammarians*, though nothing be more extraordinary, than for the Adjective to reſpect the Gender of the Proper Noun, as it does here, tho' *Flumen* be joyn'd with it. *Varro* has yet a much harſher Expreſſion *De R. R. l. 1. c. 12. Sin cogare ſecundum flumen adificare, curandum ne adverſum eum ponas* i. e. *eum flumen*, for there is no Proper Name in *us* joyned with it. This is a ſingle Expreſſion, and 'tis like an inconſiderate one in *Varro*, as not minding that *Flumen*, not *Fluvius* preceded. But then *Caſar* ſoon after, namely Pag. 9. of the ſame Book, follows the ordinary Conſtruction, making his Adjective Relative to agree with *Flumen*, and not the Proper Name, as *Flumen eſt Arar quod per fines Aduorum & Sequanorum influit*. For that *Arar* is Maſculine, tho' ending in *r*, appears by that of *Sil.* ——*Taci-*

——*Tacitoque liquore*
Mixtus Arar. L. 3. p. 51.

For the reaſon aforegoing, as well as the Practice of the Authors, that write in Proſe, and the Judgment of Learned Men, and *Voſſius* in particular, who, for his admirable Learning in this kind, may in diſputable matters paſs for an Author, I think theſe Proper Names of Rivers in *a* ſhould rather be us'd, eſpecially in Proſe, in the Feminine; but altogether to damn the Maſculine, which is found in ſo many Polite Writers of the Poets, is too rigid. This indeed is *Voſſius*'s Objection, that they are Poets; but I know no reaſon for that, but becauſe they ſometimes, for the ſake of their Verſe, break the ordinary Rules of Speaking. But beſide that in many of the inſtances that I have brought, it had been all one to the Verſe, to have uſed them in the Feminine; if we once exclude the Poets from being of Authority in the Gender of theſe Proper Names, we ſhall have little or none left, other Authors ſeldom mentioning them with Adjectives, and when they do, the words *Flumen*, *Fluvius*, or *Amnis*, are joyn'd with them, which carry the Gender: whereas, the Poets abounding in Epithets, the Gender, not only of theſe Propers, but even of many common Nouns, is chiefly to be learned from them.

There is alſo another Exception to the Author's Rule, in which that of *Voſſius* holds good, and that is of Proper Names of Rivers in *e*, from the Greek *n*, which are all Feminines according to the Termination: Of this ſort are *Dirce* and *Lethe*, *Cadmea Dirce*. Luc. l. 3. v. 177. and *Bis turbatam ſanguine Dircen*. Sen. Oed. Chor. 1. *Placido quieta labitur Lethe vado*. Sen. Her. Fur. Ac. 3. & 2. and never otherwiſe.

There is yet another Exception of Proper Names in *r*, namely, *Nar*, and *Jader*. The firſt of theſe is Neuter, in *Cic. ad Att. l.* 4. *Ep.* 14. *Lacus Velinus in Nar influit*: So it is in moſt Editions, (but *Gravius* has *Narem* in his, for what reaſon, ſee the Place.) though Maſculine in *Claud. Conſ. Prob. & Olyb. Auſon. Idyll.* 12. *Virg. Æn.* 7. *p.* 247. The laſt, namely, *Jader*, is Neuter, *Luc. l.* 4. *v.* 405. *Tepidum Jadera*. *Tader* is mentioned twice by *Pliny*, but without a Gender, becauſe *qui* that follows, may have reſpect to *Fluvius*, which is joyned with it in the firſt Place, and in the ſecond it is *Flumen Tader*.

There is alſo one in *x*, namely *Styx*, always Feminine, which is too notorious to be prov'd, or for the Author to have omitted.

The Addition of *Inſula item nomen*, after *Regionum*, *&c.* is a meer Impertinence, the Proper Names of Iſlands taking their Gender from *Terra*, as Lands, or Countries, not as Iſlands, and ſo one Rule ſerves for both: only there ſhould have been an Exception of *Saſon*, uſed by *Lucan* in the Maſculine, as,

Spumoſo Calaber perfunditur æquore Saſon, l. 2. v. 227.

Which none of the Annotators upon this Grammar have taken Notice of, nor any other Grammarian that I know of.

De Arborum Appellativis.

Grammar, Latin, *p.* 12.

Appellativa arborum erunt Muliebria, ut Alnus, Cupreſſus, Cedrus; Mas Spinus, Mas Oleaſter, Et ſunt Neutra Siler, Suber, Thus, Rober, Acerq;.

ANIMADVERSION IX.

Spinus is Maſculine, if we believe *Priſcian*, but neither he, nor any other produce any Authority for it: The *Oxford Notes* ſay without doubt he found it ſo; but for all that, one may doubt of it, becauſe no body elſe has ever found it, nor *Acer* in the Feminine, for which we have his word too; but we are not enquiring after that part of the Language that is loſt, which is of no uſe to us, but of that part which remains, which is the only Rule for us to obſerve, and in that I think there is no ſuch thing as *Spinus* with an Adjective. I ſuppoſe the Printer may have done theſe Gentlemen wrong, for *Nec dubium quin invenit*, as they expreſs themſelves, is not Latin: *Quin* in this Sence always governing a Subjunctive Mood, as ſhall be ſhewed in *Syntax*, in the Government of the Conjunctions. The Marginal Note ſuppoſes *Spinus* is put for *Pinus*, and *Pinus* again for *Pinaſter*. I have nothing to ſay to the meaning, if this be it, but this is a very odd way of expreſſing this meaning. This word is hardly to be found but in one place of *Virgil*, *Et Spinos jam pruna ferentes*, Georg. 4. Upon which, *Servius* ſays, *Prunorum arbor Spinus vocatur generis Maſculini, nam ſentes hos Spinas dicimus.* Two ſuch Authorities make it probable, That *Spinus* once ſignified the *Prune Tree*, but other Authors uſe *Prunus* for it, as *Pruni Sylveſtres*, Colum. l. 2. c. 2. *Ibi & Prunus Ægyptia non diſſimilis Spinæ ſupradictæ*, Plin. N. H. l. 13. c. 10.

Cupreſſus is ſuppoſed by *Voſſius*, and his Followers, and Mr. *Walker* for one of them, to be no where Maſculine, but in *Ennius*. *Rectos Cupreſſos*. But it is Maſculine alſo in *Celſus*. *Combuſto Cupreſſo*, l. 6. c. 13. p. 312.

Platanus is ſuppoſed by *Meſſieurs de Port Royal* to be uſed by *Pliny* in the Maſculine, *N. H. l.* 24. *c.* 8. The Paſſage, as it ſtands in the Book, is, *Corticis autem eorum in aceto dentium remedium eſt, folia eorum tenerrima in albo vino decocta oculorum.* Where, in the Margin, is a Correction of *Cortex* for *Corticis*, and *Foliorum tenerrima*, for *Folia eorum tenerrima*. And this muſt needs be the true Reading,

ing, becauſe, in the beginning of this Chapter, he ſays, *Pillula ærum*; ſo l. 12. c. 1. l. 16. c. 32. l. 16. c. 44. he uſes it in the Feminine. Indeed, this Author ſometimes uſes the ſame Noun in different Genders, but that is only in ſuch Words, as take their Gender from the Termination, which he gives them ſometimes from the general Word; as in *Dictamnum pota*, where *Dictamnum* though ending in *um*, is Feminine, with reſpect to the General Noun *Herba* conceived in Mind, but he never makes the Gender of a Word, that is uſed by all Authors according to that of the General Noun, buckle to the Termination of the particular. Indeed, *Priſcian* ſays, That *Platanus*, and *Populus*, were Maſculines with the Ancient *Romans*, but a Grammarian is to govern himſelf by Authors that are extant, not by them that are loſt.

Thus hardly appears by what is alledged by *Voſſius*, to be put for the Tree, becauſe *Lignum Thuris*, may imply no more than *Lignum ferens Thus*, or *unde Thus manat*. And ſo *Arbor Thuris*, *virgas Thuris*, which are his other Quotations, may be ſome ſuch way reſolvable: but *Celſus*'s frequent uſe of *Thuris Cortex* among his Receipts, proves it plainly, beſides a Place in *Pliny*, where ſpeaking of the *Libanotis*, he ſays, *Libanotis locis pluribus, roſcidis, & macris, ſeritur ſemine, radicem habet oluſatri nihil à Thure differentem.* N. H. l. 19. c. ult. But the Ignorance of the Grammarian is not to be excuſed in making it a Neuter, ſince 'tis never found with an Adjective. Mr. *Walker* ſays 'tis Feminine once in *Solinus*, but that is a miſtake; for he never ſo much as uſes it for the Tree, however Mr. *Walker* came to be led into this Errror, by *Priſcian*.

His words are, *Why* Thus *may be accounted a Feminine, there is ſome reaſon*; *becauſe* Priſcian, L. 5. *obſerves that* Solinus, *ſpeaking* de Arbore Thuris, *ſaith*, Palma fieret in torto eam eſſe vimine ad aceris qualitatem. *And afterwards, In the mean time the Termination of it being Neutral*, Solinus's *uſing it in the Feminine Gender proves it not (he ſhould rather have ſaid does not prove it) to be a Feminine, becauſe in the Gender he might have reſpect (by a Syntheſis) unto* Arbor; *and the rather that he might be clearly underſtood to ſpeak of the Tree, and not of the Gum of that Tree*, &c. This quotation is miſprinted, and ſhould be *Palam fieret intorto eam eſſe vimine ad aceris quantitatem.* From the whole Paſſage (which I will tranſcribe out of *Solinus*) it will appear that he neither uſes *Thus* for the Tree, nor yet in the Feminine Gender. *Eudæmonem non fruſtra cognominatam hinc capeſſas, quod præter odores, quos creat plurimos, ſola Thus mittit. Nam in medio ejus ſunt Atramitæ pagus ſabæorum, à quo octo manſionibus regio Thurifera diſterminatur. Arabia appellata eſt, id eſt, ſacra: hoc enim ſignificari interpretantur. Virgulta hæc non ſunt publica, ſed (quod inter barbaros novum) in jus poſterorum per ſucceſſiones tranſeunt familiarum. Ergo quincunque dominatum iſtius tenent nemoris, ſacri vocantur. Idem illi cum lucos iſtos vel metunt, vel incidunt, non funeribus interſunt, non congreſſionibus fœminarum polluuntur. Hanc arborem, priuſquam penitus fides proderetur, alii lentiſco, alii mage terebintho comparabant, uſque dum libris, quos Juba rex ſcripſit ad Cæſarem Auguſti filium, palam fieret intorto eam eſſe vimine, ramis ad aceris qualitatem, Amygdalæ modo ſuccum fundere, incidi ortu Canis flagrantiſſimis ſolibus.* Solin. c. 46. de Arabia.

De

De Epicœnis.

Grammar, Lat. *p.* 12.

SUnt etiam volucrum, ceu paſſer, hirundo; ferarum, &c.

ANIMADVERSION X.

IT being proved that there can be but five Grammatical Genders, theſe Epicœnes muſt of neceſſity be one of thoſe Genders. The only Queſtion that can ariſe in this Caſe, is, whether, ſince they ſignifie both Sexes under one Term, they can alſo be of a ſeveral Gender, according as they ſignifie this or that Sex, which is no more than the Common Gender. Some Grammarians will have them always to follow the Rule of Termination, but Authors uſe them both ways, as *Elephantum gravidam*, Plaut. Stich. Ac. 1. Sc. 2. and *Mus Marinus parit ova*, Pl. N. H. l. 10. c. 15. And again, c. 95. of the ſame Book, *Ex unâ* i. e. Mure, *genitos centum viginti tradidere. Apud Perſas verò pragnantes in parentis utero repertas.*

Prima Regula Specialis.

Grammar, Lat. *p.* 13.

NOmen non creſcens, genitivo, &c.

ANIMADVERSION XI.

THis way of teaching the Gender of Nouns by the encreaſing, and Accent of Syllables, is tedious and intricate to Children, who at the Age they are generally put upon this Work, are but awkward at apprehending the Diviſion of Words by Syllables, having ſeldom been taught it at their Reading-Schools. And how ſtrange ſoever this may appear to others, it will yet not appear ſo to them, who have had to do with them. But then the diſtinguiſhing of Accent is ſtill a matter of greater difficulty, and what they are incapable of for a long time, let the

the Master take never so much Pains in Pronouncing, and Explaining. It had been better therefore to have Taught them the Rules by the Terminations; for that supposes only their knowing the Nominative, and the Genitive Case, which they must know this way too, and never troubles them with the Encrease, and Accent of Syllables. But now according to the Author's Method.

Masculina excepta ex non crescentibus.

Grammar, Lat. *p.* 13.

Mascula nomina in a *dicuntur multa virorum,*
Ut Scriba, Assecla, Scurra, & Rabula, Lixa, Lanista.

Animadversion XII.

THese Nouns, and a great many more, might have been comprehended by a short Annotation, under the Proper Names of Men, with a just Exception, as of *Copia, Cura* for *Curator, Custodia, Excubia, Vigilia*, and *Laverna*, as *Ausonius* uses it, *Epist.* 5.

Bonorum mala Carminum Laverna.

And so a great deal of needless trouble would have been avoided in reciting *Frater, Mater, Pater, Rex, Soror, Uxor, Virgo*, &c.

In the same Rule.

Mascula Græcorum quot declinatio prima
Fundit in as, *&* in es, *& ab illis quot per* a *fiunt:*
Ut Satrapas Satrapa, Athletes Athleta.

Animadversion XIII.

THis Rule is utterly false, and *Satrapas*, and *Athleta*, that it is built upon, are Masculines by Signification, as being Appellatives of Men: but all other Words ending in *a*, and coming from Greek in *as*, or *es* of the first Declension, are in Latin Feminine, as *Priscian* has long since observed out of *Varro*, except *Cometa, Planeta*, and as *Vossius* says *Pandecta*, and *Echinometra* ending in Greek also in *a*, as *In his Echinometra appellantur quorum longissima Spina Calyces minimi*, Pl. N. H. l. 9. c. 31. with *Adria* the Adriatick Sea, but for the Town so called, it is Feminine, as other Names of Towns. For *Catapulta, Cochlea, Margarita, Meteta, Parasanga, Tiara*, all come from Greeks in *a*, and *as*, and are all Feminines, as every Body

Body knows. *Mandragora* is reckoned among theſe by *Voſſius*, and Mr. *Walker*, but if it be Feminine, it is certain it is Maſculine too, as *Mandragoram alii Circeium vocant; ejus duo ſunt genera Candidus qui & mas, niger quæ fœmina exiſtimatur*, Pl. N. H. l. 25. c. 13. Thoſe that retain *as* or *es* in the Nominative in Latin, retain alſo the Greek Gender, which is Maſculine, as *Acinaces*, *Ammodytes*, *Anthias*, *Cataractes*, *Ceraſtes*, *Ophites*, *Pinnoteres*, *Sorites*, *Tiaras*. *Medus acinaces*, Hor. l. 1. Od. 27. *Indiſcretus arenis Ammodytes*, Luc. l. 9. v. 714. *Unus Anthias*, Pl. N. H. l. 9. c. 59. *Noviſſimo Cataracte*, Pl. l. 5. c. 9. *Vagi Ceraſtæ*, Luc. l. 9. v. 716. *Thebanus Ophites*, Luc. l. 9. v. 716. *Concharum generis & pinna eſt, naſcitur in limoſis ſubrecta ſemper, nec unquam ſine comite, quem Pinnoterem vocant, is eſt Squilla parva*, Pl. N. H. l. 9. c. 42. *At vitioſi ſunt ſorites, frangite igitur eos, ſi poteſtis, ne moleſti ſint*, Cic. Ac. Qu. l. 2. p. 48. *Sacer Tiaras*, Virg. Æn. 7. *Natalis* is alſo found in the Feminine, *Mart.* l. 10. Ep. 27. *Natali tuâ*; and no wonder, ſince *Dies*, to which it is but an Adjective, is of both Genders. And yet Mr. *Leeds*, ſuffers this to paſs without Remark. And the Annotators ſay, *Natalis ſemper Maſculinum eſt, etſi dies ſit dubium.*

Here is alſo omitted, in the Sequel of this Rule, *Vepris* or *Vepres*, or as *Caper* will have it *Veper*, which though *Lucretius* has in the Feminine, is yet Maſculine in others, as *Hirſuti Vepres*, Virg. Æn. 9. and *Colum. l.* 11. *c.* 3. *Hunc Veprem manifeſtum eſt interimi non poſſe.*

Retis, according to *Deſpauterius*, is Maſculine; he cites for it that of *Plautus*, Rud. Ac. 4. Sc. 3. *Uvidum Retem*; but in my Book it is *Rete*. *Varro*, it is certain, uſes it in the Feminine, *Rete cattnabina*, De R. R. l. 3. c. 5.

Trudes and *Tudes* have no known Gender, only *Tudes* ſeems to be Feminine by the Derivative, *Tudicula*, Colum. l. 2. c. 50.

There are alſo omitted, and yet belonging to this Rule, as being *non Creſcents*, certain Derivatives in *ites*, of which ſome ſignifie things made of ſuch, or ſuch Materials, as *Abrotonites*, *Abſynthites*, i. e. *Vinum ex Abrotono*, *Abſynthio*, or in which they have been infuſed: Others, the thing they reſemble, or have ſome Relation to, as *Aetites*, and others. The firſt of theſe *Voſſius* will have to be Maſculine, becauſe *Pliny*, after ſame Receipts for ſome of them, ſays, *Aromatiten invenio factitatum*, N. H. l. 14. c. 16. And *factitatum* being either Maſculine, or Neuter, he concludes it muſt be Maſculine, becauſe if had been Neuter, the Accuſative Caſe would not have been *Aromatiten*, but *Aromatites*, Neuters having the Accuſative, as the Nomitative. But this Argument is not concluding, for *factitatum* may be Neuter with reſpect to *vinum*, juſt before mentioned, for ought appears by this place. But, if he had looked thirty lines backward in the ſame Chapter, he had found a plain proof of it, which follows: *Sic fit & Scytes è vino quem alii palmiprimum, alii catorchiten vocant.* I confeſs there is a Correction of this paſſage in the Margin, but that is rather upon the account of *palmiprimum*, which in the Margin is *palmeum*, and ſomething in the Receipt out of *Dioſcorides*, than for the ſake of *quem* in the Conſtruction. However, ſince it ſtands in the Text, as I have quoted it, 'tis plain *Voſſius* read it not; for he could not but have ſaid ſomething of it, if he had, making uſe all along, as he did, of *Dalechamp*'s Edition. And this is one proof amongſt others, that

that this great Man, with all his diligence, did not always give himſelf the trouble to read the Authors entirely which he quoted, but took them ſometimes upon truſt from others, or at moſt contented himſelf to find the Paſſage quoted. They that are not ſatisfied with this Quotation, nor *Voſſius*'s Authority, may uſe theſe Nouns in *ites*, as Adjectives, by adding the Word *vinum*; and then, if there be an Adjective, it muſt be the Neuter Gender: only it muſt be obſerved, that theſe Words in *ites* will have the Accuſative in *en*, notwithſtanding the addition of *vinum*, as in the place of *Pliny* afore quoted, and *Colum. l.* 12. *c.* 33, 34, 35. 38. only *Palladius* makes the Termination to anſwer the Gender of *Vinum*, as in other Adjectives, as *Graci etiam vinum Myrrite ſic præcipiunt temperari*, Feb. Tit. 31. *Hoc Menſe vinum Scyllite ſic facimus.* Jul. Tit. 6.

Here is alſo an Omiſſion of the Names of *Stones*, in *ites*, or *ates*, which are all Maſculines: But the Names of *Jewels* are Feminines, and thoſe that ſignifie both, are Maſculines for a *Stone*, and Feminines for a *Jewel*, as *Alabaſtrites*, and *Pyrites*; which diſtinction *Voſſius* not obſerving, is ſomething obſcure upon this head. I ſhall therefore put down the Names of *Stones* by themſelves, and leave the Reader to take the reſt for *Jewels*, and Feminines, *Acites*, *Alabaſtrites*, *Achates*, *Chernites*, *Elatites*, *Gagates*, *Melitites*, *Ophites*, *Oſtracites*, *Pyrites*. See *Pliny*'s *N. H. l.* 36. *c.* 17. 19. 20, 21. and *Claud. Nupt. Hon. & Mar. v.* 91.

Grammar, Lat. *Ibid.*

Maſcula in er, *ceu venter*: in os, *vel* us, *ut logos, annus.*

ANIMADVERSION XIV.

THis Rule is falſe, as being given of Nouns in *os*, generally. For theſe *Non Creſcents* in *os* are all taken from the Greek, in which the Termination *os* is in ſome Nouns Common, in other Maſculine, in others Feminine. Thus, though *Logos*, which is the Author's inſtance, be Maſculine, yet moſt Nouns in *os* of this Special Rule, being Names of *Herbs*, are Feminine in Latin, with reſpect to the general Noun *Herba* conceiv'd in Mind, which here follow in Alphabetical Order.

Acanos. *Sunt & qui Acanon Eryngio adſcribant, ſpinoſam, brevemq; & latam herbam, ſpiniſq; latioribus. Hanc impoſitam Sanguinem mire ſiſtere*, Pl. N. H. l. 22. c. 9. Where though *Herbam* be expreſs'd, yet 'tis probable the Adjective is Feminine, with reſpect to *Acanon*, this Author frequently uſing names of Herbs in *os*, in that Gender.

Acaros *Iridis folia habet. Prima in Colchide, Cretica candidiores*, Pl. N. H. l. 25. c. 13. But then he makes it Maſculine too, 'tis like with reſpect to the Termination, ſoon after: *Nec non inveniuntur qui Oxymyrſina radicem Acaron vocant: ideoque quidam hunc Acaron alterum vocare malunt*, Id. Ibid.

Acinon *& coronarum causa, & ciborum Ægyptii serunt. Eadem erat quæ Ocymum, nisi hirsutior foliis & ramis esset, & admodum odorata,* Pl. N. H. l. 21. c. 7.

Ampelos *agria,* Pl. N. H. l. 27. c. 7.

Anagyros *fruticosa est,* Pl. N. H. l. 27. c. 4.

Anonymos *celebrata Hicesio,* Id. Ibid.

Bugloſſos *in vinum dejecta,* Pl. N. H. l. 25. c. 8.

Bupthalmos *fruticosa,* Id. Ibid.

Chamæciſſos *spicata est,* Pl. N. H. l. 24. c. 15.

Cyclamenos *altera,* Pl. N. H. l. 25. c. 8.

Coſtos *Æoa,* Luc. l. 9. v. 918.

Capnos *fruticosa,* Pl. N. H. l. 25. c. 13.

Crethmos. *Hæc commanducata.* And a little after, *Crethmos agrius gramias tollit oculorum impositus,* Pl. N. H. l. 25. c. 13.

Cactos *quoque in Sicilia nascitur sua proprietatis & ipsa,* Id. l. 21. c. 6.

Calcoſmaragdos (gemma) *turbida areis venis,* Id. l. 37. c. 5.

Cynosbatos *alia est à Cappari,* Id. l. 24. c. 14.

Cynogloſſos *gratissima,* Id. l. 25. c. 8.

Cyanos (gemma) *Scythica,* Id. l. 37. c. 9.

Cynorrhodos *qui:* and in the *Orleans Edition quæ,* Id. l. 8. c. 41.

Cyperos *durissima:* And ſoon after, *Laus Cypero primum Ammoniace,* Id. l. 21. c. 18.

Diametros, according to *Voſſius,* is always Feminine, and ſo is *Diametrus,* and *Diameter,* by Modern Writers uſed for it, notwithſtanding the *Dictionaries* make them Maſculine. And in like manner *Perimetrus.*

Elaphoboſcon *cervæ monstravere, de quâ diximus.* Pl. N. H. l. 25. c. 8.

Eos, for the *day* or *morning,* as well as for the *Goddeſs,* is Feminine. *Cum crastina fulserit Eos,* Ov. Ep. Briſ. Achil.

Lapathos *lubrica,* Colum. l. 10.

Maſtos *indita pilos mammarum è partu nascentium aufert,* Pl. N. H. l. 26. c. 15.

Melilotos *laudatissima in Africa,* Pl. N. H. l. 21. c. 11.

Peryclymenos *fruticat & ipsa.* Id. l. 27. c. 12.

Peplos *quam alii Sycen, alii Meconion aphrodes vocant,* Id. Ib.

Sandaſtros (gemma) *cognata est huic,* Pl. N. H. l. 37. c. 7.

Strychnos, *quam quidam Trychnon scripsere, utinam nec coronarii in Ægypto uterentur,* Id. l. 21. c. 31. And ſoon after, in the ſame Chapter, he makes it Neuter, as, *Et nihil esse corporis, malorum cui non salutare, sit Strychnos, Xenocrates pradicat.* Though it muſt be own'd, here is a Correction in the Margin of *Stry* for *Strychnos.*

Chaos, Epos, Melos, are Neuters: Yet *Nonius* quotes *Melos* in the Maſculine, or rather *Melus* us'd for it, out of *Cato,* and ſome other of the *Ancients:* And *Chaos* is once uſed out of the Neuter by *Ovid,* Met. l. 14. p. 300.

Et noctem, noctisque deos, Erebonq; Chaonq;
Convocat.——

But *Chaos* in this place is taken for the God ſo call'd.

Neither is the Termination *us* univerſally Maſculine, but in this Author's Exceptions, as ſhall be ſhewn under the next Rule. All theſe Names of *Herbs* in *Os,* are alſo quite overlook'd by Mr. *Leeds* and the *Annotators,* as well as *Meſſieurs de Port Royal,* and the reaſon,

reason is, the last transcribing meerly from the former, *Vossius* having forgot them, they never thought of them.

Fœminina non crescentia.

Grammar, Lat. *Pag.* 13.

ANIMADVERSION XV.

THE Title of this Rule should have been, *Fœminina excepta ex non crescentibus in* er, os, & us. For *Fœminina non crescentia* is the General Rule.

Grammar, Lat. *Ibid.*

FOEminei generis sunt mater, humus, domus, alvus,
Et colus, & quartæ pro fructu ficus, acusque, &c.

ANIMADVERSION XVI.

THis Rule of Exceptions is not complete. For *Acus* is only not Feminine when it signifies *Needle*, but also when it is put for *Chaff*, and is of the fourth Declension, as appears from *Colum l.* 11. *c.* 10. *Ac durissima quidem Acus resecta, separataque erunt à cudentibus.* For a *Fish*, it is likely it may be Masculine, the Termination, and the General word *Pisces* both favouring it, but I know of no place where it is used with an Adjective that will prove it. That place of *Pliny*, *Acus sive belone unus piscium debiscente propter multitudinem utero parit.* N. H. L. 9. c. 51. is not expres enough; for *Unus* may be Masculine with respect to *Pisces*, understood according to the Rule, that Partitives take the Gender of the Genitive Case which they Govern of the Noun of the whole. And what better proof Mr. *Leeds* had to make it Masculine, I cannot imagin.

Alvus is also found in the Masculine, but it is only twice in *Accius*, once in *Cinna*, and once in *Cato*, as *Vossius* quotes him. But then this same *Cato* uses it in his Book *de R. R.* twice in the Feminine in the the same Chapter, *viz.* 115. *Id vinum servato ad alvum movendam.* Again, *Aliter si voles vinum ad Alvum movendam servare.*

Colus is not only Feminine, as this Rule implies, but Masculine also in *Catul. Nupt. Pel. & Thet. Lævâ colum lanâ molli retinebat amictum.* 'Tis true, some Books have *amictam*, and so *Catullus* uses it in all other Places, but *Vossius* quotes it, as I have done, *amictum*. And in this

Gender *Propertius* uſes it twice. *Voſſius* quotes him for one Place, where he brings in *Hercules* ſaying,

Idem ego Sidoniâ feci ſervilia pallâ
Officia, & Lydo penſa diurna Colo. L. 4. El. 10.

But there is yet another, *L.* 4. *El.* 1.

Non ſunt à dextro condita fila Colo.

Ficus. 'Tis ſomething hard to gueſs what our Author means here by his *& quarta pro fructu ficus*: one of theſe two things he muſt, in probability, intend. Firſt, either that *Ficus* a Fig, is only of the Fourth Declenſion; or ſecondly, that it is only Feminine, when it is of the fourth Declenſion, both which are groſs miſtakes. For firſt, it is much oftner of the Second Declenſion, than of the Fourth. Secondly, It is a hundred times oftener of the Feminine Gender in this Declenſion, than of the Maſculine, if it be at all of the Maſculine. There is a paſſage in *Pliny*, *l.* 16. *c.* 25. and another in *Macrobius*, *l.* 3. *c.* 10. in which it was Maſculine in the Ancient Copies, but the Paſſages are now alter'd in all that we have extant; and beſide theſe, there have never been any other Authorities pretended for its being Maſculine in the Second Declenſion, except one of *Lucilius*, where for *paucos Ficos*, ſome Books have *paucas*; and yet one of theſe two he muſt be ſuppoſed to mean, either of which will lead into groſs Miſtakes. For *Ficus* a Fig, is, as I have ſaid, much oftner of the Second Declenſion, than the Fourth, and always of the Feminine, when it is of the Second Declenſion, as appears by the following Examples. *Fici ſerotinæ fiunt, ſi prima groſſi cum ſuâ magnitudinem exceſſere detrahantur*, Pl. N. H. l. 17. c. 27. *Fici cum Vulcanalibus tonuit cadunt*, Id. Ib. *Folia & quæ non maturuere Fici ſtrumis illinuntur*, Pl. N. H. l. 23. c. 7. *Fici maturæ urinam cient*, and ſoon after, *Sicca Fici Stomachum ladunt*, Id. Ib. And in this Chapter only, *Ficus*, a Fig, has fifteen Feminine Adjectives in the Second Declenſion. Again, *Fimum columbinum cum Fico aridâ ac nitro impoſitum*, Pl. N. H. l. 3. c. 4. And not only *Pliny*, but *Cato*, *Varro*, *Columella*, uſe it in like manner. *Fici aridæ ſi voles ut integræ ſint, in vas fictile condito, id amurca unguito*, Cat. R. R. c. 99. *Vici enim ſemen intus in eâ Fico quam edimus*, Var. R. R. l. 1. c. 41. And in the ſame place, *Ficos quas edimus. Cum deinde paulum ficcatæ ſunt. i. e.* Fici, *in labra fictilia congerunt eas.* And again in the ſame Place, *Alii pinguiſſimam quamque viridem Ficum eligunt*, Colum. l. 12. c. 15. And *Suetonius* ſpeaking of *Auguſtus*'s Diet, ſays, amongſt other things, he uſed to Eat, *Ficos Biferas*, i. e. *Arboris Biferæ*. He that would ſee what is the Opinion of Grammarians both Ancient and Modern of this Word, may conſult the *Nouvelle Methode*, *Page* 38. or the *Oxford Annotators* upon the Word *Ficus*, who have tranſcrib'd entirely from thence, but will find no reaſon to diſſent from the uſe of it here deliver'd. It has another Signification, namely of a *foul Diſeaſe*, but in compliance with our Author's Method, I ſhall reſerve the Conſideration of it in that Senſe, till I come to examine his Excepeions of Doubtfuls to this Special Rule.

His jungas OS *in* US *vertentia Græca.*

Grammar, Lat. *p.* 14.

ANIMADVERSION XVII.

THis Rule being underſtood of Latin Nouns in *us*, from Greeks in *os* without Exception is notoriouſly falſe, ten for one of them being Maſculines; and yet thus it is commonly underſtood, and taught in Schools, though 'tis plain, *Lilly* did not mean ſo, by his reckoning up ſo many particular Words, and concluding with, *Cum multis aliis quæ nunc perſcribere longum eſt.* But then there is a grand fault in the Rule it ſelf, and that is, That whereas he has undertaken to put down Nouns in *us* excepted from this Rule, he has yet omitted the greateſt part. I ſhall therefore conſider them as Latin Nouns, becauſe 'tis a while before Children know which come from Greek, and put down the Exceptions that he has omitted. For notwithſtanding his *cum multis aliis*, there are not ſo many of them, but they might eaſily have been put down. They are theſe that follow:

Amethyſtus, Biblus, Belioculus, Carbaſus, Centunculus, Cephus, Chryſolithus, Chryſopraſus, Dialectus, Diametrus, Exodus, Halus, Halicacabus, Holcus, Hyſſopus, Lecythus, Leucochryſus, Nardus, Periodus, Polygonus, Sabucus, Sampſuchus, Silybus, Tithymallus, Topazius.

Bolus, which the preſent Phyſicians make Feminine, is never uſed ſo that, I know of, by the Ancients. *Sed intus Bolos quos dat. Plaut. Truc. Ac. 4. Sc. 1. Sed ut ad hunc Bolum pervenias. Var. R. R. L. 3. c. 2. Magnum Bolum deferunt avis.* Id. R. R. L. 3. c. 14. So *Terence.*

Theſe are all, or well nigh all that are excepted, ſaving the Names of *Trees*, which are Feminine by the general Rule, and ſo need not be mentioned.

Dialectus is own'd by all, *Diametrus* has been ſpoken of already, *Exodus, Methodus, Periodus*, are compounded of ὁδὸς *via*, as well as *Synodus*, and ſo are Feminines for the ſame reaſon. Of the reſt I ſhall give Examples.

Amethyſti *Indica principatum tenent*, Pl. N. H. l. 37. c. 9. Though *Ovid* has *Purpureos Amethyſtos*, Art. Am. 3. p. 175.

Biblus. *Nondum flamineas Memphis contexere Biblos*
Noverat. Luc. l. 3. v. 222.

Belioculus. *Hæc ſacratiſſimo Aſſyriorum deo dicatur.* Pl. N. H. l. 37. c. 10.

Carbaſus, is always Feminine, as far as I can find, but in one place of *Val. Max. Cum Carbaſum, quem optimum habebat, foculo impoſuiſſet*, l. 1. c. 1. which it may be, was the reaſon, why *Probus* and *Phocas* ſaid it was Maſculine too. But this place is ſuſpected by ſome, and ſet forth otherwiſe by *Pighius*, with the Adjectives in the Feminine, though he profeſſes to have found the other Reading

Reading in ſeveral good Copies. 'Tis a Word but ſeldom found with an Adjective in the ſingular number, (and in the Plural 'tis Neuter,) but when it is, it is Feminine. *Carbaſus alba*, Prop. l. 4. El. 12. *Ithaceia Carbaſus*. Stat. Achil. l. 3. v. 162.

Centunculus *trita in aceto, aut melle*, Pl. N. H. l. 6. c. 11.

Cephos *idem attulit quarum pedes poſteriores pedibus humanis fuere ſimiles*, Pl. N. H. l. 8. c. 19.

Chryſolithi *Indica* Pl. N. H. l. 37. c. 9. This is Maſculine in *Prudentius*,

——— *Interlitus auro*
Chryſolithus

Which *Voſſius* thinks to be the only place where it is ſo uſed, but that is a miſtake, for *Propertius* uſes it ſo, *l. 2. car. 16. ad Cynth.*

Sed quaſcunque tibi veſtes, quoſcunque Smaragdos,
Quoſve dedit flavo lumine Chryſolithos.

Chryſoprafius *prefertur his porri ſuccum & ipſa præbens*, Pl. N. H. l. 37. c. 8.

Crocus *vino diluta*, Appul. l. 10. But this is the only place where this Word is found with an Adjective, that will diſtinguiſh its Gender. *Diomedes* will have the Word to be *Crocum*, not *Crocus*, but there is *Crocus* alſo undoubtedly, and that in the beſt Authors. *Virgil* has *Crocum rubentem*. Ovid. Faſt. 4. *Tenues Crocos*. And *Juvenal*. Sat. 7. *Spirantes Crocos*.

Halicacabus *trita*, Pl. N. H. l. 21. c. 31.

Halus *autem, quam Græci ſic vocant: Veneti Cotoneam, Medetur lateri*, P. N. H. l. 26. c. 7.

Holcus. *Hæc circa caput alligata*, Pl. N. H. l. 27. c. 10.

Hyſſopus *cocta*, Celſ. l. 4. c. 4.

Lecythus. This our Author reckons up among the Doubtfuls in the next Rule but one, and I ſhall reſerve it till I come to that, where I ſhall ſhew it to be only Feminine.

Leucochryſi *vitreæ*, Pl. N. H. l. 37. c. 9.

Nardo *Aſſyria*, Hor l. 2. Od. 11.

Polygonus *pota menſes ciet*, Pl. l. 26. c. 15.

Sabucus *parva*, Seren.

Sampſuchus *plurima*, Pl. N. H. l. 13. c. 1.

Silybum *ſpinoſam*, Pl. N. H. l. 22. c. 22.

Tithymallus *apta tali medela*, Seren.

Topazio *egregia gloria eſt ſuo virenti genere, & cum reperta eſt prælata omnibus*, Pl. N. H. l. 37. c. 8.

There are three other Nouns in *us* taken from the Greek, which becauſe there may be ſome diſpute about, I have reſerv'd to the laſt, and not put down in this Alphabetical Catalogue, two of them being always Maſculine, and the other two but one apiece Feminine. They are *Amaracus*, *Camelus*, *Daucus*.

Amaracus. The Dictionaries make this to be only Maſculine, and none of the Grammarians take notice of it in the Feminine, but yet it is once ſo us'd by *Pliny*, l. 13. c. 1. *Cyzicena Amaracus*. Notwithſtanding, *l. 21. c. 11.* he has *Amaracum quem Phrygium vocant*. 'Tis like in the firſt he had reſpect unto the general Noun *Herba*, for upon that account he frequently makes the particular Noun Feminine, whatever the Termination be.

Camelus.

Camelus. This Noun indeed is always Maſculine, as far as I know, but in one Place. But becauſe Mr. *Leeds* and Mr. *Walker*, as well as the *Oxford Annotators*, and the Authors of the *Nouvelle Methode*, ſay all after *Voſſius*, That it is never Feminine; and it is one of thoſe Nouns that *Voſſius* challenges any Man to ſhew once in the Feminine, I thought fit to take notice of it in this place, and ſhew the Reader, that notwithſtanding all this, it is once us'd in the Feminine; by which, as by many other inſtances, that might be given, and which I ſhall have frequent occaſion to give in the progreſs of this work, he will ſee, that after all the pains of this great Man, there are ſtill freſh diſcoveries to be made in Grammar. The Place is in *Pliny*, l. 11. c. 37. *Camelus una ex iis quæ non ſunt cornigera in ſuperiore maxillâ primores non habet.* And thus it is in *Harduin*'s Edition, and in all others that I have ſeen, and particularly in *Dalechamp*'s, which *Voſſius* us'd.

Cytiſus, which I once thought to have been Maſculine only, I have ſince found in the Feminine, in *Columella. Exceptâ tamen Cytiſo.* L. 2. c. 11. And *Utraq; Cytiſus.* L. 9. c. 4. So that it is both Maſculine and Feminine in this Author, as the Annotators obſerve.

Daucus. *Calepine*, and ſome other *Lexicographers* make this to be Feminine, but the place quoted for it out of *Pliny*, *l.* 25. *c.* 9. is corrected in the Margin in *Dalechamp*'s Edition. The Words in the Book are theſe: *Dauci genera quatuor fecit Petronius Diodotus, quæ perſequi nihil attinet, cum ſint differentiæ duæ. Probatiſſima in Cretâ, mox in Achaiâ, & in ſiccis locis ubicunque nati:* Where there is a manifeſt Error, for *nati* is Maſculine, though it have the ſame Subſtantive with *probatiſſima*, which is Feminine. Therefore the Correction in the Margin is *probatiſſimum* and *natum*, according to the old Copies, with reſpect to *genus* underſtood, or it may be rather *Daucum*, becauſe in the 11th Chapter of this Book, making uſe of it in the Nominative, he ſays, *Medetur & Daucum.* Nor do I remember that any of the Antient Latin Authors uſe *Daucus*, but *Daucum*: But the Greek Δαῦκος, is us'd by *Paul. Ægin. Dioſco.* and *Galen* in the Maſculine.

Grammar, Lat. *p.* 14.

NEutrum *nomen in* e, *ſi gignit is*, *ut Mare, Rete*: *Et quot in* on, *vel in* um *ſiunt*, *ut Barbiton, Ovum,*

ANIMADVERSION XVIII.

NOuns in *on* and *um* of this Special Rule, are not all of them always Neuter, as this Rule implies. I have inſtanced already in *Lugdunum*, and *Pelion*, of which the firſt was Feminine with reſpect to *Urbs*, the ſecond Maſculine with reſpect to *Mons.* And as in thoſe Caſes, and many others, the Adjective re-

reſpect

ſpects the Gender of the general Noun, and not of the Proper, ſo likewiſe in the Names of *Plants*, or *Herbs*, and ſometimes of *Jewels*, the Adjective takes its Gender ſometimes from the general Noun *Herba*, *Planta*, or *Gemma* underſtood, and not from the name of the particular Species, which is as it were the Proper Name of thoſe ſorts of *Plants*, *Herbs*, or *Jewels*. I ſhall prove this by Examples.

Aſplenum *laudatiſſima in Cretâ*, Pl. N. H. l. 27. c. 5.
Ageraton *ferulacea eſt*. Id. l. 27. c. 4.
Arction *ſimilis eſt verbaſco*, Id. l. 27. c. 5.
Bryon *optima*, Pl. N. H. l. 12. c. 8.
Cichorium. *In Ægypto proxima autoritas Cichorio eſt* (from the Nominative *Cichorium*) *quam diximus Intubum erraticum*, Pl. N. H. l. 25. c. 15.
Crocodilion *pota ſanguinem per nares pellit*, Id. l. 28. c. 8.
Callitrichon *trita*, Id. l. 26. c. 9.
Dictamnum *pota pellit ſagittas*, Id. l. 26. c. 14. And then in another place he makes it Feminine and Neuter by turns, for two or three Sentences together.
Equiſetum *decocta*, and *Varia circa hanc opinio*, Id. l. 26. c. 13.
Empetron *trita*, Pl. N. H. l. 28. c. 8.
Geranion *vera talis eſt*, Pl. N. H. l. 26. c. 8.
Heliotropium (gemma) *Sanguineis venis diſtincta*, Id. l. 37. c. 10.
Perdicium *trita*, Pl. N. H. l. 22. c. 17.
Myriophyllon *efficaciſſima ad dentium dolores*, Id. l. 24. c. 16.
Polyanthemum *quam quidam Batrachion appellant*, Id. 27. c. 12.
Pancration. *Alii decoquunt eam*, Pl. N. H. l. 27. c. 12.
Phrynion *in vino pota*, Id. l. 25. c. 10.
Pſeudobunion *laudatiſſima in Cretâ*, Id. l. 21. c. 16.
Satyrion. *Eadem eſt Satyrion*, Pl. N. H. l. 25. c. 8.
Telephion *Portulacæ ſimilis eſt*, Pl. N. H. l. 27. c. 13.

And I think of the two, he uſes this ſort of Nouns oftener in the Feminine, which is taken notice of by none of the *Annotators* upon this Grammar, nor yet by *Meſſieurs de Port Royal*, becauſe *Voſſius* had omitted it, and yet certainly deſerv'd a remark, as well as many other things they have beſtow'd one upon.

In the ſame Rule.

Grammar, Lat. *p.* 14.

Eſt neutrum Hippomanes genus, & neutrum caccëthes.

ANIMADVERSION XIX.

NOt only *Hippomanes* and *Cacoethes* are Neuters, but alſo all Nouns in *es* from Greeks in *es*, as, *Nepenthes nobile*, Pl. N. H. l. 25. c. 2. *Panaces Chironium*, Id. l. 25. c. 7. and *Ipſum Panaces*, l. 26. c. 15. But then in another place, he makes it buckle to the Gender of the general Noun, according to his Cuſtom of dealing with other Terminations in the Names of Herbs, as *Admiſtâ modicè Panace*, l. 25. c. 19. Unleſs this be the Ablative from *Panax*, which he uſes, *l.* 19. *c. ult.* And this is the more likely, becauſe though he uſes *Panaces* in the Nominative, I do not remember that he uſes any other Accuſative than *Panacem. Liguſticum (aliqui Panacem vocant) Stomacho inutile eſt*, l. 20. c. 15. Again, *Aliqui & hanc Panacem Heracleon, alii Sideritin, & apud nos millefolium vocant*, l. 25. c. 5.

Seſamoides *detrahit bilem in aquâ potum*, Pl. N. H. l. 22. c. 25. Trichomanes *adianto ſimile eſt, exilius modo, nigriuſque*, Id. l. 27. c. 3.

Grammar, Lat. *p.* 14.

INcerti generis ſunt Talpa, & Dama, Canalis, &c.

ANIMADVERSION XX.

IT is commonly ſaid by the Patrons of this Grammar, (for it has its Patrons too) in its behalf, when it is charg'd with Omiſſions, that it forms its Rules upon common Uſe, which is enough for an Inſtitution for Children, and leaves things that are rare, and particular to their Obſervation in Reading. They are great Readers indeed, and great Obſervers, and it is great pity they had not been left wholly to their own Obſervation. This I dare ſay, That they, that had had judgment enough ever to have made Scholars, would have found out better Rules than theſe, in time, by their own Obſervation, if they had not had their Judgments corrupted, and prejudic'd in favour of them by their Education.

But it will appear, That the Compiler of theſe Rules had no ſuch deſign, or has come quite ſhort of it, by examining this Rule amongſt others, where ſome Words, for inſtance *Dama* and *Talpa*, are put down for Doubtfuls, that are never found in the Maſculine Gender, but in one or two Places of one Author, and there too for a reaſon particular to that place, as will be ſeen by the Examination of the Rule. And others, namely, *Halcyon*, rather *Alcyon*, not *Halcyonis*, as the Author makes it, *Lecythus*, *Pharus*, *Reſtis*, are made Doubtfuls, that are only Feminines. I ſhall Examine the whole Rule in Alphabetical Order, adding Omiſſions.

Halcyonis, *Halcyon*, rather *Alcyon*, is only Feminine, as *Dies earum* i. e. Alcyonum, *partus qui navigant novere*, Pl. N. H. l. 10. c. 32. *Dilecta Thetidi Alcyones*, Virg. Geor. 1. p. 39.

Non ego deſertas alloquor Halcyones Prop. L. 1. El. 17.

Non ſic Trachynia nidos.

Alcyone vernos, &c. Stat. Silv. 3. ad Claud. Ux.

Silius makes the Nominative *Halcyones*, *Cum ſonat Halcyones cantu*, So it is in my Book, L. 14. p. 222.

Accipiter might as well have been here, as *Talpa*, and *Dama*, for it is once found in the Feminine, *Lucret. l.* 4. *p.* 122. *Accipitres viſæ volantes.*

Alvus. See Animadverſion upon *Feminei Generis.*

Amnis. There are but two Places in which it is Feminine, unleſs in *Accius*, and *Nævius*, *viz.* one of *Plautus Merc.* Ac. 5. Sc. 2. and in *Varro de R. R. l.* 3. *c.* 4. *Ubi confluit altera amnis*: which in ſome Books too is *alter*. All other Authors uſe it in the Maſculine, and that ſo frequently, that I believe it is a thouſand times oftner Maſculine than Feminine.

Arcus is us'd in the Feminine by *Ennius*, and by *Catullus* too, as *Servius* ſays; but this Paſſage in *Catullus* is not now to be found. It may have been poſſibly in ſome of his Works that are loſt, for the Grammarians quote ſeveral things out of him, which are not now to be found, nor the Titles they quote them under.

Atomus is uſed conſtantly in the Feminine by *Cicero de Fin. l.* 1. *Ille Atomos quas appellat*, &c. And, *Nunquam fore, ut Atomus altera alteram poſſit attingere*, Id. Ibid. But then, *Sen. N. Q. l.* 7. *c.* 13. has *Atomi congeſti*, and *coacervati* in ſome Editions, whence ſome have made it Doubtful. And though *Gruterus* in his has made it *congeſta*, yet 'tis like in *Lactantius*'s time it was *congeſti*, who being a better Latiniſt than ordinary for the Age he liv'd in, would hardly have made it Maſculine, *De Irâ dei. c.* 10. *Denique Lucretius oblitus Atomorum quos aſſerebat*, without ſome Authority.

Balanus. This Word is the Name of a *Town*, of a *Fiſh*, and of the *Fruit of the Palm Tree.* 'Tis in this laſt Acceptation that I conſider it here, and in that 'tis of Greek Original, and always Feminine in that Language; and ſo *Horace* uſes it, *Preſſa tuis Balanus capillis*, l. 3. od. 29. 'Tis mentioned but in three Places more that I can remember in all the Authors: One of *Martial*, *l.* 4. *Ep.* 57. two of *Pliny*, one of which *Voſſius* quotes, in which is *Sardianos Balanos*, *N. H. l.* 15. *c.* 23. which he makes ſome difficulty to admit of; the other, *l.* 13. *c.* 4. quite overlook'd by him, or elſe he would never have concluded with, *Ut propemodum videatur inter dubia referri.* For 'tis plainly here in the Maſculine over and over; ſo that he needed not have been ſo fearful of admitting *Sardianos* in the

other

other place. The Words are these: *A nobis appellantur Balani Errum plura genera.* And immediately *Maximè placent candidi.* Presently after speaking of them still, *Quidam sunt ampliores fabâ*: And again, *Servantur bi demum qui nascuntur in salsis atque sabulosis.* And this Error has been swallow'd by all his Followers, Mr. *Leeds*, Mr. *Walker*, the *Annotators*, *Messieurs de Port Royal*; nor has any Body, that I know of, ever observ'd this pregnant Proof.

Barbitus is omitted, as well as *Balanus*, by our Author, and is yet certainly a Doubtful. *Barbite*

Lesbio primum modulate civi. Hor. l. 3. Od. 22.

But then, *Ovid* has,

Non facit ad lachrymas Barbitos ulla meas. Ep. Sap. ad Pha.

Callis, though Masculine in others, is Feminine in *Livy*, as *Nonius* has observ'd long since, *Per devias Calles*, l. 12.

So I let it pass in the Specimen upon *Nonius*'s Authority, as supposing he might have had it out of some Book of *Livy*, which is not come to our hands. But upon a farther search into this matter, I am now rather inclin'd to believe that *Livy* was not entire in his time, and that this Passage, as he quotes it in more words, thus, *Nisi pecorum modo fert angusto saltu, per devias Calles*, L. 12. seems to be nothing else but a corruption among many others, crept into *Nonius*, by the ignorance or carelessness of Transcribers, instead of what we read in the 12th Book, as we now count since the loss of the second Decad, *Nos hic pecorum more per æstivos saltus devioque Calles exercitum ducimus conditi nubibus silvisq*; as *Gothofredus*, the Illustrious Restorer of this Author, Corrects it from *Lipsius*, saving that some Books have *Colles* for *Calles*, which is probable from *Conditi nubibus* which follows; and that which immediately precedes the Speech of *Minutius*, from whence the Quotation is taken, namely, *Ut vero ad Vulturnum flumen castra sunt posita, exurebaturq; amœnissimus Italiæ ager, villæq; passim incendiis fumabant, per juga Massici montis Fabio ducente, prope de integro est orta seditio, ac duces seditionis accensi quidam: fuerat enim silentium per paucos dies; quia cum celerius solito ductum agmen fuisset, festinari ad prohibendam populationibus Campaniam crediderunt, ut vero in extrema Massici montis ventum est, hostesq; sub oculis erant, Falerni agri, colonorumque finuessa tecta urentes, nec ulla erat mentio pugnæ: spectatumne huc, inquit Minutius, ad rem fruendam oculis, sociorum cædes, & incendia venimus? &c.* Beside that the Mountainousness of the Place added a farther security to *Fabius*, and made it still more difficult for the Enemy to Attack him, which was yet a greater reproach of the pretended timorousness of *Fabius*, which this seditious hair-brain'd Officer design'd mainly to expose: And that was done more Effectually by *Devios Colles*, than by *Devios*, or *Devias Calles*. But however this be, whereas *Nonius* adds, *& idem fic frequenter*, there must be a mistake in that; for *Livy* does not use the word *Callis* frequently, and where he uses it, 'tis found in the Masculine in most Copies, as, *per notos Calles breviore via pragressi.* Dec. 4. L. 8. and *sed ne expediti quidem facile ullos ad transitum Calles inveniant.* Dec. 4. L. 6.

Camelus, I have shewn already to be Feminine once in *Pliny*, though otherwise Masculine, under Exceptions in *us*, from this Special Rule.

Canalis. I do not put this Word down to find fault with our Author, who has rightly reckoned it among the Doubtfuls, but to prevent *Voſſius*'s diſcouraging the uſe of it in the Maſculine, which the account he gives of it will be apt to do. He fetches his proof of it in the Maſculine, from *Gaduleius Gallicanus*, otherwiſe *C. Aquilius*, or *Gargilius Martialis*, never reckoned by any for a Claſſick Author. And ſays, from *Servius*, and *Iſidorus*, *Melius genere Feminino quam Maſculino proferimus.* I cannot but wonder, this great Man, who ſo well underſtood the ill conſequence of Grammatical Errors, in a dead Language, by which all uſeful Knowledge is convey'd all over the Chriſtian World, and had taken ſo much pains to prevent them, and that with more Succeſs than all that had gone before him: I ſay, I cannot but wonder, that he ſhould be lead by others into a miſtake diſcoverable by ſo many of the beſt Authors, as firſt *Pliny*, *Hi venarum Canales per marmor vagantur*, Pl. N. H. l. 33. c. 4. *Flumina demerſo trahit intemerata Canali*, Stat. Syl. l. 1. Ep. Stell. & Violant. *Ut amiſſo Canali ſuo flumina refundantur*, Sen. N. Q. l. 3. p. 11. *Deinde inter rapidam inſaniam Nili, & reciprocos fluctus volutati tenuiſſimos Canales tenent*, Id. Ib. l. 4. c. 2. *Livy* has *Canalem qui*, l. 3. And again, *Utraque eſt in Capitolio Canali uno diſcreta*, l. 23. To all theſe may be added that of *Sever.* Ætn. p. 441.

Quod ſi diverſos emittat terra Canales.

And ſoon after,

Nec tamen in rigidos exit contenta Canales
Vis anima.

So *Celſus*, *Largo Canali*, l. 1. c. 4.

Longi Canalis, Sen. Ep. 108. *Canales ſuos*, Id. N. Q. L. c. 19. *Solidandus eſt Canalis*, Pal. Aug. Tit. 11. *Quibus torrens etiam in Canali ſuo curſus eſt*, Sen. N. Q. L. 3. c. 28. *Extracto Canali*, *Colum.*

And if it ſhould be oftener in the Feminine, which I much queſtion, however, ſo many, and ſuch Authorities makes it as allowable in the Maſculine. And yet *Meſſieurs de Port Royal* have followed *Voſſius* in this miſtake, together with Mr. *Leeds*, and the *Annotators.*

Clunis. This Noun too is rightly plac'd among the Doubtfuls by our Author, but I put it down becauſe *Voſſius*, and the *Annotators* think it only us'd by *Horace* in the Feminine, beſides *Meliſſus*, and *Laberius.* For *Pliny* uſes it ſo too, *Extremas in Clunes reſiliunt*, N. H. l. 8. c. 8.

Colus, is of both Genders. See Animadverſion upon *Feminei generis*, &c.

Corbis. This Word is Maſculine, as well as Feminine, according to *Priſcian*, and *Antonius Nebriſſenſis*. *Voſſius* ſays, *Hirtius* uſes it ſo, but he names no place: However 'tis true. For *Bell. Hiſp.* a little way from the beginning, in the Siege of *Corduba*, he ſays; *Caſar cum ad flumen Batim veniſſet, neque propter altitudinem fluminis tranſire poſſet, lapidibus Corbes plenos dimiſit.* *Columella* has, *Corbem pabulatorium*, *l.* 11. *c.* 12. unleſs that be an Error of the Preſs; for in the 9th Book, Chap. 3. he has, *Corbis pabulatoria.* And ſo *Cicero* uſes it, *Orat. pro Sext. Meſſoriâ ſe Corbe contexit.* And *Petronius*, *cum Corbe in qua gallina erat lignea.*

Crigis

Crinis is always Maſculine but in one place of *Plaut. Moſt. Ac.* 1. *S.* 3. *Soli gerundum morem cenſo, & capiundas Crines.* And in a paſſage of *Atta* quoted by *Nonius*.

Dama, as well as *Talpa* is always Feminine, but in two places, (each of *Virgil*,) the firſt, and one the latter.

Cum canibus timidi veniunt ad pocula Dama.
Atque oculis capti fodere cubilia Talpæ.

in all which the Adjective is Maſculine, as *Servius* thinks, to avoid a ὁμοιοτέλευτον or making his Verſe clink, which the old Monks were had in great Admiration for in former times, but was below the Gravity of *Virgil*'s Subject, and yet he is cenſured for this Irregularity in the Gender by *Charisius*. However this be, he was not always ſo ſhy of a ὁμοιοτέλευτον, for *Georg.* 1. he has,

Pontus & oſtriferi fauces tentantur Abydi.

where *Oſtriferi* and *Abydi* Rhyme, as much as *Timidi* and *Dama* whould have done, or *Capta* and *Talpæ*: Nay, *Abydus* being the Name of a *Town*, and uſually Feminine, the Adjective according to the ordinary Courſe ſhould have been *Oſtrifera*, and then it would not have Rhymed.

Faſelus. This Word is not only Doubtful, when it is put for a ſort of Sailing Veſſel, but alſo when it ſignifies a Plant. *Meſſieurs de Port Royal* ſay it is ſcarce to be found in this latter Signification, but in the Maſculine, in good Authors. I believe as much, being but ſeldom found at all: however *Columella* uſes it in the Feminine, *l.* 10.

Et gravis Attriplici conſurgit longa Faſelus.

Indeed, *Faſcolus*, which is ſuppoſed to be the ſame, is never otherwiſe than Maſculine.

Ficus. Of this Word I have ſpoken already for the *Fig-Tree*, and its *Fruit*, and ſhewed it to be Feminine in both Senſes: it remains to examine what Gender it is of, when it is put for a *Diſeaſe*; in which Signification, our Author ſays it is Doubtful; and in this he has ſeveral other Grammarians of his ſide. That which they ground themſelves upon for the Maſculine is an Epigram in *Martial*, *l.* 1. *Ep.* 66.

Cum dixi ficus, rides, quaſi barbara verba,
Et dici ficos, Caciliane, jubes.
Dicemus ficus, quas ſcimus in arbore naſci,
Dicemus ficos, Caciliane, tuos.

Here the Poet, as we read it now, diſtinguiſhes betwixt *Ficus* a *Fig*, and *Ficus a Diſeaſe*, as if the firſt were only of the Fourth Declenſion, and Feminine; the laſt of the Second Declenſion only, and Maſculine. But *Farnaby*, upon this Epigram, ſays, *Neque apud probæ notæ autorem quemquam reperiatur ficus pro morbo in alio quam fœmineo genere*: Which, if it be true, gives ground to ſuſpect this place has been corrupted, and ought to be read otherwiſe. But I muſt confeſs, as far as I have obſerved, *Ficus* in this Signification is no where elſe to be found in any good Author with an Adjective, that will ſhew its Gender; neither do any of the Grammarians quote any other place than this of *Martial*. And as for *Farnaby*, he is ſo inconſtant upon this Word, that notwithſtanding what he ſays here, he makes it Maſculine in his Grammar. So here is an Authority for its being Maſculine, if this reading be good, but none at all produced by them for its being Feminine, and therefore no poſitive Authority

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from them for its being Doubtful in this Sence. So that I am apt to think, that the only reaſon, that moved the Grammarians to make it Doubtful, was this proof out of *Martial* for the Maſculine, and a Suppoſition that it might be of the ſame Gender with *Ficus* a Fig, from whence it was applied for reſemblance ſake to ſignifie this *Diſeaſe*. This place of *Martial*, has been *Opprobrium Grammaticorum*, ſome reading it one way, ſome another, and others interpreting differently the ſame reading: inſomuch that *Voſſius* himſelf won't undertake to determine it, concluding only, that it is ſafer to uſe *Ficus* a Fig of the Second, or Fourth Declenſion, and in the Feminine; and *Ficus* a *Diſeaſe* of the Second only, and in the Maſculine. It may be Preſumption after him to undertake to determine it, but I will give my Opinion without determining, and it is this. I am apt to think the place is corrupted, becauſe *Martial* ſeems to contradiſtinguiſh *Ficus* a Fig, and *Ficus* a *Diſeaſe*, as if the firſt of them were always of the Fourth Declenſion, which being ſo much oftener of the Second, as I have ſhewn in the Animadverſion upon *Feminei generis*, &c. *p.* 24, 25. he cannot well be ſuppoſed to miſtake it; beſide that, *l.* 7. *Ep.* 70. he uſes *Ficos* in the Accuſative for *Figs*. So that quite contrary to this reading, 'tis probable *Martial* might have uſed *Ficos*, and *Cecilian* might think, that that was peculiar to the *Diſeaſe*, and *Ficus* of the Fourth the only proper Word for a Fig: for 'tis more probable that *Cecilian*, than *Martial*, ſhould be ſo groſly miſtaken. Upon this Suppoſition, the Reading will be:

Cum dixi Ficos, rides, quaſi barbara verba,
Et dici Ficus, Caciliane, jubes.
Dicemus Ficos, quas ſcimus in arbore naſci;
Dicemus Ficos, Caciliane, tuos.

And then the meaning will be, You Laugh at me for uſing *Ficos* for *Figs*, and would have me ſay *Ficus* inſtead of it; but I tell you, *Ficos*, as well as *Ficus*, ſignifies *Figs*, and not only your *Figs*, but them that grow upon Trees too. As if one ſhould ſay in Verſe thus:

You Laugh, *Cacilian*, when I *Ficos* uſe
For Figs, and bid me rather *Ficus* chooſe:
But *Ficos* let me tell you ſerves for each,
Figs that on Trees do grow, or on your Breech.

Only there ſeems to be a difference intended, in point of Gender, by the Adjectives *quas* and *tuos*, unleſs *tuos* was originally *tuas*; and ſo no contradiſtinction intended in point of Gender; which is not unlikely, for as much as *Juvenal*, ſpeaking of the ſame Swellings, ſays,

Caduntur tumida Medico ridente mariſca, Sat. 2. Ver. 13.

where I ſuppoſe *Fici* is underſtood for the Subſtantive to *Mariſca*, which is but an Adjective; and the rather, becauſe *Cato* expreſſes it, *De R. R. c.* 8. *Ficos Mariſcas loco cretoſo & aprico ſerito*, and *Sen. Suaſ.* 12. *Ficos non eſſet, niſi Mariſcas*. Nor is it cuſtomary with the Latins, to change the Gender of Words, tranſlated upon the Account of Similitude to other Significations; neither is there any great reaſon to think they did ſo in this Word from this ſingle place, which there is ſo much reaſon to think corrupted. But if this alteration will not be granted me, but the preſent reading muſt ſtand, it is not to be ſuppoſed that *Martial*, by this, will have *Ficus* a Fig,

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to be only of the Fourth Declenſion, but rather, that having uſed *Ficus* for a Fig in the Fourth Declenſion, and being taken up for it by this pert Blockhead, as one may ſuppoſe, who it may be had not heard of it in the Fourth, being ſo much more common in the Second, he takes it in Dudgeon, to be thus rebuked by a Coxcomb, for an impropriety in Speech, and tells him, I will keep to my word *Ficus* of the Fourth for Figs, for all you; for it ſignifies Figs as well as *Ficos* of the Second, though not ſo commonly, I confeſs; but I will reſerve *Ficos* to ſignifie your Figs by, where I can't uſe *Ficus* of the Fourth. I know of no inconvenience that will follow upon this Suppoſition in point of Grammar; and as for the Sence, there will be as good a rub for *Cacilian*'s Figs. But as for the Gender of *Ficus* the *Diſeaſe*, if this be a proof for its being Maſculine, which I much queſtion in ſo ſuſpicious a place, then there is none for its being Feminine, this being the only place among good Authors for the Language where it is uſed with an Adjective, unleſs in the *Mariſca* of *Juvenal*, which the Grammarians do not quote, nor ſeem to have obſerved.

Fimus is Feminine in *Aruleius*, but he is a licentious Author, and not to be imitated againſt other Authorities.

Finis is rightly placed by our Author among the Doubtfuls, but whether we may upon all occaſions uſe it indifferently in the Maſculine, or Feminine, is a queſtion. *Agellius* plays the Critick upon the point, with a great deal of Nicety, *Sed in illo quoque Vergilii verſu*, Hæc finis priami fatorum.

Simul ut & hic finis dicas, durum atque abſonum erit, reſpuentque aures quod mutaveris. Sicut illud contra ejuſdem Vergilii inſuavius facias ſi mutes.

Quem das Finem rex magne laborum.

He is ſpeaking of the conſideration that ought to be had of the Sound of Words, and that that ought often to be preferr'd to preciſe Grammar Rules; which was ſo rul'd a Caſe, it ſeems, among the *Romans*, and their Ears ſo muſically ſet, that *Cicero* makes it almoſt Eſſential to a Man to diſtinguiſh this ſort of Harmony in the Sound of Words, and to know when it was to take place of the Common Rules of Speaking. *Quod qui non ſentiunt*, ſays he, *Quas auris habeant, aut quid in his hominis ſimile ſit neſcio.* If I may ſhoot my Bolt in ſo intricate a matter, I ſuppoſe *Agellius* means that *Hæc*, in the firſt place is more proper, as being a broad and loud Sounding Word, to excite Attention to the *Epiphonema*: and *quem* in the latter more civil and reſpectful to *Jupiter*, when making a Requeſt to him, as being a Word of a ſofter Sound. However it be, I thought fit to put down the place for the Entertainment of the curious Reader, and cannot but wonder that *Voſſius* has omitted it. 'Tis in the 19th Chapter of the 13th Book, where the Reader may find ſeveral ſuch Criticiſms upon other Words, as well as upon that which follows. But whatever liberty may be taken with *Finis*, yet *Fines* Plural for the *Borders of a Country* is only Maſculine.

Funis. There is but one place in *Lucr. l.* 2. *p.* 63. where this is Feminine.

Haud

Haud (ut opinor) enim mortalia ſecla ſuperne
Aurea de cælo demiſit Funis in arva:
Sed genuit tellus eadem quæ nunc alit & ſe.

Where inſtead of *Aureus*, ſome are of Opinion, *Lucretius* wrote *Aureu'* for *Aureus*, which was uſual with the Ancient Poets, to make *us* ſhort in theſe ſorts of Nominatives, and Ablatives in *bus*, by an Eliſion of the *s*, when the following Word began with a Conſonant. But that *Funis* was Feminine with the Ancients, of whom *Lucretius* was a great Imitator, is probable by *Plautus* his ſaying, *Hanc rudentem*: where *Rudens* is but an Adjective, and *Funis* underſtood, as ſhall be ſhewn in *Sunt dubia hæc Python, &c.* in the Word *Rudens*.

Humus is quoted in the Maſculine by *Priſcian* out of ſome of the Ancient Poets, but they have been long ſince Buried, and I ſhall not diſturb their Aſhes.

Intubus is reckon'd among the Doubtfuls by the Ancient Grammarians, but they give no Authority for it, nor any body elſe that I know of, 'Tis Maſculine in *Pliny*, in two Places, *l.* 9. *c.* 8, and l. 20. c. 8. and never Feminine, though he uſes ſo many other Names of *Herbs* in *us* in the Feminine: and *Nonius* quotes it ſo too in as many out of the Ancients.

Lapis is Feminine in *Ennius*, but no Author has follow'd him in it, that I know of.

Lecythus: Whence this Word was pick'd up, to make a Doubtful of, I cannot imagine, unleſs out of the *Dictionaries*, and there indeed 'tis ſaid to be of both Genders, but upon what Authority they ſay not, and therefore there is none for it, theirs alone being none. 'Tis a Greek Word, and *Calepine* under *Lecythus*, quotes it it out of *Ariſtophanes in Avibus*, ἴλαιον ἐκ ὑπερῴου τοῦ λικύθου, but it is τῷ λικύθῳ in the Book, and ſo the ſame Author, in *Plutus* ſays, αἱ λήκυθοι, and *Hom. Odyſſ.* χρυσείῃ ληκύθῳ. I cannot call to mind any Latin Author that uſes it. St. *Jerome* indeed in his Verſion of the third of *Kings*, has, *Hydria farinæ non defecit, & Lecythus olei non eſt imminutus.* But Eccleſiaſtical Writers are of no Authority in this Caſe. *Cicero* has, *noſti illas* λικύθους, Ad Att. L. Epiſt. 14.

Linter is always Feminine, but in one place of *Tibullus*, as *Voſſius* ſays, and after him Mr. *Leeds*, and the *Annotators*, and *Meſſieurs de Port Royal*. Theſe laſt give a reaſon for its being Maſculine in this place, namely, To avoid a Cacophony by too many Words ending in *a* ſo near one another; and therefore he ſaid,

Exiguus pullâ pervada, linter aquâ, not *exigua*, becauſe out of ſix Words there would have been four in *a*, *l.* 2. *El.* 5. But *Cato* alſo, *De R. R. C.* 11. has *Lintres duos.* and *Paterc. Appulſo Lintre*, Hiſt. l. 2. p. 130.

Meſſis in the Maſculine, and *Metus* in the Feminine, quoted by *Nonius* out of *Lucilius*, and *Ennius* have been ſo uſed by none that have followed them.

Ovis, in the old form of ſetting a Fine or Mulct, was uſed in the Maſculine, as *Agellius* and *Nonius* prove out of *Varro*: as *Marcus Terentius quando citatus, neque reſpondit, neque excuſatus eſt, ego ei unum Ovem multam dico.* And *Agellius* adds, *Niſi eo genere diceretur, negaverunt juſtam videri multam.* Poſſibly the reaſon of this was, That this Mulct was to be a Ram, or Gelt Ship.

Palumbes ſhould have been here among the Doubtfuls; for as *Virgil* ſays, *Rauca Palumbes, Ec.* 1. and *Aeria Palumbes, Ec.* 3. ſo *Pliny* ſays

ſays, *Aliquos Palumbes.* But ſpeaking of the *Hen*, he makes it Feminine, as *Nigidius putat, cum ova incubat, ſub tecto nominatam Palumbem nidos relinquere*, N. H. l. 10. c. 35.

Pampinus is uſed twice in the Feminine, by *Claudian*, l. 3. de Laud. Stilic. *Circumfluæ Pampinus*, and Epith. Pall. & Celerin. *Opaca Pampinus.* I know of no other, in the Authors that we have left, where it is Feminine; yet *Probus* and *Caper* make it Doubtful, and *Servius* too. This latter ſays, *Varro* uſes it often in the Feminine, and ſo ſay *Meſſieurs de Port Royal* after him. It muſt be ſurely in ſomething of *Varro*, that *Servius* had ſeen, that is not now extant, for I cannot remember where he uſes it; his Books *De R. R.* where 'tis moſt likely he ſhould have occaſion to mention it, have, I think, no ſuch Word.

Paradiſus is uſed by none of the *Roman* Authors that I know of; and in Greek, 'tis παράδεισος, and if any of the Eccleſiaſtical Writers have uſed it in the Feminine, 'tis without reaſon.

Penus is of all three Genders, Maſculine, *Plaut. Pſeud. Ac.* 1. *Sc.* 2. *Penus annuus.* The Feminine is uſed only by *Lucilius*, *Pomponius*, and *Nevius*, as we learn from *Nonius* and *Voſſius*; ſave that *De penu legata* is found in the *Florentine* Pandects, as this latter ſays. From hence it might ſeem to be obſolete in the Feminine, however *Auſonius* in latter times has reviv'd it, *Idyll.* 3.

Cui non longa penus, huic quoque prompta fames.

In the Neuter it changes its Declenſion, making *Penoris*, which is not only to be found in *Feſtus* and *Horace*, whoſe Authority *Voſſius* brings againſt *Nonius*, but in *Columella* alſo; though *Penora* in this Author does not ſignifie Proviſions in general, but ſomething Pickled, or otherwiſe put up to keep. *Colum. l.* 12. *c.* 4.

Pharus is only Feminine, notwithſtanding *Alexandrini Phari* in *Suetonius*, Vit. Claud. for the Place is altered by the conſent of learned Men, and in the latter Editions 'tis now *Alexandrina*, and ſo *Stat.* uſes it twice; *Pharo cruentâ*, Syl. 2. Geneth. Lucan. *Pharus amula luna*, Syl. 3. ad Claud. Uxor.

Rubus, as *Voſſius* ſays, is uſed in the Feminine by *Colum. Sen. Prudent.* and *Agellius.* But in *Virgil* and *Pliny* it is always Maſculine, as *Rubus aſper*, Virg. Ecl. 3. See *Pl. l.* 17. *c.* 14. and *l.* 24. *c.* 13, 14.

Reſtis is Feminine in *Varro*, De R. R. l. 3. c. 4. *Reſte cannabinâ.* And for the Maſculine, *Plautus* has, *Nonne vides me referre uvidum Reſtem ſine ſquamoſo pecu*, Rud. Ac. 4. Sc. 3. In my Book indeed it is *Rete*, but ſince he uſes *Retem* afterwards in the ſame Scene, there is no need to ſuſpect it here. And ſo *Voſſius*, *Deſpauterius*, and others quote it.

Reſtis, is never otherwiſe than Feminine, neither is there any other Grammarian that makes it Doubtful. *Reſtes Lupillis extenta.* Plin. N. H. L. 34. c. 13. *Illa reſte. Juv. Sat.* 4. *v.* 274.

Sexus is found in the Neuter, as well as Maſculine, in two Authors, as *Virile Sexus nullum unquam habui*, Plaut. Rud. Ac. 1, Sc. 2. which Mr. *Leeds* ſays is the only place, and that he would have no body imitate one old ſingle Comedian in one ſingle Place. I am not now ſpeaking of Imitation, but of the uſe of Authors, and in that he is miſtaken. For *Saluſt* uſes it ſo too, as well as *Plautus.* *At Metellus in ulteriorem Hiſpaniam poſt annum regreſſus, magnâ glorîâ concurrentium undique virile, & muliebre Sexus vi-*

ſebatur, Hiſt. l. 2. p. 149. *Virile Sexus* for *Virilis Sexus*, as 'tis uſual to ſay, *Quod genus*, *Id genus*, *Omne genus*; for *Cujus generis*, *Ejus generis*, *Omnis generis*: *Quoad*, or *Quantum ad* being underſtood. And *Voſſius* quotes ſeveral Authorities for the uſe of *Secus* for *Sexus* in the Neuter.

Specus is not only Maſculine and Feminine, but Neuter alſo. For the Maſculine, there is that of *Seneca*, Ag. Ac. 5. Sc. 4. *Septam nocte tenebroſi ſpecûs.* But of this Gender there are many Examples. 'Tis not ſo often Feminine, yet *Voſſius* quotes it in this Gender out of *Sil.* and *Agel.* and ſome of the Ancients, to which may be added that of *Paulin.* Ad *Auſon. Ep.* 1.

———*Tecum mihi concordia*
Ciere ſurdum Delphica Phœbum ſpecu,
Vocare Muſas numina.

For the Neuter there are two Examples; *Horrendum Specus*, Virg. Æn. 7. p. 248. *Inviſum cælo ſpecus*, Sil. l. 13. not the 3d as *Voſſius* quotes it, *p.* 205.

Volucris is brought by *Voſſius* out of *Cicero*, *De Divin. l.* 2. in the Maſculine, but he ſays, 'tis with reſpect to *Pullos* aforegoing, and ſo 'tis plain it is. The place is eaſie to be found, being ſeveral Verſes among Proſe.

Uter utris was Neuter formerly, as appears by *Nonius* out of *Lucilius*, but no Author has follow'd him in it, that I know of.

Grammar, Lat. *p.* 14.

Compoſitum à Verbo dans a *commune duorum eſt*, *&c.*

ANIMADVERSION XXI.

THere is a kind of *Caprice* in Authors as to the Gender of Nouns that are common by Signification, namely, that ſignifie things common to Men, and Women. For though ſome of them change their Gender according to the Sex they are applied to, as *Nova Miles*, *Optima Author*, *Augur Caſſa*: Yet others again do not, as, *Proles*, *Pubes*, *Soboles*, and ſeveral others. *Voſſius* has comprehended in theſe five Verſes following, what he thinks to be the only Commons in Conſtruction of all the Special Rules.

Conjux, atque parens, infans, patruelis, & hæres,
Augur, & antiſtes, vates, conviva, ſacerdos,
Affinis, vindex, judex, dux, miles, & hoſtis,
Municipique addas adoleſcens, civis, & autor,
Cuſtos, nemo, comes, teſtis, ſus, boſque caniſque

This

This Rule cuts off all our Author's Nouns in *a*, except *conviva*, whether compounded of Verbs, or others; as *Pincerna*, which, though applicable to both Sexes, he will have to be only Masculine, becauſe never found in Conſtruction with a Feminine Adjective, though applied to a Woman. But then neither does he, on the other hand, produce any inſtance, where they have a Maſculine Adjective, when they are applied to Women; which there is as much reaſon to expect, before this Rule be allow'd for certain, as that others ſhould produce them with a Feminine. I can ſay little poſitively to this matter, not having had it in my Head when I was making my Collections, only I have obſerv'd four Nouns of this ſort, in which the uſe of Authors ſeems to contradict this Doctrine of *Voſſius*, namely, *Cliens*, *Obſes*, *Præs*, *Princeps*. *Cliens* is Feminine in that of *Plautus*, Mil. Prol.

Suam Clientem ſollicitandum ad militem
Subornat. ſuam Clientem i. e. Philocomaſium.

Obſes is Feminine in *Lucan*, being applied to *Cornelia* the Wife of *Pompey*, whom when he leaves behind at *Lesbos*, in his flight from *Cæſar*, he ſays,

——— *Nullum toto mihi, dixit, in orbe*
Gratius eſſe ſolum, non parvo pignore vobis
Oſtendi, tenuit noſtros hâc Obſide Lesbos
Adfectus. L. 8. v. 131.

Where though it may be ſaid for *Voſſius*, he means, *Hâc feminâ Obſide*, yet being *hâc* with reſpect to Woman, it ſeems to be a better Argument that *Obſes* is Feminine when applied to a Woman, than any *Voſſius* brings to the contrary.

Præs is uſed in the Feminine, in *Plaut. Perſ.* Ac. 2. Sc. 4. S. *Abi in malam rem.* P. *At tu domum. Nam ibi tibi parata Præs eſt.* He means, I ſuppoſe *Reſtis*, or *malæ res*, which are both mentioned juſt before; and the meaning is, you will be tied up, that you will not be able to ſtir, and that will be your Surety, or *Præs* to ſee you forth coming. Now if *Præs* may be the Feminine with reſpect to *Reſtis* or *Malæ res*, which are Feminine by uſe only, why not with reſpect to *Femina*, which is Feminine by Uſe, and Signification both? eſpecially when there are no Examples produced where theſe Words when applied to Women, have Maſculine Adjectives, as I have ſaid before.

Princeps is Feminine in that of *Pedo Albinovanus ad Liviam*

An melius per te virtutum exempla petemus,
Quam ſi Romana Principis edis opus. And yet Mr. *Leeds* puts this down as Maſculine only.

Of the Second Special Rule.

Grammar, Lat. *p.* 17.

Maſculina excepta ex acutè creſentibus.

Maſcula dicuntur monoſyllaba nomina quædam.

ANIMADVERSION XXII.

HEre are firſt ſeveral Impertinencies in this Rule, as *Cor*, *Ser*, *Cres*, *Tros*, *Thrax*, *Phryx*, *Rex*, *Acarnan*, *Garamas*, *Cures*, *Samnis*, as alſo *Syren*, *Soror*, *Uxor*, and even *Mulier*, as well as *Vir*; which two laſt denoting the ſeveral Species of Man, and Woman, and the other ſome particulars of each, ſhould have been compriſed under the Rule of Propers, by ſome ſuch ſort of Diviſion of Proper Nouns as this. Proper, leſs Proper. Secondly, the Rule for Words in *o*, is not plainly worded, *& in o ſignantia corpus.* For Children are not apt to conſider, *Leo*, *Curculio*, *Scorpio*, *Stellio*, as *Bodies*, but as living Creatures; *Body* in common acceptation, which they follow, ſignifying another thing; nor yet *Udo*, *Ligo*, *Cudo*. But then ſuppoſing them to be Taught to take it in this Senſe, how will *Arrhabo*, which is generally Maſculine, come in, beſide *Duernio*, *Quaternio*, which are no leſs Maſculines than *Senio*, *Ternio*. And as theſe Maſculines will be excluded by the Rule thus given, ſo *Portio* will go near to be included in the Apprehenſion of Children. 'Tis true, *Portio* does not primarily ſignifie a *Body*, but becauſe it may be, and frequently is applied to that, this Rule will be apt to lead Children into that miſtake. The truth of the matter is, all Nouns ending in *o*, of the ſecond Special Rule, are Maſculine, except *Arrhabo*, which is Feminine, as well as Maſculine, as ſhall be ſhown in the Rule of Doubtfuls: and except all Nouns having *i* before *o*, which are Feminines, ſave theſe Maſculine: *Duernio*, and *Optio*, (as *Voſſius* thinks, when it is taken for the *Accenſus* of a Centurion, or other Officer; though I know of no Adjective with it in this Senſe,) *Perniones* (by the Diminutive *Pernunculi*, ſhould be Maſculine,) *Pumilio*, *Pupio*, (both by Signification Maſculine;) *Pugio*, *Quaternio*, *Scipio* a *Stick*, *Senio*, *Ternio*, *Titio*, *Unio*, a Jewel ſo called; and 'tis like 'tis of the ſame Gender alſo for a kind of *Onion*, but I know of no Adjective with it in this Senſe. Alſo the Names of *Animals* in *io* are Maſculines, as *Scorpio*, *Stellio*.

In

In the ſame Rule.

Grammar, Latin, *p.* 17.

Polyſyllaba in n, *ut Acarnan.*

ANIMADVERSION XXIII.

A *Carnan* is a Gentile, and Maſculine by Signification, as well as *Tros*, *Thrax*, *&c.* and therefore impertinent here.

In the ſame Rule.

Grammar, Lat. *p.* 17.

Maſcula in er, or, *&* os, *&c.*

ANIMADVERSION XXIV.

OR, the Termination was formerly Neuter, and there are ſome remains of it ſtill. For *Ador* is of this ſpecial Rule, as well as the third, and is only Neuter, for whatever I could ſee. *Voſſius* makes it Feminine, when it encreaſes long, and Neuter when ſhort, but his Quotations out of *Priſcian* prove nothing of the Gender. The *Annotators* ſay nothing of it, and *Meſſieurs de Port Royal* ſay, *Voſſius* makes it Maſculine, when it encreaſes long. This indeed one would think he ſhould have done, according to the Rules of Analogy, where there is no certain proof. But on the contrary, he ſays twice 'tis Feminine, when it encreaſes long. He cites three Paſſages from *Priſcian* out of *Gannius*, where it is in the Genitive Caſe in all three; in the firſt it encreaſes ſhort, in the other two long, but there is no Adjective with it. The only Authority I have ever obſerved for its Gender, is, *Hor. l.* 2. *Sat.* 6. where he ſays, the Country-Mouſe, *Eſſet ador loliumque*, where being the Accuſative Caſe, it muſt be Neuter. Neither is there any ſuch Accuſative, as *Adorem* to be found. The more common word is *Adoreum*, with *Far* underſtood, as *Far adoreum* at length.

Calor and *Decor* are alſo found in the Neuter, as *Nec calor, nec frigus metuo* Plaut. Merc. Ac. Sc. 2. And *Et decor egregia commeminit patria*, Auſ. Cor. Prof. *Os* has one Feminine, *Paderos laudatiſſima in Indis*, Pl. N. H. l. 31. c. 9.

As for particular Words, *Adamas* though generally Maſculine, is found in the Feminine, as well as other Names of Jewels, with its

its compounds, *Androdamas*, *Argyrodamas*. As *Adamas quadrata*, Pl. N. H. l. 37. c. 10. though unobſerved by *Voſſius*, the *Annotators*, and *Meſſieurs de Port Royal*.

Ætas is quoted by *Nonius* out of *Plaut. Trin.* Ac. 4. Sc. 3. in the Maſculine. *Quorum cauſâ fui hoc ætate exercitus*: And by *Voſſius* too: but in my Book, 'tis *hoc ætatis*, which *Faraus* confirms by *Gulielmius* and *Douſa*, and is the more likely; or at leaſt that it ſhould be *ætati* for *ætatis*, with an Eliſion of the *s*.

Biſons is of this Special Rule, and Maſculine, though not excepted by the Author, *Biſontes villoſi*, Sen. Hyp. Ac. 1. Sc. 1.

Continens is Maſculine, *Mart. l.* 4. and *Cic. Ac. Q. l.* 2. *p.* 54. but it is an Adjective, and ſeems to reſpect *Ager*.

Crux, otherwiſe Feminine, is quoted by *Feſtus* from *Grac.* in the Maſculine, and ſo *En. Malo Cruce*, An. 11.

Dens is Feminine, once in *Apulcius*, and that is all.

Grex is Feminine, once in *Lucr. Buceriaque Greges*, l. 2. p. 50.

Lendes is always Maſculine, as *Diomedes* and *Chariſius* ſay.

Lux generally Feminine, is found in the Maſculine, *Ter. Adel. Ac.* 5. *Sc.* 3. *Cum primo Luce*. Plaut. Aul. Ac. 4. Sc. 10. *Luce claro*. Ciſt. Ac. Sc. 1. *Cum primo Luce*. *Nonius* quotes *Luce claro*. *Cic. Off. L.* 3. and *Voſſius* the ſame *Cic. Off. L.* 2. but neither of them are to be found.

Lix mentioned by *Pliny*, *l.* 36. *c. ult.* is not found with an Adjective.

Nyſticorax has no place under this Special Rule, neither by the Accent or Quantity of the Penultima; for it encreaſes ſhort, and has an acute in the Antepenultima, and yet Mr. *Leeds* has paſt it without Remark, which I the rather took Notice of, becauſe in a Letter to one of the Gentlemen who had given a Teſtimonial to the Specimen, he taxes me for having placed *Aedon* under this Rule, though there be more reaſon for that, becauſe the Penultima in Greek has an Acute Accent, which anſwers the Title of this Rule, which is *Maſculina acuti* (not *breviter*) *creſcentia*. And yet after all, he himſelf adds, *Varix*, *Dropax*, *Myſtax*, which all encreaſe ſhort in the Genitive.

Phœnix, which the Grammar makes to be only Maſculine, is Feminine ſeveral times in *Mela* in the ſame Sentence, *l.* 3. in his Deſcription of *Sinus Arabicus*, though the *Annotators* have overlooked it.

Præſter is Maſculine according to *Maſcula in* er. *Avidus Præſter*, Luc. l. 9. It is uſed alſo by *Pliny* to ſignifie a violent kind of *Storm*, *N. H. l.* 2. *c.* 48. but without an Adjective.

Pes, is not only Maſculine for a Foot, but alſo for *pediculus* a Louſe, as *Dato cibo tum perpurgant caput ne quos habeant pedes*. Nempe gallinæ, Var. de R. R. l. 3. c. 9. But *Nonius* quotes it in this Senſe in the Feminine out of *Plaut. Aul.*

Sal is ſometimes found in the Neuter, as well as the Maſculine, as *Deinde in ſeriam ſubſternitur Sal coctum*, Colu. l. 12. c. 36. It is diſputed among the Grammarians, whether *Qui habet Salem quod in te eſt*. Ter. Eun. Ac. 3. Sc. 1. ſhould not be read, *Qui habet Salem qui in te eſt*, becauſe the Accuſative is not *Sal* but *Salem*. 'Tis odd indeed, and contrary to the general Analogy that *Sal* Neuter ſhould make *Salem* in the Accuſative, whereas Neuters have the Accuſative the ſame with the Nominative. I ſhall only ſay, that *Colum.* in the place before mentioned uſes *Salem* twice in the Accuſative, and yet when

when he joyns an Adjective with the Nominative in that very Chapter, he makes it Neuter, which yet will not prove, I confeſs, that *Salem* is Neuter, or that he thought there was no ſuch Word as *Sal* in the Accuſative. This is certain that *Serenus* in after times makes uſe of it. *Sal niveum ſumes.*

Semis is not compounded of *As*, as our Author ſuppoſes, but by a *Metathefis literarum* comes from ἥμισυς with an Omiſſion of two Letters, as *Feſtus* ſays, and is approved by *Voſſius*, and ſignifies the *half* of any thing, as appears by *Colum. l.* 5. *c.* 1. *Pars dimidia pedes quatuordecim millia & quadringentos*, ſubaudi efficit. *Hoc eſt Semis.* Neither is it Maſculine, as by our Authors Rule, but Neuter, not by the Quotations brought by the *Annotators*, and *Meſſieurs de Port Royal* out of *Eraſmus*, and the Latin Verſion of *Exod.* 20. which are no Authority, but from *Cato*, R. R. *c.* 56. *Familiæ cibaria, ubi opus facient per hyemen modios IIII. per æſtatem IIII. Semis villico.* Where *Semis* is the Accuſative, and therefore Neuter. And this was a good Authority for *Eraſmus* to ſay *Unum Semis*, but his ſaying ſo alone is no Authority. From hence alſo it appears, that *Voſſius* was miſtaken, who thinks it is never uſed but in the Nominative.

Vibex, or rather *Vibix*, is Feminine, according to the Author's general Rule, but becauſe *Voſſius* ſays, *Vibex inter Virilia referunt, de genere rectè.* I ſhall give two Examples of the contrary; one out of *Perſius*, Sat. 4. v. 49. *Multâ vibice:* the other out of *Serenus*, who in things not to be found elſewhere, I think may well be followed. *Vibices atræ*, de Vulneribus ferro factis.

Grammar, Lat. *p.* 17.

Neutra excepta ex graviter creſcentibus.

Sunt Neutralia & hæc Monoſyllaba nomina, mel, fel, &c.

ANIMADVERSION XXV.

Rhus, though not here mentioned, is Neuter, as *Rhus Syriacum*, *Plin. N. H. l.* 24. *c.* 14. Others read *Rhu* or *Rhun*, but he mentions *Rhus* ſeveral times, never *Rhu* or *Rhun*. It is the Name of a *Tree* alſo deſcribed by *Pliny*, *l.* 33. *c.* 6. of which this *Rhus* in the Neuter is the *Seed*, and alſo of a *Plant*, or *Shrub*, *Pl. N. H. l.* 24. *c.* 11. but for both theſe it is Feminine; as *Rhus Syria Maſcula fert*, for the *Tree*; and *Rhus quæ Erythos Appellatur* for the *Herb*.

Sil is wanting here too among the Neuters of one Syllable, *Teritur difficilime Sil*, Pl. N. H. l. 33. c. 13. This for the Termination of the Nominative. And for the Gender, he has in the ſame

ſame Chapter, *Sile pingere inſtituere primi Polygnotus & Mycon. Lydium Sardibus emebatur.*

Halec is ſaid in the Conſtruing to ſignifie a *Herring*, and to be both Feminine and Neuter. There is ſome diſpute about it among the Criticks, which I ſhall ſtate to the Reader, and give him withal my own Opinion. *Priſcian* ſays, *Halec* is ſometimes Feminine, but *Voſſius* ſays, he confounds *Halec* and *Halex*, (or rather *Alec* and *Alex*) the firſt of which is Neuter, and the latter Feminine, which is the truth of the matter.

——— Ego fecem primus & Alec,
Primus & invenior piper album cum ſale nigro
Incretum puris circum poſuiſſe catillis. Hor. l. 2. Sat. 4.

And then, for *Alex*, *Mart. l.* 11. *Ep.* 28. has,

Cui portat gaudens ancilla paropſide rubrâ
Alecem, ſed quam protinus illa vorat.

But in both theſe Places it is taken for a certain *Pickle* for Fiſh-Sauce, and not for any kind of *Fiſh*. And in this Senſe only *Pliny* uſes it; as firſt ſpeaking, *de Scombro priſce*, he ſays, *Vitium hujus eſt Alex, imperfecta nec colata fax.* Likewiſe in other Places of the ſame Chapter. And for the Gender, *l.* 3. *c.* 10. he ſays, *Alex defervefacta.* Inſomuch, that *Voſſius* will not believe, that *Alex* or *Allex* ever ſignifies any kind of Fiſh, notwithſtanding *Chariſius* ſays, there is *Hoc Allex*, a *Fiſh*. However it is very probable by the Diminutive *Allecula*, uſed twice by *Colum.* that there was ſome ſuch Nominative for a *Fiſh*: For, 'tis plain, he uſes the Diminutive of *Fiſhes*; *Datur Cammarus & rivalis Allecula.* But then by the Diminutive *Allecula* according to *Priſcian*'s own Rule, it ſhould rather be Feminine, than Neuter. And again, ſpeaking of the ſeveral Baits to feed Fiſh with in Ponds, among other things, he preſcribes to give them *Tabentes Alleculas*, Colum. l. 8. c. 15. l. 8. c. 17. But *Cato* puts it out of Diſpute; for ſpeaking of the Proviſion for Country Servants, he ſays, *Ubi olea comeſa erunt, Alecem & acetum dato*, R.R. *c.* 58. Where it is not to be ſuppos'd he means the Pickle, (that being too dainty, and coſtly for Country-Fellows, and in all likelihood being ſharp enough without Vinegar) but this Fiſh, which, what ever it was, could be of no great Worth or Eſteem amongſt them, by *Columella*'s adviſing it to be given to feed Ducks and Fiſhes: Neither is it likely it ſignified a *Herring*, becauſe of the Epithet *Rivalis*, for I never heard of River *Herrings*. *Allex* is alſo mentioned in *Feſtus* for the *Thumb*, but not to be found now in any Author.

Grammar, Lat. *p.* 17.

Dubia acutè creſcentia.

SUnt dubia hæc Python, ſcrobs, ſerpens, bubo, rudens, grus, &c.

ANIMADVERSION XXVI.

Arbabo is Doubtful: Feminine, *Varr. de L.L. l.* 4. Maſculine, *Plaut. Mil. Ac.* 4. *Sc.* 1.

Calx for the Heel, is Doubtful, as our Author ſays. The Maſculine is not queſtion'd, and for the Feminine there are two Authorities, one of *Virgil*, Æn. 11. p. 348. *Ferrata Calce.* 'Tis in ſome Books *Ferrato*, but in the Ancienteſt Copies, 'tis *Ferrata*, and ſo *Chariſius* and *Nonius* read it. The other in *Sil. l.* 13. *p.* 200. not the 3. as *Daneſius* quotes it, *Ferrata Calce.* But then in the 7th Book, he has *Ferrato Calce, p.* 121. Thus far therefore the Rule is good; but then here is no mention, nor in Mr. *Leeds* neither, what Gender it is of in the tranſlated uſe of it for *Finis*, or *Meta*, in which it is alſo Doubtful. *Nunc vides Calcem ad quem cum decurſum ſit.* Cic. Tuſ. Q. lib. 1. pag. 300. And *Quoniam ſumus ab ipſâ Calce revocati*, Id. Repub. 3. as *Meſſieurs de Port Royal* ſay, *Seneca* quotes him. For *Lime* it is Feminine by the general Rule.

Bubo is Feminine only in one place of *Virgil*, Æn. 4. p. 137. *Sola Bubo.*

Frons the Forehead, is cited by *Agellius* out of *Cato* in the Maſculine, and alſo *Cæſil.* but with all others it is Feminine.

Grus is Maſculine only in one place of *Hor. l.* 2. *Sat.* 8.

Membra Gruis ſparſi ſale multo.

For *Laberius* out of whom *Nonius* cites it in the Maſculine, is loſt.

Lynx, is no where Maſculine, but in one place of *Hor. l.* 2. *Od.* 13.

Timidos Lynces.

'Tis Feminine in *Pliny*, N. H. l. 28. c. 9. *Lynces Peregrinæ.* And immediately, *Ungues earum.*

Quid Lynces Bacchi variæ. Virg. Georg. 3. p. 76.

Maculoſa tegmine Lynces. Id. Æn. 1. p. 103.

Stupefactæ carmine Lynces. Id. Ecl. 8.

Perdix, as *Voſſius* thinks, is Maſculine but in one place of *Var. de Almir. Perdicas Bœotior.* But *Stat.* has alſo, *Quique refert jungens iterata vocabula Perdix*, Sylv. 2. And no wonder, ſince it retains the Name of a Man that was turn'd into it. However, it is oftner Feminine. *Daneſius* quotes it in both Genders out of *Pliny, l.* 10. *c.* 33. but then his Inference is naught, that 'tis common in *Pliny*, if he means for the whole Species: for whoever looks the place, will ſee

that *Pliny* ſpeaks of the Sexes diſtinctly, and it is only the *He* that has the Maſculine Adjectives.

Python, the *Serpent*, is reckon'd here among the Doubtfuls, without any reaſon: that which gave occaſion for it, in likelihood, was that of *Tibullus*, l. 2. El. 3. *Delos ubi nunc Phœbe tua eſt, ubi Delphica Python:* But this is a ἓν διὰ δυοῖν in the Poet, or explaining the ſame thing by two Names, as is affirm'd by *Voſſius*, and *Meſſieurs de Port Royal*, who ſay that *Delos* was call'd by the Latins, as well as Greeks, *Pytho* and *Python*, which is prov'd by that of *Lucan*, *l.* 5. *v.* 134. though they mention it not,

Seu barbaricâ cùm lampade Pytho
Arſit.

Speaking of the Burning of *Delphi* by *Brennus*. So that *Python* here is put for *Delphi*, and *Delphica* abounds. But for the *Serpent* it is always Maſculine; as *Tumidum Pythona*, Ov. Met. l. 1. p. 17. *Maxime Python*, Id. Ibid. *Victum Pythona*, Stat. Theb. 4. v. 222. *Extenſo Pythone*, Luc. l. 7. v. 140. So *Prop. l.* 3. *car.* 6.

Grammar, Lat. p. 18.

Communia acutè creſcentia.

Sunt Commune parens, autorque, infans, adoleſcens, &c.

ANIMADVERSION XXVII.

WHat has been ſaid already of Commons under the firſt Special Rule, muſt be ſuppoſed to hold throughout all the three. As to particular Words in this Rule, there are three deſerve Remark.

Bos is ſaid in the conſtruing to ſignifie a *Bull*, *Heifer*, *Ox*, or *Cow*, and ſo indeed it does, being a general Word to ſignifie the whole Species; but then we are to underſtand it has a diſtinct Gender in each Signification. When it is put to ſignifie the whole Species, or Kind of theſe Creatures, it is moſt frequently Maſculine, unleſs in the Poets, and ſuch as ſpoke leſs carefully and diſtinctly, as *Boves animalium ſoli & retro ambulantes paſcuntur*, Pl. N. H. l. 8. c. 45. *Boves bimi mutant*, nempe dentes, Pl. N. H. l. 11. c. 37. And it is but rarely uſed in this Sence in the Feminine, except in the term, *Lucæ Boves*, for *Elephants*. Secondly, 'tis applied to the *Cow* in diſtinction to the *Bull* or *Ox*, and then it is always Feminine, as,

Bos quoque formoſa eſt. Ov. Met. l. 1. p. 21

Speaking of the *Cow* into which *Io* was turn'd.

Bos tibi Phœbus ait ſolis occurret in arvis
Nullum paſſa jugum.

And immediately after,

Incuſtoditam lente videt ire juvencam. Ov. Met. l. 3. p. 51.

whence 'tis plain the former was a *Cow*. Thirdly, for a *Bull*, by

Parity

Parity of Reaſon, becauſe *Contrariorum contraria eſt ratio*, it ſhould be Maſculine, though I cannot think of an Example. Fourthly, It ſignifies an Ox, and then it is always Maſculine: And here I ſhall be obliged to be the longer, becauſe that *Voſſius* ſays 'tis common with the *Ruſtick* Writers in the Feminine: And he muſt mean in this Sence; for they hardly ever uſe it in any other without the Adjection of the word *Femina*, as, *Tauris datur plus cibi, feminis Bubus demitur*, Var. R R. l. 2. c. 1. But before I give my Examples, becauſe it may be of uſe to Children, I ſhall give an Account of the Diſtinction the *Romans* uſed in their Names of this ſort of Cattle. The firſt year they were called *Vitulus*, the *Bull-Calf*, and *Vitula* the *Cow-Calf*. In the ſecond they were called *Juvencus* and *Juvenca*, the *Steer* and *Heifer*. In the third year, the *Males*, if Gelt, were called *Boves novelli*, and in the fourth *Vetuli*: And the *Cow-Calf* in the third and fourth was called *Vacca*; and if ſhe were Barren, *Taura*, if with Calf, *Horda*, or *Forda*. And from hence came the term *Hordicalia*, becauſe upon thoſe days, *Hordæ Boves immolabantur*, Var. R. R. l. 2. c. 5. With others, the *Males* after they were Gelt, were called *Juvenci* till they were broke, and then *Boves*. This appears from what *Varro* ſays in the place laſt quoted, concerning the form of contracting in Buying them. *Eos cum emimus domitos ſtipulamur ſic. Illoſce Boves ſanos eſſe noxiſque præſtari? Cum emimus indomitos ſic. Illoſce Juvencos ſanos rectè, de pecore ſano eſſe, noxiſque præſtari? Spondeſne?* Now in this Sence, which is the only one, or almoſt the only one the *Ruſtick* Writers ever uſe the word *Bos* in, it is always Maſculine: ſo that I cannot but admire this great Man ſhould ſay, *Bos in Feminino crebrum eſt apud rei ruſticæ ſcriptores*, Anal. l. 1. c. 15. wherefore I beg the Reader's Patience, if I am the longer in my Examples to diſprove it, to prevent miſtakes that might poſſibly ariſe from ſo great an Authority.

Optimè cum domito, ſubaud. Bove, *Juvencus imbuitur*, Pl. N. H. l. 8. c. 45. *Boves maximâ diligentiâ curatos habeto*, Cato, R R. c. 5. *Eſt frequens in prodigiis priſcorum Bovem locutum*, Pl. N. H. l. 8. c. 45. *Aruturos Boves quàm artiſſimè jungi oportet*, Id. l. 18. c. 19. *Boves Duos*, Cat. RR. c. 11. *Bos ipſus. Jejuno Bovi.* Id. c. 70, 71. *Boves curati*, Id. c. 103. *Boves perferi*, Var. RR. l. 1. c. 1. *Boves ſaginati, opimi*, Id. l. 2. c. 1. *Boves arctè junctos habere convenit*, Colum. l. 2. c. 2. *Boves ſubſtrictos confricet*, Id. l. 2. c. 3. And again, *Campania plerumque Boves progenerat albos*, Id. l. 6. c. 1. *Quieti Boves*, Id. l. 6. c. 2. and ſix times after in the ſame Chapter. *Stabulationi eorum*, i. e. *Boum*, and *Boves alendi*, Id. l. 6. c. 3. with many others. Nor do I know of one ſingle Example to the contrary, either in theſe Writers, or elſewhere, where the *Ox* is ſpoken of diſtinctly. This therefore is another inſtance of what I have obſerved before, namely, that *Voſſius*, tired with the labour of Searching the Authors, took up ſometimes with the Accounts of others, which has been the reaſon of his falling into ſo many miſtakes.

Cuſtos, when it is taken for a ſhoot left in Pruning, is only Maſculine, of which there ſhould have been ſome notice taken for fear of miſtake; yet not only our Author, but *Voſſius* alſo, and all the Grammarians have overlooked it, among ſeveral Obſervations of no greater moment. *Unus Cuſtos erit ſubmittendus. Cuſtodem vallidum relinquemus. In ſubmittendo Cuſtode.* Colum. l. 3. c. 24.

Illex is uſed by *Plautus* only, and without an Adjective; 'tis to no purpoſe therefore to enquire of its Gender.

Of the Third Special Rule.

Grammar, Lat. *p.* 19.

Foeminci generis ſit hyperdiſſyllabon in do, *&c.*

ANIMADVERSION XXVIII.

A *Maxon*, *Gorgon*, *Pellex*, *Virgo*, are peculiar to Females, and ſo needed no particular Rule. Nouns in *do* encreaſing in *dinis* are not all of them always Feminine, as,

Nec leves ſomnos timor aut Cupido
Sordidus aufert. Hor. l. 2. Od. 16.
Nullus his auri fuit.
Cæcus Cupido. Sen. Hyp. Ac. 2. Sc. 3.

And *Ambobus velox virtus, geminuſque Cupido*
Laudis. Sil. l. 4. p. 59.

Sedatum Cupidinem Plaut. Amph. Ac. 2. Sc. 2. *Contracto Cupidine*, L. 3. ad 16. *Cupidinis pravi.* Id. L. 3. Od 24. *Cupidine falſo*, Id. L. 1. Sat. 1.

Non aſtus fallax, non præda, aliuſve cupido. Sil. L. 6. p. 104.

Grando, is quoted by *Non.* out of *Var.* in the Maſculine, *Albo Grandine.* But this is looked upon as obſolete.

Bacchar, put down by our Author as a Feminine, is no otherwiſe ſo, than with reſpect to the general word *Herba*, and ſo are many others that are at other times uſed in the Gender of the Termination, of which he has taken no notice. Neither is there any certain proof of its being uſed ſo with reſpect to *Herba*. There is but one ſingle place in *Pliny* that gives countenance to it, and there the Feminine Adjectives may reſpect *Radix*, and not *Bacchar*, for ought appears by that Paſſage, which is this, *Bacchar quoque radicis tantum odorata eſt, à quibuſdam nardum ruſticum appellatum: unguenta ea ex radice fieri ſolita apud antiquos Ariſtophanes priſca comœdia poeta teſtis eſt. Unde quidem errore falſo barbaricam eam appellabant.* N. H. l. 21. c. 6. where by *eam* may be meant *Radicem*, not *Bacchar* the Root being called *Radix Barbarica* in the Shops. But of *Bachar* in the Neuter there are two plain Proofs both in *Pliny*, one of which follows immediately after. *Eorum quoque error corrigendus qui Bacchar nardum ruſticum appellavere.* The other *c.* 19. of the ſame Book. *Bacchar in medicina uſu quidam ex noſtris perpenſam vocant. Baccharis* indeed ſignifying the ſame thing, is Feminine in *Dioſcorides*, and ſo I ſuppoſe it is in Latin, though I cannot tell an Example.

In the ſame Rule.

Grammar, Lat. *Pag.* 19.

Græcula in as, *vel in* is *finita, ut lampas, jaſpis*, &c.

ANIMADVERSION XXIX.

THis is a ſenſeleſs way of Teaching Children, who know nothing of the Greek Tongue, the Gender of ſuch Nouns, as they meet with in Latin, by their Deſcent from the Greek; and 'tis as needleſs too, as ſenſeleſs. For all Nouns in Latin ending in *as*, or *is*, of this Special Rule, making *adis*, or *idis*, in the obliques, are Feminines, except *Lapis* Maſculine, whence ſoever they come. I ſhall put down the Exceptions to this Rule of my own, as well as to the Authors, together with his Omiſſions, Alphabetically.

Aedon, if the quantity of the *penultima* be regarded, and not the Accent in Greek, is of this Special Rule, and Feminine, as well as thoſe in *as*, and *is*, as,

Qua lacrymis noſtris queſtus
Reddit Aedon, Sen. Oct. Chor. 4.

Ægoceras, is Neuter, *Plin. l.* 24. *c. ult.*

Artocreas, is a Greek Word made Latin, and yet is not Feminine but Neuter,

——Oleum Artocreaſque popello
Largior. Perſ. Sat. 6.

where *Artocreas* is the Accuſative Singular, and not Plural, as has been falſly thought by ſome, contrary to the form of its Declenſion in Greek, without Authority.

Bucreas, is likewiſe Greek, and of the Neuter Gender, as, *Nec fœmo Græco minor autoritas, quod Telin vocant, aliqui Buceras, alii Ægoceras*, Pl. N. H. l. 24. c. 19.

Chamarops is of this Special Rule and Feminine, as, *Chamarops ex vino pota*, Pl. N. H. l. 26. c. 7.

Cenchris, the *Serpent*, ſo called, is Maſculine, though coming from Greek, and ending in *is*, as,

Et ſemper recto lapſurus limite Cenchris, Luc. l. 9. v. 712.

but for the *Bird* ſo called, it is Feminine, as, *Cenchris ſola ex iis ſuper quaterna edit ova*, Pl. N. H. l. 10. c. 52.

Echeneis, the *Fiſh*, ſo call'd is a Greek Noun, and yet Maſculine. *Pliny*, ſpeaking of it, ſays, *Præterea hanc eſſe vim ejus aſſervati in ſale, ut aurum, quod deciderit in altiſſimos puteos, admotus extrahat*, N. H. l. 9. c. 25.

Eryſipelas is of Greek Original, and yet Neuter, as, *Id autem quod Eryſipelas vocari dixi*, Celſ. l. 5. c. 26.

Iſchamon,

Iſchæmon, is of this Special Rule, and Feminine, as, *Iſchæmonem Thracia invenit, quâ ferunt ſanguinem ſiſti*, Pl. N. H. l. 25. c. 8.

Lagopus, of this Special Rule is Feminine, though not excepted, as *Lagopus ſiſtit alvum è vino pota*, Pl. N. H. l. 26. c. 8. This for the *Herb*; And for the *Bird*, *Et præcipuo ſapore Lagopus. Pedes leporino villo ei nomen hoc dedere. Cætero candidæ, columbarum magnitudine*, Id. l. 10. c. 48.

Merges is Feminine alſo, as, *Atque inter duas Mergites ſpica diſtringitur*, Pl. N. H. l. 18. c. 30. though there is a Suſpicion that this paſſage is corrupted, and that it ſhould be, *iterum è diſſectâ mergite*. 'Tis Feminine either way as to the Gender, but if the firſt reading be not good, (which yet is in *Dalechamp*'s, and the old *Parmenſian* Edition, as *Voſſius* ſays) it does not ſignifie *Inſtruments to take off the Ears of Corn after they were Reap'd*, but only a *handful of Corn in the Straw*.

Pecus. 'Tis a great queſtion whether there be any ſuch Word allowable now, as, *Hæc Pecus Pecudis*: There is no Authority for it, but a Quotation of *Priſcian*, out of *Cæſar*, *in Auguralibus, ſi ſincera pecus erat*; and it may be that was taken from the Language of the old *Auguris*. However it has the Obliques, and in them is Feminine. And *Chariſius* reckons it among thoſe Nouns, that tho' they be entire in the Plural Number, yet want the Nominative, and Vocative in the Singular.

Potamogiton, the *Herb*, is Feminine in *Pliny*, *Potamogiton adverſatur & crocodilis, itaque ſecum habent eam, qui venantur illos*, N. H. l. 26. c. 8.

Sandyx is Maſculine, according to *Deſpauterius*; if he had any Authority for it, I ſuppoſe it muſt be that of *Gratius*,

Interdum Lybico fucantur Sandyce pinna,

Which Mr. *Walker* by miſtake quotes out of *Horace*, who has no ſuch thing. This is the only place that is produc'd for the Maſculine; *Pliny* uſes it in the Feminine: *Pingentes Sandyce ſublita* (according to ſome *ſubrutila*) *mox ovò inducentes purpuriſſum fulgorem minii faciunt*, N. H. l. 35. c. 6. And ſo others, according to the Greek Gender. According to *Propertius* it encreaſes long in the *Penultima*, and ſo is of the Second Special Rule, contrary to that before of *Gratius*, as, *Illaque plebeio, vel ſit Sandycis amictu*, l. 2. c. 25. ad Cynth.

Scandix is alſo Feminine, *Scandyx decocta*, Pl. N. H. l. 22. c. 10.

Smilax is of this Special Rule, and yet not excepted, though it be always Feminine. This is forgot by *Voſſius*, unleſs he took it only for the *Yew-Tree*. But beſide that, it ſignifies a *Shrub like to Ivy*, as appears by *Dioſcorides*, and *Theophruſtus*. Of this, *Pliny* ſays, *Similis eſt edera è Ciliciâ quidem primum profecta, ſed in Græcia frequentior quam Smilacem vocant, denſis geniculata caulibus*, N. H. l. 17. c. 35. And no wonder it ſhou'd be Feminine, ſince it retains the Name of a Virgin that was turn'd into it. And for the Plant, *Dioſcorides* makes it Feminine, σμίλαξ κηπαία, *l.* 2. c. 176. But I know no Latin Author that has uſed it with an Adjective.

Vitex will not properly come under the Names of *Trees*, as will appear by *Pliny*, l. 24. c. 9. *Vitex major in arborem ſalicis modo aſſurgit; minor ramoſa*: where 'tis plain 'tis not a *Tree*, neither is it ever taken for one, but the *Plant*, call'd *Agnum caſtum*. Now in all theſe Words, they that follow this Rule muſt needs be miſtaken.

Grammar,

Grammar, Lat. *p.* 20.

Neutra excepta ex graviter creſcentibus.

EST *neutrale genus ſignans rem non animatam*, (ur *dans*; *Nomen in* a; *ut problema*: en, *ut omen*: ar; *ut jubar*: *Ut jecur*: us; *ut onus*: put; *ut occiput. &c.*

ANIMADVERSION XXX.

EN here ſhould have been *men*, for all that end ſo are Neuters without Exception, only *Flamen*, a certain kind of *Prieſt* among the *Romans*, and *Hymen*, in all Senſes are Maſculine. And theſe following, though ending in *en* only, not in *men*, are Neuters, *Gluten*, *Inguen*, *Pollen*, *Unguen*, with the old *Sanguen* for *Sanguis*. *Viſceribus viſcus gigni, ſanguenque creari*, Lucr. l. 1. p. 24. So *Agel. l.* 3. *c.* 7. *Cic. de Fin. l.* 5. *p.* 262. Hence it is, that *Sanguis* encreaſes in *inis* different from all Nouns in *is*, except *Pollis*, as is now generally ſaid, which alſo comes from *Pollen*.

Ar. Jubar is cited in the Maſculine, but 'tis in *Enn.* only:

Ur. Guttur, is a Maſculine, or at leaſt not Neuter, in *Plaut. Aulul. Ac.* 2. *Sc.* 4. *Obturavit inferiorem Gutturem.*

Turtur is Maſculine, according to the Third Special Rule, and I ſhould have taken no notice of it, but for a miſtake of *Servius*, who thinks it to be Feminine in that of *Virgil*,

Nec gemere aeriâ ceſſabit Turtur ab ulmo;

Which, in ſo conſiderable a Critick is a ſtrange miſtake; for *aeriâ* plainly refers to *ulmo*, not *Turtur*, and is a common Epithet for high things, as *Aeriæ Alpes*, *Aeriam Calpen*. And *Turtur* is Maſculine by that of *Plaut. Moſt. Ac.* 1. *Sc.* 1. *Tu tibi iſtos habeas Turtures.* Thus much of the Terminations put down by our Author; of the reſt Alphabetically.

Atriplex is omitted, yet Neuter, as *Atriplex Sylveſtre*, Pl. N. H. l. 20. c. 20. but not only ſo, as *Voſſius* ſays, and I once thought. For *Palladius* has *Atriplicem* in the Accuſative twice, *Apr.* Tit. 3. *Jul.* Tit. 2.

Ægoceras, *Artocreas*, *Buceras*, *Eryſipelas*, are all Neuters of this Special Rule, and ſhould have been in this Exception, unleſs they had been excepted from *Graecula* in *as*, where I have conſider'd them.

Laver is Neuter, and omitted. *Scioppius* and *Alvarez* make no mention of it, but that muſt be forgetfulneſs. *Laver crudum*, Plin. N. H. l. 26. c. 8. 'Tis true, he uſes it in the Feminine in the ſame Chapter, *p.* 541. *Laver condita & cocta*; but that is with reſpect to *Herba*, which is a common thing with him in the Names of *Herbs* in general.

Papaver

Papaver is us'd by *Plaut.* out of the Neuter, *Quaſi ſi tu objicias formicis Papaverem*, Trin. Ac. 2. Sc. 4.

Siſer is Neuter, yet there is found in *Pliny*, N. H. lib. 10. cap. 5. *Tres Siſeres.*

Spinther is omitted, and yet only Neuter, *Jubeaſque novum Spinther reconcinnarier*, Plaut. Menæch. Ac. 3. Sc. 3.

Tuber. Our Author is ſhort in this word, ſaying, as he does, *Pro fungo Tuber*, as if it were not Neuter, but in that Signification. And in this *Alvarez*, *Scioppius*, and *Verepæus* are as much to blame, and are corrected for it by *Voſſius.* He reckons up four Significations of this Word. Tuber, *A Tree*; Tuber, *the Fruit of that Tree*; Tuber, *A Swelling or Wen*; And Tuber, *A Muſhroom.* For a *Tree* it is Feminine, according to the Rule for the Names of *Trees.* *Ab Amygdalâ florent Armeniacæ, deinde Tuberes & Præcoces, illæ peregrinæ, hæ coactæ*, Pl. N. H. l. 16. c. 25. That it is Maſculine for the *Fruit* he proves by that of *Suetonius*, in the Life of *Domitian.* *Cum oblatos Tuberes ſervari juſſiſſet.* 'Tis true, this Quotation of his alone will not prove that *Tuberes* ſignifies here the *Fruit* of the *Tree* Tuber; but if we conſider that of *Pliny*, l. 15. c. 14. *Malorum plura ſunt genera. De Citreis cum ſuâ arbore diximus. Medica autem Græci vocant patrio nomine. Æque peregrina ſunt Ziziphæ & Tuberes, quæ & ipſæ non pridem venere in Italiam; hæc ex Africâ, illæ ex Syriâ, i. e. quæ, ipſæ* Mala, *and hæc*, illa, mala, *or, quæ, ipſæ*, Genera, *hæc, illæ* Genera, referring to the antecedent *malorum*, or *genera* aforegoing: I ſay, if we conſider this, 'tis plain *Tuberes* ſignifies the *Fruit*, and then that of *Suetonius*, *Oblatos Tuberes*, proves it to be Maſculine.

Tuber, a *Wen*, *Bunch*, or *Excreſcence*, is alſo Neuter;

Qui ne Tuberibus propriis offendat amicum
Poſtulat, ignoſcat verrucis illius æquum eſt. Hor. l. 1. Sat. 3.

This for the Signification; and for the Gender, *Propolis alveorum Tubera diſcutit*, Pl. N. H. l. 22. c. 24. *Tubera, & quæcunque molliri opus ſit, efficaciſſime curantur anſerino adipe*, Id. l. 30. c. 13. For the *Muſhroom* there needs no Proof. He that will may ſee, *Pl. Nat. Hiſt. l.* 19. *c.* 11. *Juv. Sat.* 5. *v.* 116. 119. and *Sat.* 14. *v.* 7. But beſides theſe, there is another Signification forgot by *Voſſius*, and that is, when it is put for great *Knots* in Trees, or the Roots of them, which for the Fineneſs of the Grain, were of mighty value among the *Romans* for Tables, as the *French* Walnut, and Olive among us, and ſlit thin like them too, for facing, as appears by *Pliny*'s calling of it, *Scitile Tuber*, which ſhews it to be Neuter. *See* Pl. N. H. l. 13. c. 15. l. 16. c. 16. 43.

Grammar, Lat. *p.* 20.

Dubia ex acutè creſcentibus.

Sunt dubii generis cardo, margo, cinis, obex, &c.

ANIMADVERSION XXXI.

HEre are ſeveral Errors in this Rule too, namely ſome Words put down for Doubtfuls that are not ſo; ſome omitted that are ſo; ſome made Doubtful upon one Authority, whilſt others that have the ſame, or greater reaſon, are left out. I ſhall take them in Alphabetical Order.

Anas is only Feminine, unleſs poſſibly where the *Male* is ſpoken of for diſtinction, and upon that account the Gender is ſometimes varied in other Words, as in *Elephantus gravida*. But I do not remember any ſuch place of this Word in particular: This is certain, that when it is put for the whole kind it is Feminine conſtantly, as, *Num clauſæ paſcuntur Anates*, Colum. l. 8. c. 14. *Anates ſolæ, quæque ſunt ejuſdem generis in ſublime ſe tollunt*, Pl. N. H. l. 10. c. 38.

Tota tibi ponatur Anas, Martial. l. 13. Ep. 25.
Anatis habeas uropygium magnæ, Id. l. 3. Ep. 92.
Pictis Anas innovata pennis, Petron.

Adeps is rightly plac'd among the Doubtfuls, though it be oftener Maſculine. The reaſon why I put it down here, is, becauſe one would think by *Voſſius*, that it is only Feminine in one place of *Colum.* which he quotes, *l.* 8. *c.* 14. For it is Feminine alſo, *l.* 6. *c.* 13. of the ſame Author, *Suillæ Adipi*. And ſo *Pliny* uſes it once, if I am not miſtaken; *Cum quo recens Adeps decocta ſit.* But the Column of my Quotations is blotted in this place, ſo that I am not ſure it is *Pliny's*. However, *Celſus* uſes it in the Feminine ſeveral times, *Adipis Suillæ*, l. 5. c. 19. l. 5. c. 21. l. 4. c. 24.

Cardo. *Voſſius* rebukes the Grammarians for placing this Word among the Doubtfuls, upon the Authority of one ſingle Quotation out of *Grac. Ar.* by *Priſcian*, *Grata Cardo.* But it may be they had more of like nature out of ſuch antiquated, and loſt Authors; for *Nonius* quotes, *Sonat impulſa regia Cardo*, out of *Grains*, or *Granius in Peliad:* as well as *Grata Cardo* out of *Grac.* But then this Author is loſt too, and it is againſt all reaſon to teach Children ſuch a uſe of Words, as they are never like to meet with, there being none of the later Writers that have uſed *Cardo* in the Feminine, only *Boeth: de Conſol. l.* 3. *Summa Cardo.*

Cimex. I do not put this Word down becauſe it does not agree with the Author's third Special Rule, but becauſe *Voſſius* ſeems to doubt the Gender of it, ſaying, *Cimex cenſeo ejuſdem eſſe generis ac culex & pulex, autoritas tamen veterum non occurrit.* I cannot but admire at this, there being ſo many places where it is found in the Maſculine, *Scribit Cimices quemadmodum interfici oporteat his verbis. Cucumerem anguinum condito in aquam, eamque infundito quo voles, nulli accedent,* Var. R. R. l. 1. c. 2. *Cimice trito,* Pl. N. H. l. 29. c. 4. l. 30. c. 14. And in the firſt of theſe Places, in *Pliny*, it has eleven Maſculine Adjectives. There is indeed in the ſame diſcourſe of them, *Carnes earum,* but that muſt needs be a fault of the Preſs, by its being ſo over numbred with Maſculines. And in the Maſculine, *Serenus* often uſes it, never otherwiſe. *Ipſos Cimices, Petron.* p. 207.

Cinis. *Nonius* ſays of this, *Femininum apud Ceſarem, Catullum, & Calvum lecta eſt, quorum vacillat autoritas*; and then quotes out of *Calvus*,

Cum jam fulva Cinis fueris.

But *Lucret.* alſo uſes it in the Feminine, *l.* 4. *p.* 120.

Cinere ut multâ latet obrutus ignis.

which with the Emendation of *Scaliger* in *Cieris.*

At ei Cinis eſt patria jucunda ſepulta.

and of *Catullus*,

Troja virûm & virtutum omnium acerba Cinis. Carm. 63.

is enough to make it paſs for a Doubtful, notwithſtanding *Nonius's Quorum vacillat autoritas*, which eſpecially after owning it in *Ceſar* too, was a little too magiſterial. And thus in after times *Serenus* uſed it, *Lixiva Cinis, p.* 178. And again, *p.* 462.

Et Cinis ex calido prodeſt epota Lyæo.

And *Auſonius*,

Cinis uri placidula ſupera vigeat. Parent. Carm. 26.

Corſex is moſt uſually Maſculine; however, *Virgil* has,

Muſco circumdat amara
Corticis. Ecl. 6.

And *Lucret.* l. 4. p. 96.

Quæ quaſi membrana vel cortex nominitanda eſt.

which *Voſſius* brings to prove his uſing it in the Feminine; but this is not clear, becauſe of the other Feminine Subſtantive *Membrana*, which the Feminine Adjectives may refer to. But *Serenus* uſes it ſo without diſpute.

Nec non & raphani Cortex decocta medetur, p. 178.

and *Virg. in Cidice, ſponte ſuâ cantus rapiebant Cortice amara*, and to Auct. Moret. *Singula rum capitum numeroſâ Cortice nudat.*

Culex. 'Tis much to be doubted whether this be Feminine at all; there is but one place produced for the Proof of it, *Plaut. Caſ. Ac.* 2. *Sc.* 3. *Cana Culex*, which *Gruterus* has corrected into *Canalicola vix teneor quin, &c.* and *Voſſius* approves of it. This Mr. *Leeds* has omitted.

Cupido might have had a place among the Doubtfuls, better than ſeveral our Author has put in. See Animadverſion upon *Feminei generis ſit, &c.*

Forceps, or *Forfex*, is never found but in the Feminine. *Priſcian* places it among the Doubtfuls; if he were not miſtaken, as he is ſometimes, that Book is loſt.

Grando. See Animadverſion upon *Femenei generis, ſit, &c.*

Imbrex

Imbrex is a word that seldom occurs: it is Masculine, *Pl. N. H. l.* 17. *c.* 14. *Inter duos Imbrices.* Feminine, *Plaut. Mil. Act.* 2. *Sc.* 6. *Meas confregisti Imbrices.* Also *Cat. R. R. c.* 20. *Imbrices medias clavulis figito. Servius* says 'tis better Masculine.

Margo is always Masculine, but in one place of *Juvenal* Sat. 1.

——*Plenæ jam Margine Libri.*

Hystrix, though Feminine in *Pliny*, *N. H. l.* 8. *c.* 35. *Hystrices generant India & Africa spinâ contectas*, is yet Masculine in *Claud. Epig.* 5. *Cognitus Hystrix.*

Natrix. Here should have been a distinction between *Natrix* the *Serpent*, and *Natrix* the *Herb*. For the first, though it be not found with an Adjective, yet there is *Phocas*'s Authority for its being Masculine, from that of *Lucan*, *Et Natrix violator aquæ*. For otherwise he supposes he would have said *Violatrix*. This is no certain Rule, but in an uncertain Case, for want of a better, there may be reason to allow it. But then for the *Herb Natrix*, there is no Authority at all. *Pliny* makes mention of it, *N. H. l.* 27. *c.* 12. but then he joyns *Herbæ* with it, so that the Feminine Adjectives may respect that, and *Hæc*, that begins the next Sentence, may refer to *Herbæ*, or *Radix* preceding.

Obex is indeed of both Genders, but best Masculine, as *Vossius* proves.

Onyx should have been distinguish'd upon too; for it has distinct Significations, and distinct Genders in those Significations. For the Jewel so called, it is Feminine eight times, *Pl. N. H. l.* 37. *c.* 6. For *Alabaster*, or a *Vessel* made of it, it is Masculine, which *Vossius* proves beyond Exception, and it is yet plainer, if need be, by *Lucan*, l. 10. v. 116.

——*Totâque effusus in aulâ*
Calcabatur Onyx.

Yet *Mart. l.* 7. *Ep.* 93. has,

Unguentum fuerat quod Onyx modo parva gerebat.

which Reading some Dispute, because of the constant use of it in the Masculine in other Authors; but 'tis so in all the Books, and they are not to be alter'd upon such Conjectures. For the compound *Bardonyx*, see the Letter S hereafter.

Pulvis is mostly Masculine. *Vossius* quotes it in the Feminine in four places, two out of *Ennius*, *Pulvis Vastæ*, and *Pulvæ*, and as many out of *Propertius*.

Sit mihi præcipuè Pulvis Etruscæ dolor, l. 1. Carm. ult.
Qui nunc jacet arida pulvis, l. 2. Carm. 13.

Beside which, he has it so once more,

Quam vereor ne te contempto Cynthia busto.
Abstrahat è nostra Pulvere iniquus amor. L. 1. El. 1.

Pumex is but once Feminine, *Catul. Carm.* 1.

Aridæ modo Pumice expolitum.

which in other Books is *Arido*: And so it is likely it was in *Nonius*'s his time, who among his several References to this Author, would hardly have omitted it, if it had been *Aridâ*.

Ramex. Where this was found in the Feminine by our Author, I cannot tell. *Plautus* uses it in the Masculine, *Tuâ causâ nemo nostrum est suos rupturus Ramices*, Pœn. Ac. 3. Sc. 1. And so *Colum. l.* 9. *c.* 1. *Deinde per Transversa laterum transmittuntur Ramices, qui exitum ferarum observent.* Here it signifies *Cross Bars*, from the resemblance of

which, it may be, the *Diſeaſe Ramex* took its name. For this *Diſeaſe* ſignified another thing than a Rupture, or at leaſt another beſide a Rupture, as appears by *Celſus*, *Ramex etiam ſi ſuper ipſum Scrotum eſt, aduredus eſt tenuibus, & acutis ferramentis*, *l.* 7. *c.* 22. which could not be proper in a meer Rupture. Hence it further appears to be Maſculine, as well as by another Paſſage of the ſame Chapter; but where it is Feminine I know not: nor does any Grammarian place it among the Doubtfuls, beſide *Deſpauterius*, who, when he comes in his Notes to prove it, gives no Example, but of the Maſculine, ſaying at laſt, *De Feminino non ſuccurrit exemplum, credo melius eſſe Maſculinum.*

Rumex is Maſculine only, as *Voſſius* thinks; he quotes *Fœcundusque Rumex.* Aut. Moret. He forgot, it ſeems, it was Feminine in *Pliny*, l. 24. c. 9. *Ceras ex omnium arborum ſatorumque floribus confingunt, exceptâ Rumice, & Chenopode.*

Sardonyx, the compound of *Onyx*, is of both Genders, as our Author ſays, *Sardonychas veros*, *Mart. l.* 9. *Ep.* 60. And for the Feminine, *Pliny* has, *Sardoniche Indicâ*, *l.* 37. *c.* 6. beſide other inſtances that might be given of each.

Silex is Feminine in the Poets *Virgil* and *Claudian*, *Silice in Nudâ*, Ecl. 1. *Dura Silex*, Æn. 8. *Acuta Silex*, Æn. 8. *Religioſa Silex*, De Rap. Proſ. *Anhela Silex*, De Magnet. With others it is Maſculine, as, *Silicem Tuſculanum*, Pl. N. H. l. 36. c. 18. *Nigri Silices*, c. 22. *Silices attritos*, l. 11. c. 26. Though *Nonius*, and after him *Voſſius*, think no body has ever us'd it in the Maſculine, but *Lucretius.*

Tradux, when it is taken for the *Off-ſet of a Vine*, is generally Maſculine; *Traduces bini. Quaterni. Obvij. Rigorati. Brevitas ipſorum*, i. e. Traducum. *Traducem binum*, Pl. N. H. l. 16. c. 24. However, 'tis Feminine in one place in *Columella*, l. 5. c. 6. *Traduces mittenda, eas amputare, alias teneriores tranſmittere convenit.* But then, *l.* 4. *c.* 5. he himſelf uſes it in the Maſculine, *Quod quidem non fit in Traduce, qui à materno ſtipite ſurgit ubere.*

Varix is always Maſculine, but in one place of *Seneca*, which the *Annotators* quote out of *Voſſius*, *Dum Varices exſecandas præberet*, Ep. 78. And in one of *Celſus*, which is ſomething diſputed by *Voſſius*, becauſe in ſome Books, inſtead of *Varices, quarum nulla alia curatio eſt*, it is, *Varices, quorum nulla alia curatio eſt.* However this be, 'tis certain this Author uſes it twice in the Maſculine, *Varix ortus*, l. 2. c. 8. and *Orti Varices*. l. 7. c. 30.

And after all, the concluſion of this Rule is, *Quamvis hæc melius vult Maſcula dicier uſus*, though *Anus* and *Forceps* be never Maſculine.

Grammar, Lat. *p.* 20.

Communia ex graviter creſcentibus.

Communis generis ſunt iſta vigil, pugil, cæl, &c.

ANIMADVERSION XXXII.

I Have little to ſay to this Rule, being of Commons, which I have ſpoken to in general under Commons of the firſt Special Rule, only there are three Words that require a Remark.

Ales is ſaid to be common by our Author, and ſo it is: Of the Feminine there is no diſpute, and for the Maſculine we have the Authority of *Virgil*, Æn. 12. *Fulvus Ales.* And if that ſhould be ſaid, as *Donatus* will have it, becauſe it was to repreſent *Æneas*, who was to drive the Enemy, as that did the other Birds, yet there are other Authorities for the Maſculine, where no ſuch reaſon can be imagin'd; as, *Bona cum bono nubit Alite virgo*, Catull. ad Mall. *Cayſtrius Ales*, Ov. Triſ. l. 1. El. 5. *Titanius Ales*, Claud. Ep. Phænix. *Aureus Ales*, Stat. Theb. 1. v. 545. *Gangeticus Ales*, Auſ. Epiſ. 20. beſide ſeveral others, as *Phœbeius Ales*, *Falſus Ales*. This I have been the larger upon, becauſe *Voſſius* ſays, *Poeta ſic variſſimè loquuntur*, which weigh'd ſo with the *Annotators*, that having given a Rule, That Nouns ending in *er* were Feminine, they have taken no notice of the uſe of *Ales* in the Maſculine, notwithſtanding *Pliny* has, *Per imitationem Alitis temporarii, quem cuculum vocant*, l. 18. c. 26. as *Voſſius* owns.

Homo. I put this down upon account of a miſtake that may be caus'd by an Expreſſion of Mr. *Leeds*, in his *Voſſius Contractus*, which is this, having repeated that common Rule of Nouns in *um*,

Um neutrum ponas, hominum ſi propria tollas;

He ſubjoyns immediately, *Licet vix agnoſcimus vocem Hominem includere utrumque ſexum.* From hence I think 'tis natural for the Reader to infer, that he denies *Homo* ever to ſignifie a Woman, which it does in ſeveral Places. I have by Advertiſement acquainted the Reader, That that Learned Gentlemen diſowns this meaning, but becauſe his Book may fall into more hands than his Advertiſement, I think my ſelf oblig'd to continue my Inſtances to the contrary, which are thoſe that follow. *Quoniam illa homo nata fuerat*, Cic. ad Fam. l. 4. Ep. 5. Beſides this, *Juvenal* in the Perſon of a Woman, ſays,

——*Clames licet, & mare cœlo*
Confundas, homo ſum. Sat. 6.

And

And *Pliny*, N. H. l. 28. c. 4. ſays, *Sunt qui præcipiant dentem ſuffixi dente hominis ſui ſexus.* And *Ovid*, Ep. Hyperm. Lynceo,

Scilicet ex illo Junonia permanet ira,
Quo bos ex homine eſt, ex bove facta dea.

Where by *Homine* is meant *Io*, who was a Woman.

Quadrupes. This Word indeed is an Adjective, but it is us'd frequently Subſtantively, and is in three ſeveral Significations, of three ſeveral Genders. For a Horſe, or other Creature, that is Maſculine, it is alſo Maſculine, as,

Curru ſuccedere ſueti,
Quadrupedes——

Virg. Æn. 3. p. 154. *Saucius Quadrupes*, of the *Stag* wounded, *Æn.* 7. For a *Beaſt* in general, it is ſometimes Feminine with reſpect to *Beſtia*, as *Nulla Quadrupes*, Virg. Ecl. 5. and ſometimes Neuter, with reſpect to *Animal*, as, *Pennatum Quadrupes*; *Volucre Quadrupes*, Pl. N. H. l. 11. c. 36. And this I have the rather taken notice of, becauſe *Servius*, upon one of the Paſſages afore quoted from *Virgil*, will allow it to have but two Genders.

OF DECLENSION.

Grammar, Lat. *p.* 21.

ANIMADVERSION XXXIII.

THIS is the Order the Grammar proceeds in, which is diſorderly enough. For the Gender of Nouns depends upon their Declenſion, there being no reaſon why words of the ſame Termination in the Nominative, ſhould be of ſeveral Genders, but becauſe they are of ſeveral Declenſions, or have ſeveral ways of encreaſing in the ſame Declenſion, as *Capillus Capilli*, *Onus Oneris*, *Incus Incudis*. The firſt of which is Maſculine, becauſe of the ſecond Declenſion, the ſecond Neuter, becauſe of the third, and encreaſing by *eris*; the third Feminine becauſe of the third Declenſion, and encreaſing by *udis*. And therefore the conſideration of Declenſion ſhould have preceded that of Gender. But to proceed in the Author's Method.

Of the firſt Declenſion.

Grammar, Lat. *p.* 21.

AS *Accuſativum in* am *&* an *facit*; *ut Æneas Æneam, vel Æneam: vocativum in* a: *Ut Æneas, Ænea.*

ANIMADVERSION XXXIV.

BY this Rule it would ſeem, that theſe Terminations were indifferent, or equally allowable; and that *as* only in the Nominative had this variety of Terminations in the Accuſative; whereas in truth this Accuſative in *am*, from Nouns in *as*, is ſcarce

ſcarce found but in the Poets; and Nominatives in *a*, ſometimes make the Accuſative in *an*, as well as thoſe in *as*, I mean in the Poets. Thus *Anaxagoram*, *Arceſilam*, *Archytam*, *Diagoram*, *Epaminondam*, *Pauſaniam*, &c. are the conſtant Accuſatives of *Anaxagoras*, &c. in *Cicero*, *Juſtin*, *Nepos*, and almoſt all, but the Poets, as appears by the following Inſtances. *Et veluti amantes Socratem*, *Democritum Anaxagoram*, Cic. A. Q. L. 1. p. 94. *Sed Zeno cum Arceſilam anteiret ætate.* Cic. A. Q. L. 1. p. 90. *Platonem ferunt — tum Archytam Timæumque cognoviſſe.* Cic. T. Q. L. 1. p. 310. *Quæſivitque num etiam Diagoram in navibus vehi crederent.* Cic. N. D. L. 3. p. 152. *Cum relatum legunt, quis muſicam docuerit Epaminondam.* Nep. Præf. *Eundem Pauſaniam Cyprum, at Helleſpontum miſerunt.* Nep. V. Paus. which being ſo common a thing, I ſhall forbear further inſtances. And *Electran*, *Æginan*, *Maian*, are cited out of *Ovid*, by *Voſſius*, from *Electra*, *Maia*, &c. Beſide which, there are alſo found, *Camerinan*, *Cyllan*, *Iphigenian*, *Lernan*, *Oſſan*.

Hinc Camerin in adit Thapſonq; & Heloria Tempe. Ov. Faſt. 4. El. 2.
Me Tenedon Chryſenq; & Cyllan Apollinis urbes.
Et Scyron cepiſſe. Ov. Met. 13. p. 267.
Sceptra tenente illo liquidas feciſſe per auras,
Neſcio quam dicunt Iphigenian iter. Ov. de Pont. 3. El. 2.
Lernan & Argos Stat. Theb. 11. p. 388.
Sic petitur cælum, non ut ferat Oſſan Olympus. Ov. Faſt. 1. p. 15.

Theſe Nouns in *as* were of old terminated in *a*, and there is ſtill to be found *Pelia* for *Pelias*. Sen. Med. A. 2. S. 2.

Grammar, Lat. *p.* 21.

ES *in accuſativo* en *ſumit*; *ut Anchiſes*, *Anchiſen*: *in vocativo*, *&* *ablativo* e *vel* a: *Ut Anchiſe vel Anchiſa.*

ANIMADVERSION XXXV.

THis Rule again, is liable to ſeveral miſtakes. As firſt it would ſeem from hence, that all Nouns in *es* of this Declenſion, conſtantly made the Accuſative in *en*, which yet they do not, notwithſtanding *Voſſius* ſays, *Saltem ab* es *non* em, *ſed* en *dixero*, witneſs, *Alcidem*, *Amphytrioniadem*, *Priamidem*, *Theſtem*, in the following Authors.

At nunc Alcidem taurus in aſtra tulit. Mart. Spect. Ep. 16. Sen. Her. Oet. Ac 2. and frequently elſewhere.
Sic neque Peliden Chiro terrebat Achillem.
Theſſalico Permixtus equo: nec piniſer Atlas
Amphytrioniadem puerum. Auſ. Idyl. 5. p. 128.
Atque hic Priamidem laniatum corpore toto

Deipho-

Deiphobum vidit. Virg. Æn. 6. p. 220. 'Tis *Priamiden* in my Book, but in ſome others it is *Priamidem*, and particularly in the Edition of *Baſil*, put forth by *Georgius Frabricius*; and ſo *Ovid* alſo has it, as ſet forth by *Heinſius* in the *Amſterdam* Edition.

Priamidemq; Helenum raptâ cum Pallade captum, Met. 13. p. 193.

Hujuſne vita cogitatio, aut propoſitio, aut Thyeſtem levare poterit, aut Ætam? Cic. T. Q. L. 3. p. 393.

Secondly, One would think by this Rule, that all Nouns which are found ending in *en* in the Accuſative, were of this Declenſion which is another miſtake. For *Aſtyagen* is found in *Stat.* as,

Sternit Hyona Chromis, Chromin Antiphus, Antiphon Hypſeus.
Hypſeus Aſtyagen. Theb. 9. p. 253.

but *Aſtyage* in the Genitive or Dative, is no where found.

Dáren in the Accuſative is obſerved by *Voſſius*, tho the Genitive be *Darétis*, and the Accuſative in another place of the ſame Author *Dareta*, namely *Virg. Æn.* 5. *Ovid* has *Euphraten.*

Venit ad Euphraten comitata Cupidine parvo, Faſt. 2. p. 33. So *Cicero* has *Ad Euphraten cum maximis Copiis veniſſe*, ad Fam. L. 15. Ep. 3. and preſently after, *Euphratenque jam tranſire cœpiſſe*, as publiſh'd by *Gravius*; though in the firſt of the ſame Book, there is found *Euphratem. Lucan* alſo makes the Accuſative in *en*, and of another word too of like Declenſion, namely, *Ganges.* For L. 10. p. 272. thus he ſays,

——*Ignotos miſcuit amnes*
Perſarum Euphraten, Indorum ſanguine Gangen. So *Stat.* alſo Theb. 1. v. 686.

And yet the common Accuſatives are *Euphratem* and *Gangem*, and *Euphrata* or *Ganga*, in the Genitive unheard of. *Hydaſpen* is the common Accuſative of *Hydaſpes*, in all Authors, neither have I ever ſeen any other, but in *Curtius*, who has *Hydaſpem* and *Hydaſpin*, in the Accuſative, L. 5. p. 141.

Ceu modo gemmiferum thyrſo populatus Hydaſpen. Stat. Theb. 8. v. 237. So Claud. Conſ. Probin. & Ol. v. 81.

And yet this word is by no means of the Firſt Declenſion. For *Petronius* has *Hydaſpis* in the Genitive.

Ille tremor Ponti, ſævi quoque terror Hydaſpis. p. 287.

Hydaſpi alſo in the Dative is found in *Curtius*, *A meridie Aceſines Hydaſpi confunditur*, L. 9. p. 342. *Niphaten* is found in *Sil.*

Qui Gangem bibit, & pleno fonte Niphaten, L. 13. p. 213.

Ponte it is in my Book, but I ſuppoſe it ſhould be *Fonte.* It is alſo in *Claud.*

Armenii Phaſin, Parthi liquere Niphaten. De Tert. Conſ. Hon.

Yet there is no other Appearance of its being of the Firſt Declenſion. Nay, rather the contrary appears; for *Virg.* has

Addam Urbes Aſiæ domitas, pulſumque Niphatem. Geor. 3. p. 60.

Oreſten is found in *Sen. Ag. ac.* 5. *ſc.* 3.

Recipe hunc Oreſten, ac pium furtum occule. And in *Ov. Tr.* L. 1. El. 8. *Oreſta* I have never ſeen; *Oreſten* I find *Cic. T. Q.* L. 3. p. 380. *Oreſtem furere dicimus.* Likewiſe *Ov. Tr.* L. 2. p. 145. *Et egentem mentis Oreſtem*, and elſewhere. There is *Oreſta* indeed in the Vocative, but that is peculiar to its ending in *tes*, as ſhall be ſhewn under the Vocative.

Pyladen is found in *Ovid. Tr.* L. 1. El. 8.

Narratur Pyladen ipſe probaſſe Thoas.

Pylada is no where found that I know of, except in *Ellepine*, who ſays, Gen. *Pyladis* or *Pylada* upon the Word; I ſuppoſe becauſe he had found the Accuſative in *en*, which he miſtook for a certain Characteriſtick of the firſt Declenſion. 'Tis certain *Cicero* has *Pyladem de Fin.* L. 2. p. 161. *Aut ſi eſſes Oreſtes, Pyladem refelleres, te iſti cares?* And *Martial* has *Pyladi* in the Dative thrice in one Epigram, L. 10. Ep. 11.

Tiridates has no other Genitive but *Tiridatis*, yet *Tacitus* has *Tiridaten*, An. 6. twice:

Phraaten is another inſtance, *Hor. l. 2. Od. 2.*

Redditum Cyri ſolio Phraaten.

and *Tacitus* An. 6. for this laſt, joyns *Phraatis* in the Genitive along with it. *Phraaten Phraatis regis filium Româ poſcebant.* Laſtly, *Tigranen* is found in *Claud. Lau. Stil. L.* 1.

——— *An quiſquam Tigranen, armaque Ponti*
Conſeret. ———

Tigranis, Sal. Hiſt. 4. never *Tigrana*.

Voſſius will have it, that theſe Nouns were formerly of the firſt Declenſion, of which this Caſe is a remainder, which may poſſibly be true of ſome, but I cannot think ſo of all. But I ſhall not enter into this Diſpute, as not being material, becauſe whatever they have been, they are not ſo now, and we muſt not uſe them otherwiſe than we find them in the Authors, as we have them.

This is a Licence, rather in my Opinion, which the Poets have taken for the conveniency of their Verſe, as they have done alſo with the Termination *as*, to make a Syllable long, when the Verſe required it, which would otherwiſe have been cut off and loſt; and other Writers have ſometimes imitated them in it, where there was no ſuch neceſſity. Neither is this a meer matter of Curioſity, but of uſe alſo. For if any one ſhall undertake to alter a Caſe in a Declenſion, which the Authors have not alter'd, the Readers can have no ſecurity that he means the ſame word (the uſe of Authors being the only Standard of this Language) and ſo will be in danger of miſtaking his Mind; which is the reaſon I have taken all this pains to clear this Matter. And thus much for the Accuſative.

I come now to the Vocative and Ablative, which the Author ſays end either in *e* or *a*.

Of the Vocative.

AS for the Vocative, 'tis certain there are ſome Examples of its ending in *a*, but they are rare, and almoſt Singular. *Horace* has indeed

Ne quis humaſſe velit Ajacem Atrida vetas cur? L. 2. Sat. 3.

and *Virg. Conjugio Anchiſa Veneris dignate ſuperbo*, Æn. 3.

But beſide theſe, I know no other, except from Nouns in *tes*, which in imitation of the Greeks are by ſome Authors made to end in *a*, of which we have *Theſta*, Cic. T. Q. L. 3. Sen. *Theſt.* ac. 4. and *Oreſta*, Ov. Tr. 1. El. 4, Sen. Ag. ac. 5. Sc. 3. though this latter is rather of the third Declenſion, as ſhall be ſhewn hereafter.

But

But the general ending of the Vocative Caſe in theſe Nouns, is *e* long; for the Proof of this, we have *Alcide* in the Vocative. *Sen. Her. Fur.* Ac. 1. Sc. 2. Ac. 2. Sc. 2. Ac. 5. *Hyp.* Ac. 5. Sc. 1. So *Dux Alcidiade Virg.* Æn. 6. *Tros Anchiſiade*, Id. Ibid. *Quid facis Æacide*, *Ov. Herm. Oreſt. Atreu. cape Æacide*, *Briſ. Achil. Dux Pari Priamide. Ov. Trod. Prot. Mobilis Æſonide*, Id. *Hypſ. Juſ. Surge age Belide*, *Ov. Hyper. Lync. Dure Philoctete. Ov. Met.* 13, Now theſe Vocatives in *a* being ſo ſingular, as I have ſaid, 'tis like the generality of Readers have either not ſeen them, or forgot them, which muſt expoſe him that uſes them upon the Authority of this Rule, either to cenſure, or miſtake, or both, which is a thing a Learned Man would endeavour to avoid. For though in point of reading, it be neceſſary to underſtand the uſe of all Authors; yet in Writing, a Man would endeavour to govern himſelf ſo, as not to write that to the generality, which but few underſtand, for the Reaſon above given. And yet theſe Obſervations Mr. *Leeds* and the *Annotators* have overlook'd.

Of the Ablative Caſe.

HEre is the ſame Error in the Rule as to the Ablative Caſe, which is ſaid to end in *e*, or *a* indifferently. For though there be ſome Examples of its ending in *a*, yet they alſo are rare, and the uſual Termination is *e* long, inſomuch that *Voſſius* takes no notice but of one exception to it in the word *Atrida* in *Ov. ab Atrida Briſ. Achil.* which he ſuppoſes to come from *Atrida* in the Nominative, by a change of the Termination *es*, as *Horace* uſed *Scipiadam*, for *Scipiadem*, which was a common thing with the *Romans*, in old time, though probably antiquated before theſe Authors wrote, which is the reaſon we find no Examples of this change in the Nominative among them, and but few in the Vocative, or Ablative. But beſide this Example cited by *Voſſius*, *Seneca* has *Atrida* too in the Ablative, *Et cur Atrida videor inferior tibi*, Ag. ac. 2. Sc. 2. *Anchiſes* alſo has the Ablative in *a*, *Satus Anchiſa*, Æn. 7. 5. *Anchiſa generate*, Æn. 6. But then theſe are rare, and extraordinary Examples, and not fit to be put into a general Rule, without a caution, for the reaſon mentioned in the Vocative Caſe, *e* long being the common ending of the Ablative of this Declenſion, as appears by *Aſtoride*, *Æacide*, *Achate*, *Alcide*, *Laerte*, *Tantalide*, *Thyeſte* in the following Citations.

Quantus in Æacide, Aſtoridaq; fuit, Ov. de Pont. L. 2. El. 4.

——*Ipſe uno graditur comitatus Achate*, Virg. Æn. 1.

ab Alcide, Sen. Her. Oet. Ac. 5. Sc. 2. Her. Fur. Ac. 2. Sc. 2. *cum Alcide*, Sen. Her. Oet. Ac. 3. Sc. 2. *Natus Alcide*, Sen. Her. Oet. Ac. 3. Sc. 2. *Laerteque ſatus*, Ov. Briſ. Achil.

Non ſum Tantalide, nec forti major Achille, Ov. Am. 2. El. 8. *Natus Thyeſte*, Sen. Ag. Ac. 2. Sc. 2. *ipſo Thyeſte*, Sen. Thy. Ac. 2. Sc. 1. and elſewhere.

But beſide all this, the Author is ſtill further to blame, in giving no direction to know what Nouns are of this Declenſion, and what of the Third: for there being a Multitude of Greek Nouns in *es*, ſome Common and ſome Proper uſed by the Latins, ſome

in the Firſt Declenſion, ſome in the Third, it was requiſite to diſtinguiſh the one from the other, and ſo much the rather, becauſe this point is not well clear'd by any Dictionary that I know of. Wherefore to ſupply this Defect, take the following Rule. The word *Anchiſes* and all Patronymicks in *des*, as alſo names of Stones and Jewels in *tes*, with theſe Proper Names following in *tes* alſo are of the firſt Declenſion. *Aceſtes, Achates, Agyrtes, Antiphates, Bootes, Butes, Laertes, Leucates, Menœtes, Philoctetes, Polytes, Procruſtes, Therſites, Thyeſtes, Zetes,* As for Patronymicks, they are too frequent to need Proof, *Seneca* only, that I know of, uſing *Æacidis* once in the Genitive, *Troad. Ac,* 1. Of Stones and Jewels in *tes*, I ſhall give a Proof or two, as *Achata ſimilis*, Pl. N. H. L. 37. c. 10. *Balanita genera duo habent*, Id, Ibid. *Oſtracita ſimilitudinem teſta habent*, Pl. N. H. L. 36. c. 19. *Hæmatitarum quinque genera*, Id. L. 36. c. 20.

The Proper Names are ſome of them found in *e*, in the Genitive or Dative, which is a certain Proof of the firſt Declenſion; others are found in *en* in the Acculative, which though it be no certain Proof of the firſt Declenſion, as has been ſaid, yet may paſs for a probable one, where there is no proof from the Genitive or Dative to the contrary. Here follow Examples of the ſeveral Terminations they have in Authors.

Comites ſenioris Aceſtæ, Virg. Æn. 5. p. 189.
Abnuit Æneas, ſed latum amplexeus Aceſten, Vir. Æn. 5. p. 195. ſo it is in my Book, but ſome other Copies have *Aceſtem.*
Urbem appellabant permiſſo nomine Aceſtam. Virg. Æn. 5. p. 201.
Jam validam Ilionei navem, jam fortis Achatæ.
Vicit hyems, Virg. p. 97.
Vix dum exorta dies, & jam comitatus Agyrta,
Tydides aderat. Stat. Achil. 4. p. 460.
Antiphatæ memores, immanſuetique Cyclopis, Ov. Met. 14. p. 296.
Et jam pleias habet, ſeſſi jam plauſtra Boote, Luc. L. 2. p. 55. Juv. Sat. 2. *Huic enim Booti.*

——Subter præcordia fixa videtur
Stella micans radiis Arcturus nomine claro, Cic. N. D. L. 2. p. 93. in his Tranſlation of *Aratus*, and ſo *Gronovius* Publiſhes it. And of this third Declenſion alſo, *Claud.* makes it

Non plauſtris, Arctoque regor, contemne Bootem.

Navita, Bell. Gil. p. 106. But then *Lucan* again makes the Acuſative of the firſt.

In Boream is rectus aquis, mediumque Booten, L. 10. p. 282.
Major habet Clyton & Buten Pallante creatos. Ov. Met. 7. p. 145.
Reſpice Laerten, ut jam ſua lumina condat, Ov. Pen. Ul.
Mox & Leucatæ Nimboſa cacumina montis,
Et formidatus nautis aperitur Apollo. Virg. Æn. 3. p. 147.
Et canâ ſummum ſpumâ Leucaten ferit. Sen. Hip. Ac. 4. Sc. 1.

And of this Declenſion *Auſonius* makes it when he Terminates the Ablative in *e* ſhort.

Et de nimboſo ſaltum Leucate minatur, Idyll. 7. p. 133.

To theſe may be added *Maſſagetes*, though no proper Name, but a denominative from a Countrey only.

Non te Maſſagetæ, Non gens exercita campo
Theſſala, non ipſi poterunt aquare bimembres. Claud. 4. Conſ. Hon.
Pulvus erat nullum, ſanguis fuit ille Menœta, Ov. Met. 12. p. 248.

Miſit

Miſit in adverſum Lycia de plebe Menœten. Id. Ibid.

——— *Pudet ire Menœtem*

Tardius. Stat. Theb. 12. p. 409. and again, *Unumque Menœtem Eligit.* Id. Theb. 12. p. 408.

Parva Philoctetæ ſubnixa Petilia muro, Virg. Æn. 3. p. 150.

Aſpice Philoctetam, cui concedendum eſt gementi, Cic. T. Q. 2. p. 354.

———*Sors me, fidumq; Polyten, &c.* Ov. Met. 14. p. 296.
Volat illa Sagittis

Æqua fugâ, mediumq; nihil cunctata Polyten, &c. Stat. Theb. 9. p. 309.

Vidit & immitem Cephiſias ora Procruſten. Ov. Met. 14. p. 144.

Quàm te Therſita ſimilem producat Achilles, Juv. Sat. 8.

Indignatur enim privatis, & prope ſocco
Dignis carminibus narrari cœna Thyeſtæ. Hor. de Art. p. 304.

So *Plautus. Sceleſtiorem cœnam canavi tuam*
Quam qua Thyeſtæ antepoſita eſt, & Tereo. Rud. Ac. 2. Sc. 6.

Filia ſi fuerit, ſit quod Pelopeia Thyeſti, Ov. in. Ib. p. 271. And in this Declenſion *Cicero* uſes it, making the Accuſative in *em.*

Quid ergo? Hujuſne vitæ propoſitio, aut cogitatio, aut Thyeſtem levare poterit, aut Ætam? Cic. T. Q. L. 3. p. 393.

Harpyja dum Zeten fugit. Sen. Med. Ac. 4. Sc. 2. I know Editions vary in theſe Matters, and it is not eaſy, if poſſible to ſay, which is the right; but for all that, there is unconteſtable Authority to reprove this Rule upon, which ſays, that all Nouns in *es* of the firſt Declenſion, make the Accuſative in *en*, without exception or caution.

This may ſeem a needleſs exactneſs in theſe Proper Names, which the generality of Writers have little or no occaſion for; but he that conſiders they are Perſons, the moſt of them, remarkable in the Ancient Story, either Real, or Fabulous, which ſome, at leaſt and young People, eſpecially in Latin Verſe, may have occaſion to make uſe of, will hardly condemn it.

There are beſide all theſe, certain Nouns in *ites*, being Denominatives of Wines moſtly from things infus'd in them; which have the Accuſative in *en*, as of this Declenſion, and are found in the Genitive or Dative in *æ*. Of this ſort are *Abrotonites, Abſyntites, Aromatites*, and in the Dative *Cantharita, Catacecaumenita, Petrita*, and all others of like ſort in *tes*, as appears by *Pliny*, N. H. L. 14. c. 7, 8. and *Colum.* L. c. 33. 35. 38. which though Adjectives to *Vinum*, all make the Accuſative in *en*, not in *es*, as has been ſaid under Gender.

Grammar, Lat. p. 21.

E *Genitivum in* es *mittit, dativum in* e, *accuſativum in* em, *vocativum & ablativum in* e.

ANIMADVERSION XXXVI.

THis Rule alſo will go near to deceive the Scholar. For there being no notice taken of any Accuſatives in *em*, from Nominatives in *e* of this Declenſion, he muſt in reaſon conclude of ſuch Accuſatives, when he finds them, that they come from Nominatives in *es* of the Third Declenſion, which is quite otherwiſe.

Thus *Circe* has *Circem* Cic. N. D. L. 3. p. 135. *Quamquam Circem quoque coloni noſtri Circeienſes religioſe colunt.* So it is in my Book, but *Gronovius* and *Lambinus* make it *Circen*. *Cybele* has *Cybelem*, Claud. in Eutr. 1. p. 129.

Vel ſi ſacra placent, habeas pro Marte Cybelem.

Hecate has *Hecatem*, Cic. N. D. L. 3. p. 134. *Quomodo potes, ſi Latonam deam putes, Hecatem non putare.* And ſo *Lambinus* publiſhes it, but *Gronovius* makes it *Hecaten*. *Heſione* has *Heſionem*, Ov. Acont. Cyd.

Heſionen Telamon, Briſeida cepit Achilles.

Thus *Heinſius* publiſhes it, *Oenone* has *Oenonem*, Ov. Hel. Par.

Diceris Oenonem deſeriuiſſe tuam. So *Heinſius* again.

Sinope has *Sinopem*, Cic. pro Leg. Man. *Sinopem atque Amiſum eſſe captas*, p. 39. Here *Gronovius* has *Sinopen* in the Text, but *Sinopem* in the Scholiaſt. *Lambinus* has *Sinopam*, as alſo in that other place of Cic. in Ver. L. 3. Or. 6. *Ad Sinopam, quæ is Ponto eſt, navigaverunt*, p. 271.

Now all theſe things the Annotators have paſs'd over in ſilence, and that though *Voſſius* had in ſome part, though not ſufficiently, taken notice of them. The *Latins* often turn *e* into *a* in this Declenſion, as *Penelope, Circe, Helena*. See *Voſſius*.

Of

Of the Dative and Ablative Plural of the First Declenſion.

Grammar, Lat. *p.* 22.

HÆc *dativos & ablativos plurales mittunt in* abus : *Dea, mula, equa, liberta ; ambæ, duæ, âbus.*

ANIMADVERSION XXXVII.

THis Rule is well enough ſtated by the Grammar, but I take it in here to ſhew a Fault in the *Annotator's* Note upon it, who ſay upon the Place, *Occurrunt etiam*, ANIMÀBUS, DOMINABUS, FAMULABUS, SERVABUS, ASINABUS, SOCIABUS : *quæ ita efferuntur differentiæ cauſa, id eſt, ad ſexum diſcernendum*, as if there were equal Authority for all of them ; whereas *Animabus* is in *Seneca*, according to the beſt Copies, as *Voſſius* ſays, yet the reſt are no where to be found, but in Quotations of the Grammarians out of Antiquated Authors, or in ſome of the latter Civilians, which ſhould have been caution'd, as all things of like nature : Otherwiſe *Habus*, *Illabus*, *Dextrabus* may come to be reviv'd again out of *Caſſius Hemina* and others. But *Eabus*, which *Voſſius* thinks to have been us'd by this Author only, is found in *Cato* R. R. c. 152, as *Facito ſcopas virgeas, eabuſque latera doliï intrinſecus perfricato*,

Of the Accuſative of Greeks *in* os, *of this* Declenſion.

Grammar, Lat. *p.* 22.

ATtica *in* os, *genitivum in* o *mittunt*, *accuſativum in* on, *&c.*

ANIMADVERSION XXXIX.

THe Accuſative of theſe Nouns may alſo be in o, at leaſt the Noun *Athos* makes it ſo ſometimes, as well as in *on*. *Continentia uſque ad Athonem montem*, Plin. N. H. L. 18. c. 25.

Ille flagranti
Aut Athon aut Rhodopen, aut alta Ceraunia telo
Dejicit. Virg. Georg. 1. p. 37.

So *Livy*, L. 5. Dec. 5. *Portus ad Toronem ac montem Athon.* Theſe Nouns alſo are ſometimes declined of the Third Declenſion, according to the *Latin* Form. Thus *Livy* has *Athon* in the Nominative, *Nec minus quàm in altum magnitudine Athon mons excurrit.* And *Cic. de Rep.* in *Priſcian*, *Athonem* in the Accuſative, and *Athone perfoſſo*. Fin. 2. p. 175. It is *Athóne* indeed in my Book, but whoever conſiders the Senſe, will ſee it muſt be *Athone*, wherefore I will tranſcribe the whole Paſſage. *Ut ſi Xerxes cum tantis claſſibus, tantiſque equeſtribus, pedeſtribuſque copiis Helleſponto juncto, Athone perfoſſo, maria ambulaviſſet, terramque navigaviſſet, ſi, cum tanto impetu in Graciam Veniſſet, cauſam ejus quis ex eo quæreret, tantarum copiarum, tantique belli, mel ſe auferre ex Hymetto voluiſſe diceret: certè ſine cauſâ videretur tanta conatus; Sic nos, &c.* Where 'tis plain, that *Helleſponto juncto*, *Athone perfoſſo*, are put conjunctively, not disjunctively. The like is obſervable of *Androgeos*, the Accuſative of which is *Androgeona*, in *Propert.* L. 2. El. 1.

Reſtituit patriis Androgeona focis.

So *Priſcian* quotes *Minonis* out of *Sal. Hiſt.* 5. So *Cicero* Declines *Minos*. *Minoem*, *Radamanthum*, *Æacum*, T. Q. L. 1. p. 336. But then this belongs to another Declenſion in *Greek*; of which ſee anon.

One Proper Noun in *eus* alſo of this Declenſion is found to have the Accuſative in *on*, namely *Orpheus*, for in *Ov. in Ib.* we read *Orpheon.*

Diripiantq; tuos inſanis unguibus artus
Strymonia matres Orpheon eſſe rata.

Of

Of the Vocative of Greek Nouns of the Second Declenſion.

Grammar, Lat. *p.* 22.

QUædam Græca contracta in ûs, *vocativum formant in* u, *ut* Panthus, ô Panthu, Oedipus, ô Oedipu.

ANIMADVERSION XXXIX.

I Cannot imagine where this Author pick'd up *Oedipu* in the Vocative; and if there be any ſuch Word, as I think there is not, 'tis of a different nature from *Panthu*, which is contracted from Πάνθοε, whereas this word has no Contraction. This Mr. *Leeds* takes notice of, but then he ſuffers *Oodipu* to paſs Authentick, which I believe it is not. There are two ways of Declining this Word in *Latin*, one with encreaſe, as *Oedipus*, *Oedipodis*: the other without, as *Oedipus*, *Oedipi*. *Sen.* Declines it the firſt way, *Oed. Chor.* 3. *Vultus Oedipodem hic decet*, And ac. 5. ſc. 1. And the ſecond, *Theb. ac.* 1. *ſc.* 1. *Audias verum Oedipe*. So *Plaut. Poen.* ac. 1. ſc. 3. The Nominative is alſo *Oedipodes*, as *Ambigua ſoli noſcere Oedipoda datur*, Sen. Oed. ac. 2. ſc. 1.

Of the Vocative of Latin Nouns of the Second Declenſion.

Grammar, Lat. *p.* 22.

NOtabis & Latina quædam tam in us *quam in* e, *mittere vocativum ſingularem*, Agnus, Chorus, Fluvius, Lucus, Populus *pro natione*, Vulgus.

ANIMADVERSION XL.

THE Vocative in all Declenſions, but this, is the ſame with the Nominative, and good reaſon, ſince 'tis proper to call upon things by their Name. But it ſeems likely, that in the Proper Names of Perſons of this Declenſion this Ter-

mination in *e*, or *i*, for *ie*, was firſt found out for familiarity, or endearment ſake, as having a ſofter ſound than *us* (as we ſay commonly to Children, *Jacky*, *Tommy*, *Billy*) and afterwards ſpread it ſelf into all Nouns ending in *us*. But *Populus* kept ſtill the Termination *us*; the Authors that were bred in a Common Wealth thinking it poſſibly a diminution to the Majeſty of the People, to be treated in this familiar way. And this was the reaſon, it may be, why *Phocas* proſcribes rather to ſay, *Feliciſſime Populus*, than *Populе*, And *Livy*, L. 1. ſays, in the Perſon of the Roman Herald, *Audi Jupiter, audi pater patrate populi Albani; audi tu populus Albanus.* And Luc. *Degener ô populus*, L. 2. But then *Cicero* does not obſerve this Rule to *Octavius*. *Quantum te populе Romane de me fefellit opino.* So *Quintilian*, *Tum te, Populе, judicii tui pœniteret*, Dec. 302. The ſame *Phocas* alſo prefers *Lucius* in the Vocative before *Luce*, but he cites no Authority for either, and for this laſt I know none, *Pro* or *Con. Virg.* has Æn. 8. *Corniger Heſperidum fluvius regnator aquarum.* And *Sidonius*, *Nereidum chorus alme.* And here is all the Authority this Rule ſtands upon, which as to all but *Populus*, is only of one good Author, namely *Virgil*, and that but once, and in but one of the words neither; but for *Agnus* and *Vulgus* there is no ground. And as there is no Proof that all theſe Nouns here nam'd, keep *us* in the Vocative, ſo there are ſeveral that are found to do ſo in good Authors, which young People muſt read, and are yet here omitted. They are ſome Subſtantives, and ſome Adjectives, as will appear by the following Quotations.

Quod ſupereſt vacuas auris mihi Memmiu, & te
Semotum à curis veram adhibe ad rationem. Lucr. L. 1. p. 2.
Adſis latitiæ Bacchus dator. Virg. Æn. 1. p. 14.
Vos ô
Patritius ſanguis. Per. Sat. 1. v. 61. *Pompilius Sanguis*, Hor. de Arte.
O Libane, ocellus aureus, da iſtuc argentum nobis. Plaut. Aſ. a. 3. Sc. 3.
Meum mel, meum cor, meus molliculus caſeus, Plaut. Pæn. Ac. 1. Sc. 2.

and ſo frequently. *Nate pius*, Auſon. Profeſſ. 4. p. 66.

Jane veni, novus anne veni.

is the burthen of the Song. Auſon. Idyll. 12. p. 172.

Facunde & muſice, & acer,
Mente bonus, ingenio ingens,
Volucer pede, corpore pulcher,
Linguâ catus, ore canorus,
Cape munus triſte parentum. Auſon. Par. 17. p. 57. ſpeaking to a Youth that was dead. Again,

Hæc pia, ſed mœſto trepidantia vota reatu
Chriſte apud æternum placabilis aſſere patrem
Salvator, deus, ac dominus meus, gloria, verbum,
Filius, & verum vero de lumine lumen. Auſon. Eph. or. p. 44.

And as theſe Nouns in *us* are found with *us* in the Vocative, ſo *Puer*, though not ending in *us*, is often found to have *e* in the Vocative, not only in *Cecilius*, and *Afranius*, but in *Plautus* too, *Puere jamne ais?* Moſt. Ac. 4. Sc. 2. and frequently elſewhere. But this *Voſſius* ſays is from the old word *Puerus*. And here again the Annotators are ſilent, and that though *Voſſius* had obſerv'd moſt of theſe

theſe things to their hand. There are alſo other peculiarities in this Declenſion, but not being to be found in the Books we have, I ſhall refer the Reader to *Voſſius* for them, if he have ſo much curioſity, which may be worth his while for the underſtanding Ancient Inſcriptions.

Of the Declenſion of Ambo, *and* Duo.

Grammar, Lat. *p.* 23.

Item anomala iſta Ambo & Duo, quas duas voces poetæ etiam in Accuſativo Maſculinas uſurpant.

ANIMADVERSION XLI.

THE Grammar is ſhort in this Rule, and the Annotators have not ſupply'd it. For not only the Poets, but the beſt Proſe Writers uſe them ſo too. *Vossius* quotes *Cicero* for this uſe of *Duo*, *Prater nos duo ſi loquitur nemo*, Fam. L. 7. Ep. 25. And it is certain he uſes *Ambo* ſo too. *Quos Ambo i. e.* Craſſos *unice diligo*, Fam. L. 5. Ep. 9. nay, Plaut. Rud. ac. 4. Sc. 4. makes *Trachalio* ſay to two Women, *Ite domum Ambo.* And no wonder they ſhould uſe them thus, ſince they are invariable in Greek, from whence they had them.

The *Caſcian* Writers uſed *Dua* for *Duo*, but their Authority is not good.

Of the Genitive Plural of the Second Declenſion.

Grammar, Lat. *p.* 22.

Notandæ denique ſunt ſyncopationes iſtæ.

Deûm } *pro* { *Deorum*
Virûm } *pro* { *Virorum*

ANIMADVERSION XLII.

IT has been doubted by eminent Grammarians, whether Neuters admit of this Syncope, and others expreſly deny it. But *Cicero* has *Decem millia Talentûm*, pro. Rab. p. 619. *Trinûm nundinûm praditâ die*, Id. pro Dom. p. 511. and before in the ſame Oration.

XC. *Medimnûm Millia*, Id. in Ver. L. 5. Or. 8. p. 315. And indeed in this ſort of ſumming up things by theſe Nouns, the contraction is much more uſual than the word at length, as *Seſtertiûm vicies*, Id. pro Flac. p. 477. CCCC *millia modiûm*, Id in Ver. in the Oration aforeſaid, and that whether they be Maſculine or Neuter. But in Feminines I find no ſuch contraction, *Librarum* being always at length. Alſo the Numerals *Millenûm Tricenûm*, &c. are common. *Millenûm Navium*, Plaut. Bac. ac. 4. Sc. 9. In other Neuters it will be beſt to avoid contraction, becauſe theſe Nouns having three Caſes in *um* in the ſingular Number, the conſtruction may be ſuch as may make the Reader take it for one of them. Notwithſtanding which, *Plautus*, has *unguentûm* for *unguentorum*, as *nam omnium unguentûm odos præ tuo nauteæ eſt*, Curc. Ac. 1. Sc. 2. and again, Pœn. Ac. 3. Sc. 3.

Of the Third Declenſion. *The Dative Caſe.*

ANIMADVERSION XLIII.

THis Caſe ended formerly in *e*, as,

——— *Quæ tibi ſene ſerviet*, Catul. Carm. 62.
Eſuriente leoni ex ore Exculpere prædam. Non. ex Lucil.

with others Noted by *Voſſius*, which may be needful for the underſtanding Inſcriptions, and Ancient Writers when they fall in the way.

Of

Of the Accuſative *in* em, *or* im *only, or* em *and* im *both.*

Grammar, Lat. *Pag.* 23.

Quorundam Accuſativi flectuntur tantum in im: *ut vim, ravim, tuſſim, ſitim, Magudarim, amuſſim, Charybdim.*

Sic & quorundam fluviorum accuſativi, ut Tiberim, Ararim.

Animadversion XLIV.

TO theſe Rules I have ſeveral exceptions. Firſt *Magudaris* and *Charybdis*, are Greek Nouns, and in ſuch the Termination *im* or *in* is general, as I ſhall prove, when I come to his Rule of Greek Nouns, whereas this Rule confines it to theſe two. Secondly the Accuſatives of Proper Names of Rivers in *is*, all end in *im*, whereas this laſt Rule again mentions only two particularly. Nay not only the names of Rivers, but all proper Names alſo in *is*, all make *im* or *in*, in the Accuſative, except the Names of Men and Women, which alſo make it often in *im* or *in*, though not always. And that whether they are Greek or pure Latin Names.

Acim. Claud. de Rap. Proſ. L. 3. *Albim.* Claud. Lau. Stil. *Athefim.* Claud. Ep. Pal. & Ser. *Bilbilim*, Mart. L. 1. Ep. 50. *Batim.* Claud. Nup. Hon. & Mar. *Cyropolim.* Curt. L. 7. *Mareotim.* Curt. L. 4. *Nemeſim*, Tibul. L. 2. El. 3. *Oſirim*, Tibul. L. 1. El. 7. *Perſepolim*, Curt. L. 4. *Tygrim*, Luc. L. 8. And the Reader may take my word for it, there is no Example to the contrary, only that for *im* ſometimes in the Poets he ſhall find *in*, in like manner as they change *em* into *an*, and *em* into *en*, for their conveniency in other Declenſions.

Thus *Martial* has *Batin* in the Accuſative, though it be a meer Latin Noun, *Corduba Batin amat*, L. 9. Ep. 62. upon which Mr. *Leeds* has this Note, *Nec imitandus Martialis, qui à Batis (nomine pure Latino) flexit Batin — Cum dixiſſe oportuerit (niſi metri ratio repugnaſſet) Batim.* But firſt, *Martial* has not only *Batin*, but *Bilbilin* alſo, though a meer Latin Noun, *Savo Bilbilin optimam metallo*, L. 4. Ep. 55. L. 10. Ep. 10. Secondly *Batin* in the Accuſative, is found not only in *Martial*, but in Sil. It. *Nos dedimus Batin nullo potare Jub hoſte*, L. 13. p. 211. In Stat. Gen. Luc. L. 2. *Batin Mantua provocare noli*; And in *Pliny*, *Singulis fluviis in Batin irrumpens*, N. H. L. 3. c. 1. There was therefore no

no reaſon for *Voſſius* to call it *Inſolens*, nor for Mr. *Leeds* to ſay, *nec imitandus Martialis.*

Here is alſo an omiſſion of *Burim* in the Rule, Virg. Geor. 1. which is the only Accuſative Caſe I ever met with of this word.

The Annotators add to this Rule, *Centuſſis*, *Decuſſis*, and *Relvis.* 'Tis not their way to produce any Authority, neither can I find any in my Collections for the Accuſative, in the two firſt of theſe; but *Centuſſe* in *Perſius*,

Et centum Gracos curto Centuſſe licetur, is a probable Argument that the Accuſative ends in *em*, not in *im* only, becauſe from Accuſatives in *im* only, are generally form'd Ablatives in *i* only. *Centuſſi* in the abl. Ag. L. 15. c. 19. As for *Pelvim*, though it be found in *Cato*, yet *Celſus* has *Pelvem* ſeveral times. L. 4. c. 24. p. 190. and twice afterwards, L. 6. c. 9. p. 308. So little Reaſon had *Voſſius*, who from *Nonius's* Authorities, has miſled the Annotators in this point, as well as *Meſſieurs de Port Royal*, to reckon *Pelvis* among them that make *im* only in the Accuſative, and Mr. *Leeds* after him.

Grammar, Lat. p. 23.

QUædam Accuſativos flectunt in im *&* em *communiter: ut, buris, pelvis, clavis, ſecuris, puppis, torquis, turris, reſtis, febris, navis, bipennis, aqualis,* im, *vel* em.

ANIMADVERSION XLV.

THis Rule is falſe: for *Bipennis*, *Buris*, *Securis*, and *Torquis*, do not make the Accuſative in *em* and *im* both, but ſome only in *em*, others only in *im*. *Bipennem* is found in *Claud.* in *Eutr.* 1. p. 130. Luc. L. 3. p. 71. Ov. Met. L. 8. p. 177. Virg. Geor. 4. p. 85. Æn. 11. p. 346. *Bipennim* no where that I know of.

Buris has only *Burim*, as has been ſaid in the former *Animadverſion.*

Securis has no other Accuſative, than *Securim*, as *Voſſius* and Mr. *Leeds* ſay. But *Valerius Probus* is of another Opinion, as we find by *Agellius*, L. 13. c. 19. where he ſays that *Virgil* uſed *Securim*, Æn. 2. for the Euphony it made in that place. By this it would ſeem, that *Securem* were the more common. But this muſt have been a miſtake of *Valerius Probus*, or elſe the Books are all alter'd ſince his time. For as we have them now, there is no other Accuſative than *Securim* to be found in *Virgil*, and it is not to be ſuppoſed they ſhould all be for the fancy'd Euphony of *Valerius Probus*, as,

Æratam quatiens Tarpeia ſecurim, Æn. 11. p. 346. and
Tum validam perque arma viro, perque oſſa Securim.
Congeminat. Id. Ibid. p. 347. So
Vibratque incerta Securim, Claud. de Rap. Proſ. 3.
Ancipitemque manu tollens utraque Securim, Ov. Met. 8. p. 167.
Quam te Securim putas injeciſſe petitioni tuæ? Cic. pro Mur. p. 171.
Infligere Securim reipublicæ, Id. pro Plan. p. 540.

Now

Now I cannot think that in all theſe Places *Securim* is made uſe of for the fancy'd Euphony of *Valerius Probus*, but as in his Judgment the only, or at leaſt the more preferable word.

However, *Voſſius*, Mr. *Leeds*, and the *Annotators* are all in the wrong, in totally excluding *Securem*, which is found even in *Cicero*, in my Book, *Ad ejus ſecurem funeſtam eſſe ſervatos*, in Ver. L. 7. or 10. p. 364. and ſo *Gronovius* alſo Publiſhes it. *Ovid* alſo has *Secure* in the Ablative, which gives countenance to this reading of *Cicero*, for as much as Accuſatives in *im* only generally make the Ablative in *i* only. The place in Ov. is Cyd. Acon.

Non ego conſtiteram ſumptâ peltata Secure.

So *Heinſius* publiſhes it.

Torquis alſo has *Torquem* without diſpute, Cic. de Fin. L. 2. p. 158. but I know no inſtance of *Torquim*; neither does any Grammarian of Name, place it among thoſe that make *em* and *im* both, however the Annotators come to let it paſs without remark.

The Annotators add *Sementis* to this Rule, and ſo far they are in the right, *Pliny* uſing *Sementem*, N. H. L. 18. c. 4. and *Cato Sementim* R. R. c. 30. and *Columella*, alſo R. R. L. 2. C. 10. But then they ſubjoyn, *Reperiuntur etiam Cucumim, Pulvim, Cutim, præſepim, ſtrigilim, ſentim, gummim, cannabim, avim, cratim, lentim, meſſim, ovim, ratim*, &c. and here they are to blame in ſeveral Reſpects. Firſt in inſerting *Pulvim, Sentim, Avim, Cratim, Meſſim, Ovim, Ratim*, words to be found only in obſolete Authors, with *Præſepim, Cutim, Strigilim, Lentim*, for which there is good Authority, Plaut. Curc. Ac. 2. Sc. 1. Quintil. L. 10. c. 2. Non. in *Strigilim*. Cato. R. R. c. 27. Secondly, *Cucumim, Gummim, Canabim*, are the only Accuſatives, where as by this Note it would ſeem they were to be found in *em* alſo: Indeed there is alſo *Cucumerem*, but that comes either from *Cucumer*, or at leaſt *Cucumis* Creſcent. They might better have added *Clavim*, for that is found in *Plautus*, Moſt. Ac. 2. Sc. 1. But above all, the Rule that *Scioppius* gives in this Caſe, is moſt extravagant; namely, That all Feminine *non Creſcents* in *is* of this Declenſion, make the Accuſative in *em*, and *im* both. What Countenance this very Learned Man might find from any pieces of Antiquity, that they formerly did ſo, I know not; but certainly in the Authors as we have them now, there is no Colour for it; and that is the Standard we muſt obſerve in Writing, otherwiſe in uſing *Aurim, Cluſſim, Natim, Pellim, Peſtim, Vallim, Vitim*, &c. we ſhall but puzzle our Readers, and expoſe our ſelves.

Grammar,

Of the Ablative Caſe of the Third Declenſion.

Grammar, Lat. *p.* 23.

AT *neutra deſinentia in* al, ar & e, *Ablativum magna ex parte mittunt in* i, *ut Vectigal, Calcar, Mare; Ablativo Vectigali, Calcari, Mari, &c.*

ANIMADVERSION XLVI.

THE exceptions to this Rule are not well ſtated. For *Laquear* is found to have *Laqueare* in the Ablative, once in *Virg. Cul.*

Si nitor auri
Sub Laqueare domus animum non tangit avarum.

Secondly *Mane* alſo has *Mane* in the Ablative, as well as *Mani* as *ſub obſcuro mane, vel etiam crepuſculo*, Colum. L. 7. c. 12. And ſo *Oppius* or *Hirtius*, Bell. Afr. *Præſertim cum milites à manè diei jejuni ſub armis ſtetiſſent defatigati.*

So *benè mane* Cic. and others.

Thirdly *Par*, which is ſaid to have *e* or *i* with its Compounds, has never *e* or *i* in the ſame Signification, but *e*, when it is uſed Subſtantively, and *i* when it is a meer Adjective; only the Compound *Impar*, has *Impare* once in *Virg. Eccl.* 8. *p.* 22. when it is an Adjective.

Diſpar Diſpare, Claud. de Rapt. Pros. L. 2: p. 261.

Hic Hyperionio ſolem de ſemine naſci
Fecerat, & pariter lunam, ſed Diſpare formâ.

and *Compar Compare*, in Mart. once *Atlas cum Compare Malo*; but then this laſt is put Subſtantively, and ſignifies a *Fellow* or *Equal*, the Poet meaning that the Mule was a fit Match, or Fellow for him, *L. 6. Epig.* 77. And thus *Par* in this ſignification, has *Pare*,

Cum Pare quaq; ſuo cœunt, Ov. Faſt. L. 3. p. 45. and

Et docuit jungi cum Pare quemque ſua, Id. Faſt. L. 4. p. 61.

Otherwiſe *Par* with its Compounds, always make *Pari*, as *Servius* ſays upon the Place aforecited out of *Virg. IMPARE autem propter metrum, nam ab hoc Impari dicimus.* And this diſtinction the Annotators have paſs'd over unobſerv'd.

Fourthly, whereas che Author excepts only particular Names in *e*, ſaying, *Et hæc propria, Soracte, Præneſte, Reate*, it is certain that no proper Name in *e*, is ever found with *i* in the Ablative, any more than thoſe he mentions; and this is alſo overlook'd by

by the Annotators. Laſtly, *Mare* has *Mare* alſo in the Ablative, once in *Ovid*, *Pleno de mare*, Triſt. L. 5. El. 2. and Lucr. L. 1. p. 5.

Of the Names of Feſtivals which want the Singular Number.

Grammar, Latin, *p.* 24.

Feſtorum nomina quæ tantum pluralia ſunt, Genitivum interdum in orum *mittunt, &c.*

Interdum autem in ium, *&c.*

Aliquando verò tam in orum, *quàm in* ium, *&c.*

Dativos vero & Ablativos in bus: *ut Saturnalibus, Bacchanalibus. Præter Quinquatriis, quod juxta ſecundam declinationem format prædictos caſus.*

ANIMADVERSION XLVII.

AGainſt this Rule I have two things to object. Firſt againſt the expreſſion *Præter Quinquatrius*, which ſhould regularly have been *Præter Quinquatria*, becauſe of what follows, *quod juxta ſecundam declinationem format prædictos caſus.* For *Quinquatriis* cannot be ſaid to form the Dative and Ablative Caſes, but is it ſelf, if there be any ſuch word, thoſe very Caſes, and *Quinquatria* the word that forms them. As we do not ſay *Amavi* forms the Præterperfect Tenſe in *avi*, but *Amo*. Secondly, it is diſputable, whether there be any ſuch word as *Quinquatria* in the Nominative, and much more *Quinquatriis* in the Dative and Ablative. There are reckon'd up indeed by Grammarians, all ſignifying this Feaſt, four words of different Terminations. *Quinquatria* by *Diomedes*. *Quinquatrus* by *Priſcian*, *Quinquatrus*, and *Quinquatres* by *Charisius* and *Priſcian*: but there are but two of them to be found in Authors, namely *Quinquatrus*, and *Quinquatria*, and this laſt but in one place of *Suet.* Dom. c. 4. and that of ſome Learned Men have doubted, becauſe *Charisius*, look'd upon to be the beſt Grammarian, ſays it is *Quinquatrus pluraliter*, non *Quinquatria*. And *Varro*, a better Author than either, ſays this Feaſt was called *Quinquatrus*, by a Production of *Quing*; by the Adjection *atrus*, in imitation of the *Tuſculani*, who added the ſame to Nouns of Number to ſignifie ſo many days after, as *Sexatrus*, *Septimatrus*, i. e. *poſt*

diem ſeptimum Idus, aut Kalendas. Voſſius indeed ſays, *Nam feſtum hoc Quinquatria, & Quinquatrus vocabatur: ut ex Varrone, Cicerone, Ovidio, Gellio, Feſto, & Aliis conſtat*; but there is no mention of *Quinquatria* in any of theſe Authors. Indeed *Quinquatriis* is found in ſome Editions of *Cicero*, L. 2. Ep. ad Fam. 12. and ad Att. L. 9. Ep. 13. in *Gravius*'s Edition, and in others the 15. but then both theſe Places appear to have been corrupted, as may appear by the Notes upon both, and particularly thoſe of *Manſpina* upon the latter. There is beſide theſe Places, one more in *Suetonius*, where reciting part of *Auguſtus*'s Letter to *Tiberius*, he reports him to have written *Nos mi Tiberi Quinquatriis ſatis jucundè egimus*, which place has not been conſidered by any body that I know of, but yet will hardly ſtand the Arguments that are brought againſt the word in general, in the places afore mentioned. But however this be, 'tis certain *Quinquatribus* is the more uſual and undoubted word. There are two inſtances of it in *Cicero*, *Quinquatribus frequenti ſenatu cauſam tuam egi.* ad Fam. Ep. 25. L. 12. *Venit ad me Matius Quinquatribus*, ad Att. Ep. 11. L. 9. which makes it very probable he uſed it in the ſame Declenſion in the other Places, one in *Hor. L. 2. Ep. 2. v. 197. Feſtis Quinquatribus.* Juv. Sat. 10. v. 115. *Totis Quinquatribus*, and *Colum.* L. 11. c. 3. Now what a Rule is this, which preſcribes the ſole uſe of a diſputable word, and takes no Notice of that which is indiſputable? And yet here the *Annotators* are ſilent too.

Of the Ablative Singular of the Third Declenſion.

Grammar, Lat. *p.* 24.

QVorum accuſativus in im *tantum deſinit, in ablativus exit in* i, *ut* Sitim, Tuſſim; *ablativo* Siti, Tuſſi.

ANIMADVERSION XLVIII.

THis Rule, as it is ſtated without Exception, is not univerſally true, for *Cannabis* makes only *Cannabim* in the Accuſative, yet has *Cannabe* in the Ablative as well as *Cannabi*.

——— *Tibi tortâ Canabe fulto*
Cœna ſit in tranſtro. Perſ. Sat. 5. v. 146. *Batis* has only *Batim* or *Batin* in the Accuſative, and yet *Livy* has *Bate* in the Ablative, as *Superato Bate amni* Dec. 3. L. 8. *Plin.* has *Bati*, N.H. 4. L. 3. c. 1. *Tigris* alſo has *Tigrim* in the Accuſative, and yet *Tigre* as well as *Tigri*, in the Ablative, as *Euphrate & Tigre incultis amnibus.* Tac. An. 6. p. 234. This laſt is overlook'd by *Voſſius*, Mr. *Leeds*, and the *Annotators*, and *Meſſieurs de Port Royal*, and *Bate* alſo by the *Annotators*.

Canalis

Canalis alſo is found to have only *Canalem* in the Accuſative, and yet *Canali* only in the Ablative. *Canali uno*, Liv. See in its Gender. *Vectis* has *Vectem* only, and yet *Vecti* in the Ablative. *Ter. Eun. Ac. 4. Sc. 7. Reſtis* has *Reſtim* or *Reſtem*, and yet only *Reſte*. *Strigilis* has moſtly *Strigilem*, and yet only *Strigili*, in the Books which we have left; tho' *Plin.* in his Book, *Dub. Serm.* allow'd of *Strigile*, and here alſo the Annotators are ſhort in the Account of *Reſtis* and *Vectis*.

Sinapis has no other Accuſative than *Sinapim*, but the Ablative is *Sinape*, in *Colum.* L. 1. c. 59. *Servare rapa confecta in Sinape.* And ſo *Apicius* has it frequently. And ſince this Grammar has taken no notice of the Ablatives of ſuch Nouns as make the Accuſative in *em* only, it may be proper here to obſerve, that *Bipennis*, which makes the Accuſative in *em* only, has moſt commonly the Ablative in *i*, as

———*Correptâ dura Bipenni*
Limina perrumpit. Virg. Æn. 2.

and yet ſometime in *e* alſo, as

Ipſa Bipenne ſuos cadit violenta lacertos, Tib. L. 2. El. 6.

Grammar, Lat. ibid.

Adjectiva, quæ nominativum in is *vel* er, *&* e, *neutrum faciunt, ablativum mittunt in* i *ſolum: ut Fortis, mollis, dulcis; ablativo Forti, molli, dulci, &c.*

Licet Poetæ metri cauſa e *pro* i *uſurpent.*

Cætera Adjectiva tam in e *quam in* i *mittunt: ut Capax, duplex, &c.*

Præter pauper, degener, uber, ſoſpes, haſpes, quæ in e *tantum faciunt ablativum.*

Comparativa etiam bifariam faciunt ablativum: ut Melior, doctior; *ablativo* Meliore, doctiore, *vel* i: *ſimiliter & ſubſtantiva quædam; ut* Ignis, amnis, anguis, ſupellex, unguis, vectis; *ablativo* e *vel* i.

ANIMADVERSION XLIX.

HEre ſhould have been a caution given about the place of ſuch Adjectives as are found to have *e* in the Ablative, inſtead of *i*; namely, that they ſhould be plac'd as near the Subſtantive as may be, to avoid ambiguity, which the Poets conſtantly do, as

Specie cœleſte reſumptâ. Ov. Met. 15.
——Ut à cœleſte ſagittâ.
Figar, Ov. Par. Hel.
Amne perenne latens Anna perenna vocor, Id. Faſt. 3.

Secondly Adjectives in *is*, when they are put Subſtantively, have the Ablative in *e* or in *i*, as *Affinis*, *Familiaris*, *Natalis*, *Patruelis*, *Rivalis*, *Sodalis*, *Tyrannis*, as *Voſſius* proves. Moreover theſe Adjectives in *is*, when they become Proper Names make the Ablative in *e* only, as *Natalis*, *Martialis*, *Men ſo call'd*, in the Ablative *Natale*, *Martiale*, as the ſame *Voſſius* proves. To the Author's Exceptions of *Pauper*, *degener*, *uber*, &c. I have this to Object, That two of them, namely *degener* and *uber* are found in *i* alſo in the Ablative, though he allows them *e* only. Thus, *Uberi & pingui ſolo*, Curt. L. 3. *Uberi cingit ſolo*, Sen. Her. Fur. Ac. 2. Sc. 1. *Uberi facundiâ*, Auſ. Obit. 15. *Uberi ſolo*, Colum. L. 5. c. 6. and *ſub degeneri boſte*, Luc. L. 4. p. 95.

It is yet further to be obſerv'd of *Adjectives* that make the Ablative in *e* or *i*, that in what are commonly call'd Ablatives abſolute, *Participles* never end in *e*: and if the Subſtantive be Neuter, and the Ablative not abſolute, whatever the Adjective be, they hardly ever end in *e*, as *Regnante Romulo*. *Victrici ferro*, not *Regnanti*, *Victrice*: which though as neceſſary a Note, as any of this kind, is yet overlook'd by the *Annotators*. Laſtly, there are ſeveral Subſtantives which make the Ablative in *e* or *i*, and ſome in *i* only, beſide thoſe that are here mentioned, which here follow in Alphabetical Order, which are moſt of them prov'd by *Voſſius*, and for the reſt I ſhall cite Authorities.

Æſtate, commonly *Æſtati*, Lucr. L. 6. p. 190. *Amne* commonly, *i* rarely. *Angue* commonly, *i* rarely. *Annali* only, but this may be ſaid to be an Adjective uſed Subſtantively, with *Liber* underſtood. *Ave* commonly, *i* rarely. *Bile* commonly, *i*. Amph. Ac. 2. Sc. 2. Lucr. L. 4. p. 113. *Bidente*, or *i*, but this may be ſaid alſo to be an Adjective. *Canali* only. *Cane* rather, ſcarce *i*. *Capite* commonly, *Capiti*, Sil. L. 6. p. 96. *Cive* commonly, *i* rarely. *Claſſe* commonly, *i* rarely. *Fine* or *i*. *Continenti*, Tac. An. 4. p. 197. *Furfure* commonly, *i* rarely. *Fuſte* commonly, *i* rarely. *Igne*, or *i*; but in the Phraſe, *Aqua & Igni interdicere*, *Igni* is peculiar, and *Igne* not allowable. *Imbre* commonly, *Imbri*, Virg. Georg. 1. p. 39. Æn. 4. 167. *Labe* commonly, *i* rarely. *Lapide* commonly, *i* rarely. *Luce* or *i*. *Mente* commonly, *i* Colum. L. 10. *Melli* commonly, *i* rarely. *Meſſe* commonly, *i* rarely. *Monte* commonly, *i* rarely. *Nave* or *i*. *Occipite* or *i*. *Orbe* commonly, *i* rarely. *Ove* commonly, *i* rarely. *Parte* commonly, *i* rarely. *Pelve* commonly, *Pelvi*, Tac. as I think; but the Column of Quotations is defac'd, and I cannot recover it. *Poſte* commonly, *i* rarely. *Rure* or *i*. *Segete* commonly, *i* rarely. *Sorde* more common, *i* rare. *Sorte* commonly, *i* rarely. *Supelleſtile*, or *i*. *Veſte* commonly, *i* rarely. *Ungue* commonly, *i* rarely.

The *Annotators* have reckoned up almoſt all theſe, but then they neither refer any whither for Proof, nor yet diſtinguiſh between ſuch as are common, and ſuch as are rare and unuſual; by which means, whoever writes by this Rule, runs the hazard of uſing ſuch Terminations, as the greateſt part of his Readers have never met withal, ſo that one is puzzled, and the other condemn'd.

And

And upon this Account, all this Exactneſs is no more than needful.

Of the Genitive Plural of the Third Declenſion.

Grammar, Lat. *p.* 25.

EX *ablativis in* i *tantùm, vel* e *&* i, *fit Pluraliter Genitivus in* ium, *ut* Utili utilium ; puppe *vel* pi puppium.

ANIMADVERSION I.

BEſide the Author's Exceptions to this Rule, there are ſeveral words that make the Ablative ſingular in *e* only, and yet have *ium* in the Genitive Plural. As firſt *Gentiles* in *as* or *is*, which though, when they are meer Adjectives, they make *e* or *i* in the Ablative Singular, yet being put Subſtantively to denote a Perſon, have only *e* in the Ablative, as far I have obſerv'd, and yet *ium* in the Genitive Plural, as, *Arpinatium fremitus eſt incredibilis*, Cic. ad At. L. 4. Ep. 7. and ſo *Samnitium*, *Quiritium*, or *Samnitûm*, *Quiritûm* by a Syncope, as every body knows. And not only theſe Gentiles, but other Nouns in *as* are alſo found to have *ium* ſometimes in the Genitive, though only *e*, in the Ablative, as, *Ætatium*, *Affinitatium*, *Calamitatium*, *Civitatium*, *Optimatium*, *Utilitatium*, as *Voſſius* proves. Of theſe *Affinitati* indeed is found once in the Ablative, as has been ſaid before from *Voſſius*, but in no Claſſick Author. So *Paludum* or *Paludium*. *Fornicum*, or *Fornatium*, as the ſame *Voſſius* proves. There are found alſo *Compedium* and *Servitutium*, Ac. 3. Sc. 3. *Extiſpicium* the Subſtantive in *Accius*. *Meretricium* Plaut. Caſ. Ac. 3. Sc. 3. *Hominium* is in ſome Editions of *Saluſt. Bell. Jug.* and *Joſ. Scaliger* approves of it, But theſe are not to be imitated.

Grammar.

Grammar, Lat. *p.* 25.

ITem præter iſta; Supplicum, complicum, ſtrigilum, artificum, vigilum, veterum, memorum, pugilum, inopum. At plus format plurium.

ANIMADVERSION LI.

BEſide theſe named by the Author as excepted, ſhould have been added *Compotum, Impotum, Congenerum, Degenerum, Puberum, Impuberum, Segetum, Uberum*; and Compounds of *Corpus* and *Pes*, as *Bicorporum, Alipedum*, which has *Alipede* in the Ablative when it is an Adjective, as appears by *Voſſius* from *Valerius Flaccus*. So *Hoſpes* the Adjective has *Hoſpite* only in the Ablative, and *Hoſpitum* moſt uſually in the Genitive Plural, yet *Corn. Sev.* has *Hoſpitium fluviorum*, de Ætn.

Grammar, Lat: *p.* ibid.

SUnt & quæ Syncopen aliquando admittunt; cujuſmodi ſunt, Sapientûm *pro* ſapientium, Serpentûm *pro* Serpentium.

ANIMADVERSION LII.

THis Rule is ſhort, in not giving an Account of what Nouns admit of this Syncope, and what not; neither have the *Annotators* ſupply'd it. Wherefore to give the Reader ſome aim in this matter, it is to be obſerv'd, that words principally ſubject to this Syncope are Participles, and other Adjectives in *us*, as in the Examples in this Rule. Thus *Virgil* has *Faventum, Monentum, Rudentum, &c.* and *Stat. Sontum* Theb. 3. Secondly, all Subſtantives in *as*, except Gentiles, as, *Civitatûm, Optimatûm, Summatûm, &c.* which though they make *e* only in the Ablative Singular, as has been ſaid before, yet make *ium* ſometimes in the Genitive Plural, and by a Syncope *ûm* more uſually. *Virg.* has alſo *Agreſtûm* for *Agreſtium*, Georg. 1. p. 28. and *Cœleſtum* for *Cœleſtium*, Æn. 7. p. 244. But then there are ſome Nouns that will not admit of this Syncope; and ſuch are firſt, Subſtantives of the Neuter Gender in

e, as *Mare*, *Rete*. *Nævius* indeed has *Regnator Marûm*, but in that he was never follow'd by any body. Nouns in *al* or *ar* alſo reject this Syncope, as *Animal*, *Laqueus*, as having at firſt ended in *e* after *l* and *r*, which in proceſs of time was retrench'd. Secondly Adjectives of one Termination will not admit of this Syncope, as *Felix*, *Atrox*. Gen. *Felicium*, *Atrocium*, never *Felicum*, *Atrocum*, yet *Locuples* has *Locupletium* and *Locupletum*.

Of the Genitive Plural of the Third Declenſion.

Grammar, Lat. *p.* 25.

QUando nominativi ſingulares duabus conſonantibus finiuntur genitivi plurales exeunt in ium: *ut*, Pars, Urbs, *&c.*

Excipe Hyemum, Principum, Participum, Municipum, Forcipum, Inopum, Cœlibum, Clientum, *&c.*

ANIMADVERSION LIII.

THe Rule here is obſcure, for words ending in *x*, end in two Conſonants *x*, being *cs* in one Letter; and yet words of this ending are not comprehended under this Rule by the Author, or his Rule is falſe, if they be; all Subſtantives in *x* having *um* only, except thoſe mentioned in *Animadverſion* 45. And the Exception is faulty, concluding as it does, with an *&c.* whereas there was but one word to have been added, namely *Conſors*, Gen. Plur. *Conſortum*, to diſtinguiſh it from the Nominative *Conſortium*. Compounds from *Capio*, as *Particeps*, *Princeps*, and *Forceps*, *quaſi Ferriceps*, with all of like derivation, make *um*, not *ium*, to diſtinguiſh them from the cognate Nominative, which they all have but *Forceps*, as *Participium*, *Principium*, *Mancipium*, *Municipium*. And for the ſame reaſon *Senex* makes *Senum*, to diſtinguiſh it from the Nominative *Senium*. Now theſe *Et cætera's*, in Rules are very diſcouraging things, and may well make the Scholar apprehend there are a great many other words to be added, or elſe no Man would in reaſon conclude with an *&c.* The *Annotators* add to theſe Exceptions theſe Words, *Excipe* GRYPS GRYPHUM, LYNX LYNCUM, SPHYNX SPHYNGUM, PHRYX PHRYGUM, *& ſimilia Monoſyllaba Græca*. And this indeed the Grammar ſhould have taken Notice of, but it has not, neither here, nor in the Account it gives of Greek Nouns. But then whereas the Notes ſay, *Et ſimilia Monoſyllaba Græca*, they ſhould have ſaid *Et Græca omnia*, for all Greek Nouns make the Genitive in *um*, of what Number of Syllables ſoever they conſiſt, witneſs *Arabum*, *Cyclopum*, *Chalybum*, as every body knows.

Grammar,

Grammar, Lat. p. ibid.

UBi in nominativis & genitivis ſingularibus reperiuntur pares Syllabæ, genitivus pluralis exit in ium.

ANIMADVERSION LIV.

THe Exceptions to this Rule are not ſufficient, for *Frater*, *Mater*, *Pater*, have equal Syllables in both Caſes, and yet make *um* in the Genitive Plural, as well as *Canum Panum*, *Vatum*, *Juvenum*, *Opum*, *Apum*, which are the Author's Exceptions. It may be the Author might mean as much by his *&c.* at the End of his Exceptions, but I know not who could find out this Meaning. And this is a common Fault, and yet a very great one, in this Grammar, namely, after the reckoning up of ſome Words, to conclude with an *&c.* when the Words omitted, are not of the ſame Special Kind with thoſe mention'd; and alike ſubject to the Rule: For in ſuch Caſe there is no Means to find out what is intended by the *&c.* which can reaſonably have no place in a Rule, but when the Words there mention'd, and thoſe omitted, are of one and the ſame Special Kind, and alike ſubject to the Rule. As for Example; having given a Rule that Adjectives of the Comparative Degree, as it is commonly call'd, make *um* in the Genitive Plural, it is ſufficient to inſtance in this manner, as *Doctiorum*, *Melioruin*, *&c.* becauſe all the reſt are of like Kind, Namely Comparatives, and ſo may be eaſily underſtood; but what Likeneſs is there between *Panum* in the Exceptions, and *Matrum* in the *&c.* Or *Apum* and *Fratrum*, and ſo in the reſt, unleſs that they be all Diſſyllables, and *Non Creſcents*? but then all ſuch Words are not alike ſubject to this Rule of Exceptions, the moſt part of them making *ium*, as by the General Rule. Beſide *Apis*, which he allows to have only *Apum*, makes *Apium* alſo *Ov. Met.* 15. *p.* 323. *Varr.* R R. L. 3. c. 16. *Colum.* L. 9. c. 11. and elſewhere.

And *Volucris* of which he makes no Mention, has *Volucrum* moſt commonly, when it is put Subſtantively, ſo commonly indeed, as not to need Proof, though it has *Volucrium* too, as *Chariſius* allows, and proves by *Cic.* and *Quintil.* beſide which *Voſſius* quotes an Authority for it out of *Varr.* R R. L. 1. c. 38 but in my Book it is *Volucrum*. It is further to be obſerv'd that *ium* in theſe *Non Creſcents* is ſometimes contracted by a Syncope, as *Cadum* for *Cadium*, Sil. L. 4. *p.* 65. *Cladum* for *Cladium*, Id. L. 1. p. 12. *Menſum* for *Menſium*, Ov. Faſt. L. 5. p. 83. And this Syncope is not only to be found in the Poets, but in the Proſe Writers alſo, of which *Voſſius* gives ſeveral inſtances in *Menſum*, and *Priſcian* one, of *Sedum* for *Sedium*, in *Cicero pro Sextio*.

Grammar,

Grammar, Lat. *p.* 25.

AS *format* Aſſium, Mas marium, Vas vadis, vadium, Nox noctium, Nix nivium, Os oſſium, Faux faucium, Mus murium, Caro carnium, Cor cordium: A litium *ab ales aſſumit* u.

ANIMADVERSION LV.

THE Author here ſeems to aim at a Rule for Monoſyllables, moſt of the words in this Rule being ſuch; but then forgetting himſelf, after his manner, he reckons up *Caro* among them, though it be a Diſſyllable, and *non Creſcent*, and ſo contained in his former Rule, which makes it ſuperfluous here. Neither is *Ales* properly reducible to this head; but ſhould have been an Exception to Nouns that make the Ablative in *e*, of more than one Syllable. But beſide this Irregularity in the Aſſortment of the words, there are ſeveral Monoſyllables omitted, which make the Genitive Plural in *ium*, as well as thoſe he mentions. Theſe are *Bes Beſſium*. *Cos Corium*, *Dos Dotium*, *Glis Glirium*, *Lis Litium*, *Os Oſſium*, and *Os Ŏrium*, if there be any neceſſity of uſing it in this Caſe, rather than *Orum*, as *Voſſius* obſerves. *Cic.* uſed *Murum* de Nat. Deor. for *Murium*, as *Chariſius* obſerves; but now it is *Murium* in moſt Editions, the place is toward the end of the ſecond Book.

And now after all here is an Obſervation wanting, which School-Boys will hardly make of themſelves, namely of Nouns that have no ſingular Number, or at leaſt no Nominative Caſe ſingular, as *Manes*, *Manium*, *Prek*, the old obſolete Noun, *Precum*. In all which the Rule is to conſider, which of theſe Rules they would belong to, if they had a ſingular Number, or a Nominative Caſe ſingular, and to form the Genitive Plural accordingly. So from *Foris* obſolete in the Nominative is made *Forium* in the Genitive Plural, and from the obſolete *Viris*, for which by Syncope, *Vis* afterwards came in to be uſed, *Virium*. So *Celerum*, *Lucerum*, *Procerum*, from the old *Celer*, *Lucer*, *Procer*.

Of Greek Nouns of the Third Declenſion.

Grammar, Lat. *p.* 25.

GRæco fonte derivata pleraque, quando juxta linguæ ſuæ morem variantur, Genitivum mittunt in os, ut Titan, Pan, Daphnis,: *dativum vero in* i *breve*: *ut* Titani, Pani, Daphnidi, Phyllidi: *accuſativum in* a (*niſi ſint Neutrius generis in* a *non terminata*) *ut* Pana, Phyllida, Amaryllida, Orphea.

ANIMADVERSION LVI.

THE Reader is mightily beholden to the Author for this Rule, by which he learns this great Secret, that Greek Nouns, when they are declin'd like Greek Nouns, make the Genitive and Accuſative Singular, like Greek Nouns, namely the firſt in *os*, and the latter in *a*. But to complete the obligation, he ſhould have ſaid what Greek Nouns the Latins Declin'd according to the Greek form, and what not: for 'tis certain the Ancients have made a difference between ſome Greek Nouns and others, in this point. To begin with the Genitive Caſe firſt. Nouns that encreaſe with *d* in the Genitive Singular, do among the Poets, often follow the Greek form, and make the Genitive in *os*, as in the fifth of the Greeks, from whence they come: Thus *Daphnidos*, *Phyllidos*, the Author's inſtances are to be found among the Poets with *Aſopidos*, Ov. Met. l. 7. p. 149. *Athamantidos*, Prop. 183. *Arcados*, Stat. Theb. 1. p. 3. *Baridos*, Prop. l. 3. Car. 10. *Bacchеidos*, Stat. Syl. 2. p. 55. *Buſiridos*, Stat. Theb. 12. *Briſeidos*, Ov. Am. 2.. *Chloridos*, Catul. p. 61. *Crebrenidos*, Stat. Syl. 1. p. 21. *Chryſeidos*, Ov. Tr. 2. *Hellados*, Ov. Met. l. 2. *Iſidos*, Plin. 277. *Laidos*, Prop. l. 1. Car. 2. *Maotidos*, Luc. L. 3. *Marcotidos*, *Nomados*, Sil. L. 2. *Pallados*, Stat. Theb. 5. Ov. Art. 2. *Phæſidos*, Ov. Met. 7. Prop. L. 1. *Phocidos*, Stat. Theb. 1. *Sphyngos*, Theb. 2. v. 556. *Stachados*, Luc. l. 3. p. 74. *Strymonos*, Stat. Theb. 3. *Syrtidos*, Luc. L. 9. *Thaidos*, Prop. l. 2. In *Patronymicks*, this Greek Termination is ſtill more common, as *Æolidos*, Ov. Can. Mac. *Aganippidos*, Id. Faſ. 5. *Athamantidos*, Lean. Her. *Erymanthidos*, Ov. Tr. 1. *Eurytidos*, Ov. Dejan. Herc. *Jaſidos*, Prop. l. El. 1. *Inachidos*, Prop. l. 1. Prop.

Prop. 193. *Latoidos*, Ov. Cyd. Acon. *Memphitidos*, Ov. Art. Am. 3. *Nyctei-dos*, Stat. Theb. 7. *Phorcydos*, Prop. l. 3. El. 21. *Phoronidos*, Ov. Met. 1, *Phorcynidos*, Sil. l. 2. & ante. Stat. Theb. 3. Stat. Syl. 1. *Tantalidos*, Prop. l. 1. El. 30. Prop. l. 2. El. 6. *Thaumantidos*, Ov. Met. l. 11. p. 240. *Tritonidos*, Virg. Æn. 2. *Telmeſſidos*, Luc. l. 8. So *Æneidos*, and *Thebaidos* names of Fables or Poems, rather *os* than *is*. But except it be in theſe latter, and Patronymicks, the Termination *is* is the more uſual even among the Poets, and the Proſe Writers hardly ever decline them otherwiſe than in *is*. Beſides theſe, there are other Greek Nouns which make the Genitive Singular in *os*, namely ſuch as end in *os*, pure, *i. e.* with a Vowel before *os* in the Genitive Greek, as *Hæreſis*, *Hæreſios*, ſo *Metamorphoſis*, *Poeſis*, *Itys Ityos*, Ov. Met. 130, &c. And becauſe the Greeks decline theſe Words ſometimes in ως, as well as ιδος, the Latins have imitated them in that too, as *Hæreſis*, *Hæreſios*, or *Hereſeos*, ſometimes they Decline them after the Latin form, without any encreaſe, as *Hæreſis*, Gen. *Hæreſis*, and ſo of the reſt. Theſe are all the Greek Nouns that we find declin'd by the Latins according to the Greek form, with the Genitive in *os*, except *Panos*, the Author's inſtance to diſtinguiſh it from *Panis*, Bread, As for *Titanos*, which the Author inſtances in, I have never ſeen it. However this be, *Ægonos*, *Abantos*, *Acherontos*, *Alcimedontos*, *Androgeonos*, *Antenoros*, *Aſtyanactos*, *Arabos*, *Athamantos*, *Atlantos*, *Caſtoros*, *Chaonos*, *Cecropos*, *Creontos*, *Cyclopos*, *Damonos*, *Didonos*, *Dolonos*, *Erycos*, *Helicaonos*, *Ixionos*, *Japygos*, *Ibidos*, *Lycaonos*, *Lacedæmonos*, *Macedonos*, *Meropos*, *Mentoros*, *Mimantos*, *Minoos*, *Neſtoros*, *Orionos*, *Pelopos*, *Phalaridos*, *Stygos*, *Thoantos*, are, I am confident, never to be met with in good Authors.

Of the Accuſative ſingular of Greek Nouns of this Declenſion.

THIS Rule is no leſs obſcure upon the Accuſative too, for want of ſome neceſſary Obſervations. As firſt it is to be obſerv'd, that this Accuſative in *a*, is in a manner peculiar to the Poets, yet not ſo peculiar neither; but that they ſometimes make uſe of that in *em*, and the Proſe Writers ſometimes that in *a*, as *Adonidem*, Claud. Nup Hon. & Mar. Od. 1. *Æthiopem*, Id. Bell. Gild. *Chlamydem*, Virg. Æn. 49. neither has this word any other Accuſative in any Author. *Heſtorem*, Sen. Troad. Ac. 4. Sc. 1. *Jaſonem*, Hor. Epod. 3. and others. On the other hand the Proſe Writers ſometimes uſe the Accuſative in *a*, contrary to what *Meſſieurs de Port Royal* determine, as *Chalcedona*,

in Sal. Hiſt. 4. *Hectora*, Cic. T. Q. l. 1. *Memnona*, Curt. l. 4 *Marathona*, Nep. Vit. Milt. *Olympiada*, Juſt. l. 7. ſo *Corn. Nepos*: *Polydamanta*, Curt. l. 5. *Salamina*, Nep. Vit. Themiſ. *Zopyrona*, Juſt. l. 37. p. 200. Secondly there are many of theſe words found with the Accuſative in *a*, which yet are not found to have the Genitive in *os*, as thoſe above mention'd in the Genitive Caſe, whereas by the Authors Rule, they that have *a* in the Accuſative, ſeem to have *os* alſo in the Genitive. Thirdly, Greek Proper Names in *is*, that are Maſculines, ſeldom or never make the Accuſative in *a*, but in *im*, or *in* moſtly, ſometimes in *em*, though *H. Stephens* in his Book *De Abuſu Linguæ Græcæ*, ſays, he has never ſeen *Paridem*: but this was his overſight, for *Virgil* has it, *Æn.* 5. *p.* 191. and *Juv. Sat.* 6. p. 87. So *Eupolidem*, Perſ. Sat. 1. v. 124. There are alſo ſome Greek Nouns of this Declenſion that have a double, ſome a treble Accuſative, of which the Author gives the following Rule.

Of thoſe that have a Double Genitive.

Grammar, Lat. *p.* 26.

SUnt quæ duplicem genitivum faciunt; alterum in os *non purum, alterum in* os *purum. Atque hæc pro genitivorum ratione duplicem accuſativum quoque formant; alterum in* n, *alterum in* a: *Ut Paris genitivo Paridos & Parios, accuſativo Parida & Parin: Themis genitivo Themidos, & Themios, accuſativo Themida & Themin.*

ANIMADVERSION LVII.

THis Rule is very obſcure. For it is not certain whether the Author intends it of ſuch Greek Nouns as have both *os* pure and impure in Greek, or Latin. If he means it of ſuch Nouns as have both theſe Terminations in Greek only, the Rule is inſufficient. For not only thoſe that encreaſe in *os* pure in that Language, but they alſo that encreaſe in *os* impure, have many of them the Accuſative in *in*, or *im* in Latin. If he means his Rule of ſuch Greek Nouns as make *os* pure in Latin, then it is notoriouſly falſe, and one of his inſtances, namely *Parios*, is, I believe, never found in Latin, whatever *Themios* be. But becauſe the Young Scholar may have occaſion to uſe ſome of theſe words, eſpecially in Latin Verſe, before he has either Greek or Latin e-

enough

nough, to judge of them by this Rule, I ſhall ſubjoyn a Catalogue of the moſt uſual, and the uſe of them in this reſpect, with ſuch others alſo, which he may be apt to take, as belonging to this Rule. But firſt I muſt diſtinguiſh between Proper Names of Men and Gods, Women and Goddeſſes, and of Cities and Countries, and Common Names; for all theſe are not equally capable of this diverſity of Formation in the Accuſative, though by this Rule, for want of this diſtinction, one would think they were. The Proper Names of Men and Gods therefore are more eſpecially ſubject to this double variation. The Proper Names of Women and Goddeſſes, are ſome of them ſubject to it. Common Names as *Jaſpis*, *Pyxis*, *Tyrannis*, &c. are not at all ſubject to it; ſo *Juſtin*, *Pyxin*, *Tyrannin*, &c. are unheard of, though the uſe of them, for want of diſtinction, be countenanc'd by this Rule. Laſtly, thoſe that have this double variation are not only found to end in *in*, in the Accuſative, but in *im* alſo, which is another omiſſion in this Rule.

A Liſt of Proper Names of Men and Gods from the Greek in is, *which though encreaſing in the other Obliques, make* in *or* im *in the Accuſative, without encreaſe.*

A *Donis* appears to encreaſe in the Obliques, by *Adonidem*, the Accuſative in *Claudian*, Nup. Hon. & Mar. Od. 1.

Venus reverſum ſpernit Adonidem, and yet has *Adonim* alſo in the Accuſative, Prop. L. 2. El. 33.

Teſtis qui niveum quondam percuſſit Adonim. *Auſon.* Idyl. 6.

But then *Pliny* declines it without encreaſe, *Hortos regum Adonis, & Alcinoi*, N. H. L. 19. c. 4.

Alexis has *Alexidis* in the Genitive, *Num Alexidis manum amabam*, Cic. ad At. L. 7. Ep. 2. and *Alexim* in the Accuſative, *In tuis quoque epiſtolis Alexim video agnoſcere*, Id. ad At. L. 16. Ep. 15. And ſo *Virg.*

Anubis has *Anubidis* in the Genitive, *Anubidis ora verendi*, Ov. Am. L. 2. El. 13. and yet *Anubim* in the Accuſative, as,

Auſa Jovi noſtro latrantem opponere Anubim, Prop. l. 3. Car. 10.

Eryaxis

Bryaxis has *Bryaxidis* in the Genitive, as *ſunt in Gnido & alia ſigna marmorea illuſtrium artificum, Liber Pater Bryaxidis & alter Scopæ,* Plin. N. H. l. 36. c. 5. and yet *Bryaxin* in the Accuſative, as *Scopam habuit æmulos, eadem ætate Bryaxin, & Timotheum, & Liocharem,* Id. Ibid.

Buſiris has *Buſiridis* in the Genitive, as,

Aut illaudati neſcis Buſiridis aras. Virg. Georg. 3. and yet *Buſirim* in the Accuſative.

Ergo ego fœdantem peregrino templa cruore
Buſirim domui, Ov. Met. L. 9. 5. 184.

Daphnis has *Daphnidis* in the Genitive

Cum Daphnidis Arcum
Fregiſti, Virg. Ecl. 3. and yet *Daphnin* in the Accuſative.
Non ego Daphnin
Judice te metuam, Virg. Ecl. 2. and elſewhere.

Mœris has *Mœridis* in the Genitive, as *Ubi fuit Mœridis lacus,* Plin. N. H. l. 36. c. 12. and yet *Virgil* makes the Accuſative of the ſame word, though not ſignifying the ſame thing, to end in *im*, as *Lupi Mœrim videre priores.* Ecl. 9.

Nabis has *Nabidi* in the Dative, *Ut meis ab tergo tutis, ſecurius bellum, Nabidi inferam,* Liv. Dec. 4. l. 1. and *Nabin* in the Accuſative, *Decreto de exercitu parando adverſus Nabin facto,* Id. Ibid. And the ſame Author has alſo *Nabidem* in the Accuſative, *Qui pollicendo ſe adverſus Nabidem bellum geſturum,* &c. Dec. 4. l. 2. *Nabydem tyrannum duobus continuis prœliis ſubegit,* Juſt. l. 31. p. 260.

Oſiris has *Oſirim* in the Accuſative, but then this Noun is declin'd by the Latins without encreaſe, as *Abydus Memnonis regiâ, & Oſiris templo inclytum,* Plin. N. H. l. 5. c. 9.

Exclamare libet, populus quod clamat Oſiri
Invento, Juv. Sat. 8. v. 29.

Paris has *Paridis* in the Genitive, as,

Dardana qui Paridis direxti ſpicula dextrâ, Virg. Æn. 6. and elſewhere in him, and others, and in the Accuſative, *Parin, Parim, Paridem.*

Accuſoque Parin; prædamq; Helenamq; repoſco, Ov. Met. 13. p. 208.
Et face prægnans
Ciſſeis regina Parin creat Virg. Æn. 10.
Abſolvit Phrygium veſtra rapina Parim, Mart. l. 12. Ep.

Paridem is ſuppoſed by *Henry Stephens* not to be found in any Author, at leaſt he ſays he has never ſeen it: but *Voſſius* aſſerts it by unqueſtionable Authority, namely that of *Virgil, Juvenal,* and *Suetonius.*

Solus qui Paridem ſuetus contendere contra, Virg. Æn. 5.
Utq; magis ſtupeas, ludos, Paridemque reliquit, Juv. Sat. 6.

Et ſunt qui tradunt Paridem hiſtrionem occiſum ab eo Suet. Vit. Claud. c. 54. To which may be added that of *Tacitus, Hiſtrionem Paridem,* An. 13. p. 308. And that the Latins form the Accuſatives of theſe ſort of Nouns in *dem*, as well as *in* and *im*, is demonſtrable further by *Eupolidem*, alledg'd by *Voſſius* out of *Perſius*, and the inſtances above produc'd by me of *Adonidem* and *Nabydem* or *Nabidem.* But for the Accuſative in *da*, and *Parida* the Author's inſtance in particular, I have never ſeen any ſuch thing

thing in the Proper Names of Males, tho' in thoſe of Females nothing be more common.

Phalaris has *Phalaridis* in the Genitive, as *Ut virtute praditi in Phalaridis tauro beati ſint*, Cic. Fin. l. 5. p. 288. So Sen. Ep. 66. Val. Max. l. 9. c. 2. and yet *Phalarim* in the Accuſative, as, *Si Phalarim crudelem tyrannum*, &c. Cic. Off. 3. p. 189. So he again. Fin. l. 4. p. 241. and others. But then this Noun is alſo declin'd by *Seneca* without encreaſe, *Sicut in Phalari, quem aiunt*, &c. Sen. de Clem. l. 2. c. 4.

Rheſcuporis is found to have *Rheſcuporidi* in the Dative, as *Auguſtus partem Thracum Rheſcuporidi fratri ejus, partem filio Cotyi permiſit*, Tac. An. 2. p. 99. and *Rheſcuporim* in the Accuſative, as *Igitur Rheſcuporim quoque Thracia regem aſtu aggreditur*, Id. Ibid.

Serapis has *Serapidi* in the Dative, as *Serapidi, atque Iſidi antiquitus ſacratum*. Tac. Hiſt. 4. p. 671. Suet. Vit. Veſp. c. 7. *Serapim* in the Accuſative, as *Cur non in eodem genere Serapin, Iſimque numeremus*, Cic. N. D. l. 3. p. 135. *Serapin*, Mart. l. 9. Ep. 30. Catul. Carm. 10.

But then *Pliny* has *Serapis* in the Genitive, as *Non abſimilis illi naratur in Thebis delubro Serapis*. N. H. l. 36. c. 7. So Val. Max. l. 1. c. 3.

Thyrſis has *Thyrſide* in the Ablative, as,

Et certamen erat, Corydon cum Thyrſide, magnum, Virg. Ecl. 7.

Thyrſim in the Accuſative, as

Hæc memini, & victum fruſtra contendere Thyrſim, Id. Ibid.

Zeuxis has *Zeuxide* in the Ablative, as *Quarum altera eſt de Blundenio Zeuxide*, Cic. ad Q. Fr. L. 1. Ep. 2. and *Zeuxin* in the Accuſative, as *Sed ut ad Zeuxin revertar*. Id. Ibid.

Of the Accuſative Singular of Proper Names of Women and Goddeſſes in is *taken from the Greek.*

THE Proper Names of Women and Goddeſſes in *is*, taken from the Greek, and encreaſing in the Obliques, moſt commonly make the Accuſative ſingular in *dem* or *da*, and yet ſome few there are which make it alſo in *in* or *im*.

Iris makes *Irim* in the Accuſative, *Irim de cœlo miſit*, Virg. Æn. 4.

Iſis has *Iſidis* in the Genitive, as *Iſidis oppidum*. Plin. N. H. l. 5. c. 10.

Iſidi in the Dative *Juxta oppidum Copton inſula eſt ſacra Iſidi*,

Iſidis,

Iſidis," Id. Ibid. l. 10. c. 33. and yet *Iſim* in the Accuſative, as *Nos in templa tuam Romana recepimus Iſim.* So Cic. N. D. l. 3. p. 261. This word and *Serapis* is declined without encreaſe, by *Cicero*, *Varro* and *Cincius*, as *Chariſius* ſays, and *Voſſius* and Mr. *Leeds* from him. As for *Serapis*, it appears to have been ſo declin'd by *Cicero*, and *Val. Max.* by the Account of it above given; but of *Iſis* there is no ſuch remark. But the inference that Mr. *Leeds* makes from hence, will not hold, which is, That ſuch other Greek Nouns in *is*, may be declin'd ſo too. His words are *Paraſyllabicè etiam Serapis, & Iſis* Varro, Tullius, & Cincius *inflexerunt* (Sofipatro *teſte*) & *dixit* Plautus Epid. Ac. 1. Sc. 1. *Tum ille prognatus Theti pro Thetide, quod fortaſſe non in animo habuit clariſſimus Voſſius, cum vitio dedit lepidiſſimo Eraſmo, quòd de climati Ægyptiâ, pro climatide ſcripſerit.* Upon which I obſerve, firſt that there is no ſuch word as *Climatis*, as Mr. *Leeds* calls it; but *Clematis*, mentioned by *Pliny*. N. H. L. 24. c. 10. and c. 15. in which laſt place he particularly takes Notice of this *Clematis Ægyptia*, which *Voſſius* taxes *Eraſmus* for declining without encreaſe. Secondly, *Voſſius* was ſo far from not having this in his head at this time, that in his Addenda to this Chapter he ſays, Serapis & Iſis *more Græco* Serapidis & Iſidis. *Sed* Varro, Tullius & Cincius (Sofipatro *teſte*) *etiam dixere hujus* Serapis, *hujus* Iſis, &c. as in Mr. *Leeds*. *Voſſius* therefore, in his Cenſure of *Eraſmus*, was aware of *Serapis* and *Iſis* in the Genitive, but againſt doing the like in other words where there was no ſuch Authority of the Ancients.

Semiramis has *Semiramide* in the Ablative, as *Oppidis quondam Claris à Semiramide conditis.* Plin. N. H. L. 6. c. 28. Juſt. L. 1. p. 3. Paterc. L. 1. p. 6. and yet *Semiramim* in the Accuſative, as *Facile hoc illi femina fore reſponderit, quaſi alludens, in Aſſyriâ quoque regnaſſe Semiramim*, Suet. Vit. Jul. c. 22.

Of Proper Names of Countries, Towns or Cities, or Common Names ending in is *in the Greek, and encreaſing in the Obliques.*

THE Accuſative ſingular in Proper Names of Countries, Towns, or Cities, or in Common Names ending in *is* from the Greek, and increaſing in the Obliques, moſt commonly ends in *dem*, or *da*, very rarely, and but in ſome words in *in* or *im*. I ſhall give ſuch inſtances as I have obſerv'd of theſe

theſe laſt Terminations, andleave the Reader to conclude, that all others of this ſort make *dem* or *da* in the Accuſative.

Aulis has *Aulim* in the Accuſative.

——*Ad iniquam claſſibus Aulim*, Luc. l. 5. 120.

But Livy makes the Accuſative to end in *dem*, *Antiochus admoto ad Auliden exercitu*, &c. Dec. 4. l. 5. *Statius* has *Aulida*.

Quis tibi Phebéas acies, veteremque revolvat
Phocida? quis Panopem? quis Aulida? quis Cyparisſon? Theb. 7. p. 254.

Elis has *Elin* in the Accuſative, as *Aſia nobiliſſima circa Lampſacum, & Alopeconneſum; Graciâ verò circa Elin.* Plin. N. H. l. 19. c. 3. *A Syene Elin uſque* Solin. c. 6. But then *Seneca* has *Elida*, *Elida clarum.* Troad. Ac. 3. Chor. 2. *Juſtin* has *Elidem. Tacitus in exilium Elidem Profectus eſt.* l. 5. p. 57.

Ibis has *Ibim* in the Accuſative, as *Ac vero nefando quidem auditum eſt, Crocodilum, aut Ibim, aut fetem violatum ab Ægypto*, Cic. N. D. l. 1. p. 33. So Plin. N. H. l. 10. c. 12. Hardly ever *Ibidem*, or *Ibida*. Ovid indeed has this laſt, but then it is the Proper Name of a Perſon, *Illius ambages imitatus in Ibida.* Ov. in Ibin. So it is in ſome Books, but *Heinſius* reads it *Ibide.* But then it is to be obſerv'd, that *Ibis* the name of the Bird has two manner of declinings, one with encreaſe, the other without. For as *Ibidis* is found in *Ov.*

Piſce Venus latuit, Cyllenius Ibidis alis, Met. 5. p. 102. Plin. N. H. l. 30. c. 7. *Ibidas in Mela, Quas Ibidas appellant*, l. 3. c. 18. ſo *Cicero* has *Ibes. Ibes Ægyptia*, N. D. l. 2. p. 100. Plin. N. H. l. 10. c. 28. *Ibium Ciceros*, Id. L. 30. c. 15.

Iris has *Irim* in the Accuſative, as *Præter Irim*, Plin. N. H. l. 13. c. 2. and alſo *Iridem. Invenit & Iridem in mari rubro*, Solin. c. 46. But then this word has alſo a two fold declining. For as *Pliny* and *Columella* have *Iridis* in the Genitive, *Cum Iridis pari pondere*, Plin. N. H. l. 23. c. 2. *Tam vero Iridis Græcæ, nec minus aniſi Ægyptiæ pari pondere*, Col. l. 12. c. 51. So *Pliny* has alſo *Iris* in the Genitive, and *Iri* in the Ablative, as *Diligentiores admiſcent — Iris radicem*, N. H. l. 6. 20. *Cum Iri aridâ, & ſalis exiguo*, Id. Ibid. l. 22. c. 10.

Mœotis has in the Accuſative *Mœotin, Mœotim, Mœotidem, Mœotida. In Euxinum & Mœotin devexa*, Plin. N. H. l. 6. c. 5, 6. Claud. in Ruf. l. 1. *Inter Pontum & Mœotim*, Plin. N. H. l. 6. c. 6. *Ad Mœotidem pervenit.* Solin. 3. 36. *In Mœotida & Tanaim obverſi*, Met. l. 1. p. 35. But this alſo is found declin'd without encreaſe, as well as with, as *Ab orâ autem Ponti ad os Mœotis*, Plin. N. H. l. 5. c. 9. And the ſame Author has *os Mœotidis*, according to the more uſual way of Declining, *l.* 2. *c.* 108.

Phaſis has *Phaſin*, and *Phaſidem* in the Accuſative, as

Spelli bat diverſa locis, Phaſinq; Lycumq; Virg. Georg. 4. ſub finem. and Curt. l. 7. *quàm circa Phaſidem apparent*, Solin. c. 31.

Syrtis has *Syrtim* in the Accuſative, as *Contingens Syrtim Minorem*, Plin. N. H. l. 5. c. 4.

At quacunq; vagam Syrtim complectitur ora, Luc. l. 9. p. 248. But then this word is for the moſt part declin'd without encreaſe, as *Berenice in Syrtis extimo cornu eſt*, Plin. N. H. l. 5. c. 5.

Inter duas Syrtes, Id. N. H. l. 5. c. 4. *In brevia & Syrtis*, Virg.

Æn. 1. though not always, for *Lucan* has *Coleret qui Syrtidos arva*, L. 9. p. 250.

Themis has *Themidis* and *Themis* in the Genitive, as *Robert Stephens* ſays in his *Theſaurus*. He quotes no Authority for it, but there is that of *Hyginus*, Fab. 183. It has *Themin* in the Accuſative, as *Fatidicamq; Themin quæ tunc oracla tenebat.* But *Themidos*, the Author's inſtance, is unknown.

Thetis has *Thetidis* in the Genitive, as

Jupiter æquoreæ Thetidis connubia fugit, Ov. Met. 11. p. 167. and yet *Thetin* in the Accuſative.

Sic pro te timuiſſe Thetin. Stat. Ac. 4. p. 462. but this Noun is alſo declin'd without encreaſe. *Plaut. Epid. Ac. 1. Sc. 1. Ille progn.tus Theti.*

Tybris or *Tibris* (for it is written both ways) has *Tybridis*, or *Tibridis* in the Genitive, as

Nec tecum Auſonium (quicunq; eſt) quærere Tybrim, Virg. Æn. 5.

Si quando Tybrim, vicinaq; Tybridis arva, &c. Virg. Æn. 3.

But here is to be obſerv'd, that though *Tybris* which is but a contraction of *Tiberis* be declin'd with encreaſe, yet *Tiberis* it ſelf never increaſes.

Tygris or *Tigris* has *Tygrin* or *Tigrim* in the Accuſative, though it encreaſes in the other Obliques, and that whether it be put for the Proper Name of the River, or the common name of the Beaſt ſo call'd. And firſt for the Proper Name. It is true moſt Authors decline the Name of the River without encreaſe, as *Euphrate & Tigre incultis amnibus*, Tac. An. 6. 234. *Tranſmiſſoq; amne Tigri*, Id. An 12. p. 275. and the ſame way *Pliny* always declines it, as will appear, N. H. l. 5. c. 26. l. 6. c. 9, 15, 27. But then *Solinus* has *De Tigride quoq; hoc loco dicere par eſt*, ſpeaking of the River, c. 50. and preſently after, *Cujus piſces nunquam ſe alvo Tigridis immiſcent, Quantum diſtant à Tigride Gades*, Claud. de 4to. Cons. Hon. Paneg. in Eutr. l. 2. but the Accuſative is never other than *Tigrin* or *Tigrim*. *Aut Ararim Parthus bibet, aut Germania Tigrim*, Vir. Ecl. 1.

Libertas ultra Tigrim, Rhenumq; receſſit. Luc. l. 7. p. 88.

Nec niſi per Tigrim, &c. Id. Ibid. For the Beaſt, nothing is more common than for it to encreaſe in the ſingular Number, and except it be in the Accuſative, I think it always does ſo

——— *Quas forte gerebat*
Tigridis exuvias, Stat. Theb. 9. p. 353. ———

——— *Tum me de Tigride natam*
Tum ferrum, & ſcopulos geſtare in corde fatebor. Ov. Met. 7. p. 95.

Contentus geminâ Tigride Bacchus erat. Mart. l. 8. Ep. 26.

And yet the Accuſative is *Tigrim* or *Tigrin* only, as

Immanem veluti pecora inter inertia Tigrim, &c. Virg. Æn. 9. 298.

Tigrin Hyrcani & Indi ferunt, animal velocitatis tremendæ, &c. Plin. N. H. l. 8. c. 18.

Tum genitus Talao victori Tigrin inanem
Ire jubet, Stat. Theb. 7. p. 227. where *Placidus Lactantius* ſays upon the Place, *Et notandum quod metri neceſſitate Tigrin Accuſativum græcum poſuit pro Tigrem*, but this *Tigrem* of *Lactantius* is unknown to all the Authors. In the Plural Number it is generally declin'd without encreaſe, as

——— *Hyrca-*

—— *Hyrcanæq; admorunt ubera Tigres*, Virg. Æn. 4. p.
Et uda mero lambunt retinacula Tigres, Stat. Theb. 4. p. 152.
Daphnis & Armenias curru ſubjungere Tigres, Virg. Ecl. 5. ſo Georg. 1.
Quis ſcit an hac ſævas inſula Tigres habet? Ov. Ariad. Theſ.

And this is ſo general, that *Robert Stephens* in his *Theſaurus* takes Notice of it as a ſingularity in the Author of *Philomela* among the Works of *Ovid*, that he has *Tigrides* in the Plural. But it is not ſo ſingular, but that it is to be found elſewhere. *Quippe cum Tigrides & Elephanti tantùm requirantur*, Solin. c. 16. p. 354. *Averſi coeunt nec hi tantum, ſed & Lynces, & Cameli, & Elephanti, & Rhinocerotes, & Tigrides*, Id. c. 4. p. 272.

Of the Accuſative of Nouns in ys *taken from the Greek.*

GReek Proper Nouns in *ys* commonly make the Accuſative in *yn*, as *Aut Capyn, aut celſis in puppibus arma Cayci*, Virg. Æn. 1.
Occidi Cotyn jubet. Tac. An. 2. p. 100.
Iſmarium pellex Attica plorat Ityn, Mart. l. 10. Ep. 51.
Libyn domuit, aurea poma tulit, Mart l. 9. Ep 104. Neither is there any Exception, ſaving that *ym* in ſome Books may be found inſtead of *yn*, as
Increpet abſumptum nec ſua mater Itym, Prop. l. 3. Car. 9.

Common Greek Nouns alſo in *ys*, make the Accuſative in *yn*, or *ym*, as
Chelys, Acc. *Chelyn*, or *Chelym*.
Hic Chelyn, hic flavam maculoſo Nebridâ tergo, &c. Stat. Syl. 1. Car. 1.
Cunctantemq; intende Chelyn, Id. Syl. 1. Carm. 5.
Odiſtiq; Chelym. Id. Syl. 2. Carm. 1. Syl. 4. Carm. 6. Claud. Rap. Proſ. l. 2. Præf.

But *Chlamys* has *Chlamydem* only, never *Chlamyn*.
———*Torto Chlamydem diſſibulat auro.* Stat. Theb. 6, p. 221.
Vitabit Chlamydem, Hor. l. 1. Ep. 77.
Et Phrygiam Aſchanio Chlamydem, &c. Virg. Æn. 3. p. 152.
So Æn. 4. 164. Æn. 9. p. 294.

Voſſius has comprized under one Rule, all that I have ſaid upon this Head, namely that *Barytones* in *is* and *ys*, declin'd impurely have *in*, *yn*, *a*, or *im*; *Oxytones*, *a* or *em* only: but then this requires more Greek to underſtand it, than many Readers, and eſpecially School-boys have, and therefore I have choſen to ſhew at length the uſe of the Particulars, which the School-boy may have occaſion for before he has ſo much Greek.

All other Nouns taken from the Greek, whether Proper or Common, make *a* or *em* in the Accuſative, though Commons make

moſtly *em*, as *Chlamydem*, *Periſcelidem Tyrannidem*, and yet ſo as not to exclude *a* from all, as *Anagallida*, Plin. N. H. l. 25. c. 13. *Aſtylida*, Plin. N. H. l. 19. c. 8. *Bunada*, Id. Ibid. l. 20. c. 4. *Cyperida*, Id. Ibid. l. 21. c. 11. *Andromida*, Mart. l. 4. Ep. 19. *Lampada*, Pers. Sat. 6. *Pelorida*, Mart. l. 10. Ep. 37. *Neurada*, Plin. N. H. l. 25. c. 10. *Voſſius* and *Meſſieurs de Port Royal* ſay, That the Termination *a* in all Greek Nouns, is for the Poets only, but beſide, the inſtances above cited out of *Pliny*, which ſufficiently diſprove their obſervation; he that will but look into *Juſtin*, *Nepos*, *Mela* will find a Multitude of like Accuſatives in *a*. And even *Cicero* has *Non igitur Hectora traxiſti, ſed corpus quod fuerat Hectoris*, T. Q. l. 1. p. 319.

Of Greek Proper Nouns from the Fourth Declenſion *of the Contracts.*

Grammar, Lat. *p.* 27.

FOEminina *in* o *genitivum in* ûs, *accuſativum in* o *mittunt*,

ANIMADVERSION LVIII.

FIrſt here is no Rule given for Maſculines in *os* from the Greek ως, in which there is ſomething peculiar, which ſhould have been remarq'd. Secondly Feminines in o, are ſome of them found to have alſo another manner of declining beſide that here mentioned.

Minos is a Maſculine of the ſame Declenſion with *Dido Sappho*; and as *Robert Stephens* ſays in his *Theſaurus*, makes *Minûs* in the Genitive. So indeed it may do by the Rule of Analogy, bnt I don't remember where it is ſo declin'd. *Propertius* has *Minois* in the Genitive.

Uxorem quondam magni Minois (ut aiunt)
Corrupit torvi candida forma bovis, l. 2. El. 32.

Cicero has *Minoem* in the Accuſative, and *Ovid Minoa*, and *Minoe* in the Ablative, according to the ſame form, as *Minoem*, *Radamanthum*, *Æacum*, T. Q. l. 1, 336.

Et Minoa queri, &c. Qv. Met. l. 9. *Cum Minoe Meo.* Id. Ibid.

Nulla,

Salluſt, as quoted by *Priſcian*, makes the Genitive *Minonis*, *Quò Minonis iram atq; opes fugeret*, Hiſt. 5. Beſide theſe Feminines in *o* are found ſome of them ſometimes declin'd after the Latin form even in the Authors which we have left. And it is ſtrange how this obſervation came to ſlip *Voſſius*, who brings no other Proof for it, but from *Priſcian* out of *Accius*, *Ennius*, *Pacuvius*, *Livius*, and ſomething of *Plautus* which is not now extant, and a fancy'd neceſſity, which he expreſſes thus, *Nam etſi in genitivo* Didus, *& in Accuſativo* Dido, *vel* Didun *dicatur: tamen cur non illic* Didonis, *hic* Didonem *dicere liceat, cum in ſandi caſu* Didoni, *in Ablativo* Didone *cogamur uti. Ut ſi velim dicere Herodotus ἐν Κλιοῖ, non poſſum aliter quàm in* Clione. *Quomodo & Ennius dixit. Panos* Dione *oriundos.* But I ſee no neceſſity of rendring ἐν Κλιοῖ by *in Clione*, ſince *Julius Hyginus* has lead the way to *in Clio*, in the following Paſſages, *Jupiter Epaphum, quem ex Io procreaverat, Ægypto oppida communire, ibiq; regnare juſſit*, Fab. 149. And again, *Epaphus ex Io Inachi filiâ*. c. 155. There is then no neceſſity, and therefore that Plea will not do. *Quintilian* has a Paſſage upon this Subject worth the reciting. l. 1. c. 5. *Nunc recentiores inſtituerunt Græcis nominibus Græcas declinationes potius dare, quod tamen non ſemper fieri poteſt. Mihi autem placet Latinam rationem ſequi quouſque patitur decor. Neque enim jam Calypſonem dixerim, ut Junonem, quamquam ſecutos antiquos, C. Cæſar utitur hâc ratione declinandi.* By this *Quintilian* excludes the Feminines in *o* from the Latin Declenſion; for it muſt be a ſtrange nicety indeed, if he means only *Calipſo*, and and much more, if he means only this Caſe of *Calipſo*. But whatever might be the Practice in *Quintilian*'s Time, we have certainly good reaſon for the uſe of theſe Nouns in the Latin form, not from the fancy'd neceſſity of *Voſſius*, but the uſe of good Authors, which, where it can be had, we muſt always follow. *Hyginus*, as he has *Uxorem ſuam Ino, & filium ejus Melicertem Phrixo dedidit necandos.* Again, *Et Ino ſuam nutricem eripuit*, Fab. 2. and *Impulſu Inûs*, Fab. 243. ſo has he likewiſe *Poſtea reſciit Inonem in Parnaſo eſſe*, and *Ipſam Inonem ſumpſit*, Fab. 4. and *Arcas Caliſtonis & Jovis filius.* Albron. l. 2. *Juſtin* has *Angebat enim Tyrios animos Didonis exemplum*, l. 11. p. 116. *Tacitus* has *Didonem Phœniſſam Tiro profugam illas opes abdidiſſe, &c.* An. 16. p. 425.

Of

Of the Ablatives of Greek Nouns encreaſing with d *in the obliques.*

THe Greeks having no Ablative Caſe, 'tis no wonder the Latins ſhould Terminate it, as they do, according to their own Declenſion, ſo that moſt Nouns taken from the Greek, make the Ablative in *e*. But Nouns of this ſort in *is*, which are declin'd without encreaſe, make *i* only in the Ablative, as *Hereſi*, *Nemeſi*, *Poeſi*. Such as are declined by the Latins, both with, and without encreaſe, have the Ablative in *e*, with encreaſe, as Nom. *Thetis*, Gen. *Thetidis*, Abl. *Thetide*. Nom. *Thetis*, *Abl. Theti*, from *Gen. Thetis*, as *Priſcian* collects to have been uſed by the Ancient Latins. from that of *Plautus*

Tum ille prognatus Theti ſine perdat, Ep. Ac. 1. Sc. 1.

This *Voſſius* quotes as a ſingle inſtance, and makes *Thetide* Preferable, as no doubt it is. But whereas he denies *Iris* to have *Iri* in the Ablative, ſaying *Item Iris, iridis, iridem, vel irim, iride non Iri*; it is a miſtake, for *Pliny* has *Iri* in the Ablative *Cum Iri aridâ, & ſalis exiguo*, N. H. L. 22. c. 10.

And *Cato* alſo, *Unà cum Iri contundas*, R. R. c. 107. The reaſon is, becauſe though it were moſt commonly declin'd with encreaſe, yet it was alſo ſometimes without, as *Diligentiores admiſcent Maſtichen——Et Iris tantidem, olcumque*, Plin. N. H. l. 14. c. 20.

Mr. *Leeds* has ſtated this Matter better than his Author, in allowing of *Iri* in the Ablative; but then he contradicts his Author without giving any notice of it; which in a Book, that bears the Title of a meer Contraction, ſhould not have been. *Greek* Nouns in *ys*, make *e* regularly among the *Latins* in the Ablative, and by an Apocope *y*, as Nom. *Capys*, Abl. *Capye* or *Capy*; Nom. *Cotys*, Abl. *Cotye*, or *Coty*. *Capuam ab duce eorum Capye appellatam*. Liv. l. 37. As *Voſſius* cites it. *Latino Alba ortus, Albâ Atys, Aty Capis, Capy Capetus. Ipſe cum Cotye Theſſalonicam eſt profectus*, Liv. l. 42. As *Voſſius* cites it, *Cotye fratre interfecto*, Tac. An. 3. p. 135. *and* An. 2. p. 100. And though I cannot think of an Example of *Coty* in the Ablative, yet there is one of *Aty* in the Lemma of *Catullus de Berecynthiâ & Aty*, which Evinces either of theſe Terminations to be indifferent.

Further yet, it is to be obſerved, That all theſe Rules hold only of ſuch Nouns as are entirely *Greek* even to a Letter, and that encreaſe in *Latin* in the ſame manner they do in *Greek*; for where there is any Variation in either of theſe, they always have *La in* Terminations in theſe Caſes. So *Ajax* in *Latin*, being *Aiae* in *Greek*, has *Ajacis* and *Ajacem* in *Latin*, never *Ajacos*, or *Ajaca*. And *Apollo* in *Latin* being Ἀπόλλων in *Greek*, and encreaſing by *inis* in *Latin*, otherwiſe

wiſe than it does in *Greek*, has never *Apollinos Apollina*, but *Apollinis*, *Apollinem* only. *Draco* alſo has *Draconis Draconem*, Ov. Med. Jaſ. Met. 2. p. 18. becauſe 'tis *Draco* in *Latin*, Δράκων in *Greek*. So *Syphacem*, Claud. Bell. Gild. never *Syphaca*, becauſe *Syphax* is no *Greek* Word.

Laſtly, Some of theſe Nouns which encreaſe in *Greek*, are by ſome *Latin* Authors Declin'd without encreaſing in other Caſes, as well as the Accuſative; as *Chariſius* has remark'd of *Serapis*, and *Iſis* out of *Cicero*, *Varro* and *Cincius*, as has been ſaid before, and I have ſaid of *Iris*. So *Chremes*, *Philolaches*, *Thales*, Gen. *Chremis* or *Chremetis*, Acc. *Chremem* or *Chremetem* or *Chremeta*, *Philolachis* or *Philolachetis*; Ac. *Thalem* or *Thaletem*, Ter. And. ac. 2. ſc. 2. ac. 2. ſc. 3. ac. 3. ſc. 3. ac. 1. ſc. 1. Hor. l. 1. ſat. 10. Plaut. Moſt. ac. 1. ſc. 1. ac. 3. ſc. 1. ac. ſc. 4. ac. 1. ſc. 5. Capt. ac. 2. ſc. 2. Cic. N. D. L. 1. p. 37. Div. 1. 201. So *Oedipus* is Declin'd without encreaſe by *Plautus*, *Pœn.* ac. 1. ſc. 3.

Nam iſti quidem hercle orationi Oedipo
Opus conjectore eſt.

And by *Cicero*, *de Fato*.

Et ex eâ Oedipum procreaturum, p. 285.

But then others decline it with encreaſe: As,

Vultus Oedipodem hic decet. Sen. Oed. ac. 5. ſc. 3. and elſewhere.

Polypus the Fiſh tho' coming from πούς in *Greek*, does not encreaſe in *Latin*, as Gen. *Polypi*, Cato R. R. c. 157. *Polypis*, Plin. 12. A. l. 9. 9. c. 29.

Of the Genitive Plural of Greek Nouns.

THE Grammar is ſilent of this Caſe, but it ought to have been Remark'd, That it ends ſometimes in *ôn*, according to the *Greek* form, as *Metamorphoſôn*, *Hebdomadôn*, *Hareôn*. &c.

Of the Accuſative Plural of Greek Nouns *of the* Third Declenſion.

ANIMADVERSION LIX.

OF this Caſe the Grammar is quite ſilent, and yet there was the more reaſon to take notice of it, becauſe *Pliny* in his Book *Dubii Sermonis*, as *Charifius* ſays, allow'd of no Accuſatives Plural in *as* of this Declenſion, *Nec Panas rectè dicimus. Nullum enim nomen accuſativo plurali in as venit, niſi quod nominativo plurali ae ſonabit.* Thus he. How far this might hold in *Pliny*'s Age, I know not, but certainly in the Books that we have, beſide the Inſtances given by *Voſſius*, ſome of them out of *Cicero* himſelf, there are ſeveral other Accuſatives Plural in *as* of *Greek* Nouns, which make the Accuſative Singular in *a*, even in the Proſe-Writers, not only of Proper Nouns, but of Common alſo, as *Æthiopas*, Mel. l. 1. *Arabas*, Mel. l. 1. *Chaonas*, Nep. Vit. Timoth. *Delphinas* Solin. c. 22. *Garamantas*, Mel. l. 1. *Harpagonas*, Curt. l. 4. *Macedonas*, Juſt. l. 11. p. 120. and often elſewhere, *Naſamonas*, Solin. c. 41. *Phœnicas*, Mel. l. 1. *Sphyngas*, *Thraces*, Curt. l. 3. 3. and with the Poets nothing is more common. Now the Annotators have overlook'd all theſe Obſervations but one, upon theſe *Greek* Nouns, though *Voſſius* and *Meſſieurs de Port Royal*, from whom they Tranſcribe, had thought them conſiderable enough to deſerve a Remark; and, no doubt, none of them, but as well deſerve it, as that one they have taken notice of. Further, it is to be obſerv'd, That this Accuſative from *Greeks* in *ys*, is found contracted, as *Erynys* for *Erinnyas*, Sen. Oed. ac. 3. ſc. 1.

Of

Of the Dative and Ablative Plural of Greek Nouns *of the* Third Declenſion.

ANIMADVERSION LX.

THere is one thing which this Grammar takes no notice of, nor the Annotators neither, as to theſe Caſes, which yet is obſervable; namely, that ſome of the Poets decline *Greek* Nouns in each of them as the *Greeks* do. Thus *Propertius* has *Dryaſin*, *Hamadryaſin*, *Thyniaſin*, for *Dryadibus*, &c. l. 1. Carm. 20. according to the Emendation of *Joſeph Scaliger*, and *Lipſius*, which I prefer to the reading of my Book, which has for *Dryaſin Dryadis*, for *Hamadryaſin*, *Hamadryas hinc*; for *Thyniaſin Tynniacis*.

Of the Fourth Declenſion.

Grammar, Lat. *Pag.* 27.

VEteres à nominativis anus, tumultus, ornatus dixerunt anuis, tumulti, ornati in Genitivo.

ANIMADVERSION LXI.

NOT only the Ancients, but ſome alſo of the beſt Age, uſed the Termination *uis*, not only in the Genitive of *Anus*, but of *Fructus* alſo, as *Ejus ſalivam eſſe Fructuis venenum*, Varro R. R. l. c. 2. and many others; as *Domuis*, *Fluctuis*, *Graduis*, *Partuis*, *Victuis*, moſt of which are found in *Varro*, as *Voſſius* proves. Nay, *Agellius* ſays, That *Varro* and *Nigidius*, the two Learned'ſt of all the *Roman* Writers, never Wrote otherwiſe. This *uis*, with others, was contracted into *ûs*, for which reaſon it is long, contrary to other Endings in *us*: But *Auguſtus* always wrote *os* for *ûs*, as *Domos mea* for *Domus mea*, or *Domi* according to the common way of ſpeaking, as

Suetonius ſays. Neither are *Tumultus*, and *Ornatus* the only Nouns of this Declenſion that are found to end in *i*, in the Genitive; but *Adventus*, *Fructus*, *Senatus*, *Quaſtus*, ſome in *Terence*, ſome in *Plautus*, as *Voſſius* proves, and *Senatus* in *Cicero* too, beſide many others not found but in Authors of elder time.

Of the Dative and Ablative Plural of the Fourth Declenſion.

Grammar, Lat. *p.* 27.

HÆC *Dativum & Ablativum Pluralem in* ubus *formant*; Acus, lacus, artus, arcus, tribus, ficus, ſpecus, quercus, partus, portus, veru *ubus*, *Cætera omnia in* ibus: *ut*, Fructibus, fœtibus, manibus, motibus.

ANIMADVERSION LXII.

A*Cubus*, *Ficubus*, *Quercubus*, have no other Authority, but that of this Author, though if there were a neceſſity of uſing theſe Words in theſe Caſes, I ſhould rather Terminate them in *ubus*, than in *ibus*, becauſe of the Analogy they have with *Lacus* and *Specus*, as ending in *cus*, which make the Ablative in *ubus*. *Portus*, which by this Rule, ſhould have only *ubus*, has both *ibus* and *ubus* as *Voſſius* obſerves from *Cæſar*, *Bel. Civ.* l. 3. where the printed Copies have both promiſcuouſly, but the Manuſcripts, he ſays, have *Portibus*. But *Portibus* is found alſo in *Petronius*, *Navigia Portibus ſe gravatim inſinuant*, p. 215. and *Portubus* is found ſeveral times, particularly in *Ovid*.

Veru, which by this Rule, has only *Verubus*, has really *Veribus* alſo, as is to be found in the Ancient Books, as *Voſſius* ſays, and the Inſcription produc'd by *Pierius* upon that of *Virgil*, *Æn.* 1.

Pars in fruſta ſecant, Veribuſque trementia figunt; as he reads it.

As for the Second Rule, that all others end in *ibus*, it is not ſo; for *Queſtus* has both *Queſtibus*, and *Queſtubus*.

Et Mœſtis latè loca queſtibus implet. Virg. Georg. 4. p. 91.

And ſo it is in the Folio Edition, Printed at *Baſil.*

Queſtibus abſumptis triſtem, jam ſolvere nodum
Cæperat. Stat. Theb. 11. v. 646.
Fors etiam noſtris invidit Queſtibus aures. Catul. Argonaut.
Cælum dehinc Queſtubus implet. Virg. Æn. 9. p. 291.

So

So it is in the Folio Edition at *Baſil*, ſet forth by *Georgius Fabricius*, but in my Book it is *Queſtibus*.

Genu alſo has *Genubus*, as well as *Genibus*. Sen. Thyeſt. ac. 3. ſc. 1.

Pigris membra ſed Genubus labant.
Frater â Genubus manus,
Auſer——Id. Ib. ac. 3. ſc. 2.
Gnata quid Genubus meis
Fles advoluta, Id. Theb. ac. 1. ſc. 1.
Genubuſque tuis regalia tendo
Brachia. Ov. Phæd. Hyp.

So *Voſſius* quotes it, though in my Book and others, it is *Genibus*. And ſo poſſibly in other Copies, thoſe Paſſages in *Seneca* may have *Genibus*, but Grammarians being divided upon it, whether *Genibus* or *Genubus*, *Queſtibus* or *Queſtubus*, or both; and ſome Copies having one, ſome another, it is fit the Reader ſhould be acquainted what he is like to find; and ſo this Rule is at leaſt faulty in this reſpect.

Of the Fifth Declenſion.

Grammar, Lat. *p.* 27.

ANIMADVERSION LXIII.

HEre is omitted by the Grammar, and the Annotators, That the Dative Singular is found to end in *e*; as
Prodideris commiſſa Fide—— Hor. l. 2. ſat. 2.

OF HETEROCLITES, OR

Nouns that have different Genders, in different Numbers, or want ſome Caſes, or one of the Numbers, or are of ſeveral Declenſions.

Of Nouns that are of one Gender in the Singular, and another in the Plural.

Grammar, Lat. *p.* 28.

At prior his numerus Neutrum genus, alter utrumq; &c.
Hæc maribus dantur ſingularia, plurima neutris, &c.

ANIMADVERSION LXIV.

THe reaſon of this difference of Gender in the Nouns of both theſe Rules is, that theſe Nouns had formerly other Nominatives Singular; from whence theſe Plural Terminations, that now ſeem to be irregular, were regularly deduced. Yet that there is *Gargarus* in the Singular does not appear. *Voſſius* denies it, and *Pliny* ſpeaking of it ſays, *Intus mons Gargara*

Gargara, & eodem nomine opidum, N. H. L. 5. c. 30. *Locus*, which the Author ſays has *Loci* or *Loca* in the Plural, has only *Loci*, when it is put for the Places of Arguments, as *Traditi ſunt è quibus ea ducuntur duplices Loci, uni è rebus ipſis, alteri aſſumpti.* Cic. ad Brut, or. p. 184. and *Excutiamus nunc argumentorum Locos Quint.* L. 4. c. 10. And when it ſignifies Place beſt *Loca*, tho' *Virgil* has *Devenere locos latos*, Æn. 6. which *Meſſieurs de Port Royal* think to be a ſingle inſtance. But *Plautus* has alſo *Quos locos adiſtis?* Trin. Ac. 4. Sc. 2. And *Salluſt Proximos locos*, Bel. Jug. p. 60. and elſewhere. *Virgil* has *Locos novos*, Æn. 1. p. 102. *Devenere locos*, Æn. 1. p. 104. So Æn. 2. p. 116. *Explorare locos*, Sil. L. 4. p. 59. L. 12. p. 192. and with *Paterculus* 'tis common. *Carbaſus* has *Carbaſa* in the Plural, as is well known. *Loca Averna*, Lucr. L. 6. p. 191. makes *Averna* appear to be but an Adjective. And it may be theſe Names of Mountains are all but Adjectives, with *Juga* or *Cacumina*, underſtood, Sil. having *Gargara Cacumina*, *Pangæa juga*, *Veſeva juga*.

Grammar, Lat. p. 23.

QUÆ nullum variant caſum, &c.

ANIMADVERSION XLV.

APtotes are properly ſuch Nouns, as have no variation from the Nominative; but then there is this difference to be obſerv'd in them, that one Termination in ſome performs the Office of all Caſes, and in others again, but of ſome certain ones, which the Author not obſerving, has made his Rule the leſs uſeful. I ſhall give a direction in this Matter, when I ſhall come to determine which theſe *Aptotes*, or *Invariables* are. But firſt I muſt take notice of two faults in this Rule, Firſt that ſeveral Nouns there reckoned are not invariable. Secondly, that there are other Invariables beſide thoſe here mentioned. Firſt ſome of theſe Nouns in *u* are variable in the Plural Number, as *Cornu*, *Genu*, *Veru*. Nay there is *Cornus* in the Genitive Singular, not only in *Lucan*, as this Author takes Notice elſewhere, but in *Pliny* too, for a real Horn, as *Cornus Cervini cinis*, N. H. L. 28. c. 13. and elſewhere: which tho' it ſhould not be Genitive of *Cornu*, but of *Cornus* obſolete, may yet ſupply the Place of it. *Frugi* here reckoned for an Aptote, or invariable, is but the Dative Caſe of the old word *Frux*, which is found in *Ennius*, An. 9. and 17. and reviv'd by *Auſonius*, Idyll. 5. ſo that *Servus Frugi*, is as much as *Servus aptus Frugi*, or *ad Frugem*, and *Frugi* is the Dative Caſe, by an Ellipſis of *Aptus*, or elſe the Genitive of *Frugis*; which is no more than what happens to other words of the Third Declenſion, as has been ſhewn before: which Conjecture is further confirm'd by the Accuſative

Plural. *Hir* has the Nominative and Accuſative. *Inquies* is found in the Nominative only but may be allowed the Vocative. *Inſtar* has the Nominative and Accuſative. *Interdiu* has the Accuſative and Ablative. *Neceſſe* and *Neceſſum* have the Nominative and Accuſative. *Nequam* has all Caſes in both Numbers, or rather it is contracted of *nequicquam*, and ſo *Servus Nequam* is *Servus ad Nequicquam*, i. e. *utilis* or *aptus ad nequicquam*. *Parum* has the Nominative and Accuſative. *Pondo* a Pound Weight, if it ſo ſignifie, has the Nominative and Accuſative Plural. *Potis* and *Pote* have only the Nominative ſingular. *Prolubium* has the Nominative and Accuſative. *Præſto* is rather an Adverb than an Adjective. *Semi* or *Semis* has the Nominative and Accuſative. *Volupe* has the Nominative and Accuſative. Nouns in *i*, *y*, and *u*, repreſent all Caſes in the Singular, by the conſent of Grammatians, and *Priſcian* in particular, though they are hardly found in the Dative. *Tot*, *Quot* and its Compounds, and Numerals from Three to a Hundred, ſupply all Caſes under one Termination. But though *Centum* be invariable, yet the Compounds of it are variable, as *Ducenti*, *Ducentis*, *Ducentos*, &c.

Laſtly, the Names of the Letters in the Alphabet, and all Hebrew and Barbarous Nouns which have not Terminations declinable according to the Latin uſe, have alſo all Caſes under that one Termination. Though later Writers decline *David Davidis*, *Abraham Abrahæ*, or by adjection, *Abrahamus*, *Abrahami*; and even in the Ancients is found *Bogudis* from *Bogud*. *Deſpauterius* adds to theſe *Ador*, *Nugas* and *Pedum*. But *Ador* is declinable, as appears by *Priſcian* from *Gannius*, out of whom he quotes it in the Genitive thrice, as alſo by *Auſonius* in *Monoſyllabis*.

Hinc Ador, atque Adoris de polline pultificum far. And yet *Rob. Stephens* has put down *Ador* as invariable, in his *Theſaurus*. *Nugas* is found in other Caſes, and *Pedum* is uſed ſo ſeldom by theſe Authors, that it is unreaſonable to conclude from thence that it is invariable, eſpecially ſince it is the only word we have to expreſs that thing, and therefore requires all Caſes.

Mr. *Leeds* adds *Mane*, but this word has undoubtedly two Terminations. For tho' *Columella* has *Mane* alſo in the Ablative, *Sub obſcuro Mane*, l. 7. c. 12. *Primo Mane*, l. 12. c. 1. yet *Virgil* in *Ceiri* has *Et gelido veniens Mani*, and *Plautus*, *à Mani ad Veſperum*, Moſt. Ac. 3. Sc. 2. and *Niſi dudum à Mani ut*, &c. Pœn. Ac. 3. Sc. 3.

Of

Of Monoptotes.

Grammar, Lat. *p.* 29.

*Est*q; *Monoptoton nomen cui vox cadit una*, &c.

ANIMADVERSION LXVI.

THis Rule is faulty in many reſpects. I ſhall aſſign each Error under the ſeveral Words, which becauſe they are many, for the eaſier finding them out, I ſhall put down Alphabetically.

Algu is a Monoptote, and omitted in this Rule, as,
Niſi ego illam unam interfecero fisi, fameq; atque Algu. Plaut. Mer. Act. 1. Sc. 3. *Vel tu fuda, vel peri Algu.* Id. Rud. Ac. 2. Sc. 1. *Robert Stephens* quotes the Accuſative out of *Plautus* too, *Paupertatem, famem, atque Algum*, but he names no Place, and I cannot find it. *Algo* is alſo uſed in the Ablative by *Lucretius*, neither has it any other Caſe.
Sollicita volitant morbi, Algoq; fameq; l. 3. p. 84.

Ambage is a ſecond omiſſion, for it has but this one Caſe in the Singular Number, and ſo is a *Monoptote* in reſpect of that Number; though in the Plural it have *Ambages*, and *Ambagibus*, ſcarcely *Ambagum*.

Aſtu, reckon'd here to have no other Caſe in the Singular, has *Aſtus* in the Nominative over and over.
Non Aſtu fallax, non prada, aliuſve cupido, Sil. l. 6. p. 104. So l. 9. p. 13. l. 14. p. 223. l. 16. p. 250. So *Tacitus*, *Nihil tam ignarum barbaris quam machinamenta, & Aſtus oppugnationum*, An. 12. p. 291 And if here it be ſuppoſed to be Plural, it is undoubtedly Singular in another Place of the ſame Author, *Aſtuſq; hoſtium in perniciem ipſis vertebat*, Tac. An. 2. p. 74.

Dicis in the Genitive, is a third Omiſſion. *Attamen ut poſſit ſe dicere emiſſe, Archagatho imperat, ut aliquod illis, quorum argentum fuerat, nummulorum, dicis cauſa daret*, i. e. *for form ſake, for a ſhow, under pretence, &c. in Ver. L.* 5. or 9. So again, ad *At. L.* 1. *Ep.* 18. and elſewhere.

Diu is fourth Omiſſion, not only of this Grammar, but of all the Grammarians, nevertheleſs it is a *Monoptote*, having the Ablative ſingular only. And that it is uſed in this Caſe as well as *Noctu*, appears by *Plautus*, Cal. Ac. 4. Sc. 4. *Noctuq; & Diu viro ſubdola ut ſiet.* So *Tacitus* alſo, *Veſpaſianus acer militiæ, anteire*

teire agmen, locum caſtris capere, noctu, Diuq; conſilio, ac ſi res poſceret, manu hoſtibus obniti. Hiſt. l. 2. p. 501.

Ergo is a fifth omiſſion, for I ſuppoſe it to be an Ablative ſingular. *Cicero* recites it out of the old Laws, *Eiq; quem produnt patres conſulum rogandorum Ergo*, de Leg. l. 3. p. 352. and uſes it himſelf, *de Opt. Gen. Or. Atque ita prædicatur, eum donari Virtutis Ergo.* i. e. *gratiâ.* So *Virg. Illius ergo Huc venimus.* Æn. 6. i. e. *illius gratiâ.* And ſignifying as a Noun, it muſt be look'd upon as a Noun. For the Parts of Speech muſt be defin'd by their ſignificatiou, which is their eſſence, and not by their Declenſion, which is but an Accident.

Fauce is a ſixth omiſſion, for it is ſo far a *Monoptote*, that it has no other Caſe in the Singular, but in that it is uſed not only by *Ovid* in *Ibin*, which *Voſſius* Cites,

Utque Syracuſio præſtrictâ Fauce Poeta,
Sic anima laqueo ſit via clauſa tua.

But by *Martial* alſo,

Cum flaret madidâ Fauce December atrox. l. 7. Ep. 26. and by *Horace*,

Pocula lethæos ut ſi ducentia ſomnos
Ardente Fauce traxerim. Epod. 14.

Fortuitu is a ſeventh omiſſion, for it has no other Caſe, and yet all the Grammarians have omitted it. *Aut alia Fortuitu ſilentia*, Plin. N. H. l. 11. c. 37.

So where it is ſaid in ſome Books, and mine in particular, *Caſu & Fortuitò navis in portum delata eſt.* ad Her. l. 1. p. 4. *Gronovius* reads *Fortuitu*, and ſo *Stephens* quotes it. *Cicero* alſo uſes it, *Quod verbum tibi non excidit, ut ſæpe fit, Fortuitu.* Phil. 10. and in like manner, *Div.* 1. and *Cæſar, non hæc omnia Fortuitu, aut ſine conſilio accidere potuiſſe*, Bel. Gal. l. 7. p. 127. So Hiſt. Bel. Afr.

I know *Stephens*, and other Dictionaries make it an Adverb, but Adverbs in *u* are contrary to the Analogy of the Latin Tongue, and not to be ſuppos'd without neceſſity, which there is none here, Ablatives in *u* being regular,

Gratiis is an eighth omiſſion, as

Face jam tu præco omnem auritum populum
Age nunc reſide, cave modo ne Gratiis, Plaut. Aſin. Prol. i. e. *for nothing*, which is a jeer upon the Crier, who would not do any thing for nothing, which the ſame Author alludes to in another place, ſpeaking to the Crier.

Exerce vocem per quam vivis, & colis. Mil. Prol. ſo again

Nèc meum adepol, ad te ut mittam Gratiis. Id. Aſ. 1. Sc. 3. *Neither is my Cuſtom*, ſays the Baud, *to ſend*, meaning the Whore, *to you for nothing.* Now though *Gratiis* here comes from *Gratia* or *Gratiæ* Plural, *thanks*, which with this ſort of People was counted nothing in compariſon of Money, which they only valu'd, yet in this ſignification it is not to be found but in the Ablative Caſe, and ſo upon that Account may deſerve a Place in this Rule; or at leaſt ſome ſuch intimation of the uſe of it to prevent ſaying, *ob Gratium* or *Gratias*, which would not be Latin.

Incita or *Incitas* (for 'tis read both ways) is a tenth Omiſſion. *Profectò ad Incita lenonem redigit, i. e. to a ſtraight*, or *Ne plus ultra.* Plaut. Caſ. ac. 2. ſc. 5. *i. e. Ad loca incita*, from whence there is no moving, or *Negotia Incita*, alluding to ſome ſuch Play as Draughts, or Cheſs. So *Hem nunc hic cujus eſt? Ut ad Incita redactus.* Plaut. Trin. ac. 2. ſc. 4. or in other Books *ad Incitas*, i. e. *ad Incitas calces*, or *quæ cieri non poſſunt.*

Pecu in the Ablative is the eleventh Omiſſion. 'Tis true, this Word was formerly us'd in the Nominative, as appears by *Feſtus*, but that was out of uſe before his Time. It is to be found now only in the Ablative in the Singular, and that only in *Plautus* in three Places, *Rud.* ac. 4. ſc. 3. *Sine ſquamoſo pecu*, and *Bac.* ac. 5. ſc. 2. twice, *Cum hæ eunt ſic à pecu palitantes. Cum à pecu catero abſunt.* In the Plural it has *Pecua, Pecuum, Pecubus.* See for the firſt *Plaut. Merc.* ac. 3. ſc. 1. *Liv.* l. 25. *Solin.* c. 25. for the ſecond, *Feſtus in Pecuum*, where he ſays, *Pecuum cum dixit M. Cato per caſum Genitivum, à ſingulari caſus recti formavit, quo utebantur antiqui, id eſt Pecu.* For the laſt, ſee *Lucr.* l. 6. *Pecubus balantibus*, p. 201.

Pondo, if it ſignifies any number of Pounds, as I have ſaid before, is a twelfth Omiſſion. I ſhall now tell the Reader the Reaſon of this Query. It ſeems unnatual to many knowing Men, whom I have diſcours'd upon this Point, and ſome Writers, that the *Latins* ſhould have a Plural in *o*, of a meer Latin Word, contrary to the general Analogy of their Language, which admits of no other Plural in *o*. And therefore they think all the Sentences where *Pondo* occurs beſt reſolvable by ſuppoſing it to be the Ablative Singular, and the Word *Libra* in ſome Plural Caſe, to be underſtood for the Subſtantive to the Numeral Adjective joyn'd with *Pondo*. So that *Pondo* ſignifies no more than Weight, according to ſome certain Standard, as *Troy* or *Averdupois* with us; and by *Centum Pondo* is to be underſtood *Centum libras Pondo*, a hundred Pound by ſuch a Weight. Suppoſe for Inſtance, With us a hundred Weight *Troy*, is a hundred Pound Weight *Troy*; this indeed ſeems to be a rational Suppoſition, and will generally hold: But then when the Numeral Adjective is Neuter, there ſeems to be no room left for this Suppoſition, ſince neither *Libra* can be underſtood in that Caſe; neither is there ony other Noun of the Neuter Gender, and like Signification, to ſupply its place. An Example of this kind occurs in *Liv.* Dec. 3. l. 2. *Argenti Pondo bina.* So *Torquis aureus duo Pondo. Id.* Dec. 5. l. 4. But that it is Singular ever, as Mr. *Kirkwood* would imply by the Example he gives in his Note of *Unicum Pondo*, I cannot believe. But whatever be to be thought of this, 'tis paſt doubt that there is ſuch a Monoptote as *Pondo* in the Ablative for Weight in general.

But then as this Author has conſidered things, here are abundance of Words more wanting in this Rule. For if *Juſſu, Promptu, Permiſſu* belong to this Rule, becauſe of their Nominal Conſtruction, in being either governed of Prepoſitions, as *in Promptu*, or in having Adjectives joyn'd with them, as *Juſſu*, or *Injuſſu meo*, or in their governing of Genitive Caſes, as *permiſſu Conſulis, Injuſſu Senatus*, then abundance of other Words ſhou'd have been added to them for the ſame reaſon. They are theſe that follow: *Acceſſitu, Accitu, Adauctu, Adjectu, Admiſſu, Admonitu, Admotu, Advectu, Affictu, Allegatu, Animatu, Appoſitu, Armatu, Aſperſu, Aſtipulatu, Attractatu,*

tractatu, Calfactu, Carptu, Circumjectu, Circumvectu, Coactu, Collatu, Collisu, Compressu, Concessu, Conciliatu, Concussu, Conditu, Conflictu, Conjectu, Conspiratu, Contemplatu, Damnatu, Datu, Decoctu, Defossu, Detractu, Dispersu, Dispostu, Distinctu, Domitu, Effligitatu, Electu, Errasu, Excogitatu, Factu, Flictu, Fricatu, Illisu, Illitu, Impulsu, Incisu, Inclinatu, Incussu, Inductu, Infectu, Infusu, Injectu, Instructu, Intercussu, Interductu, Interpostu, Invectu, Inventu, Invitatu, Lectu from *Lego* to choose, *Locutu, Mactatu, Missu, Multctu, Observatu, Obtrectatu, Offensu, Oppressu, Oratu, Peccatu, Percussu, Perflatu, Persuasu, Postulatu, Praparatu, Pratentatu, Precatu, Promissu, Pronunciatu, Provisu, Quassu, Quastu, Recussu, Refutatu, Relatu, Reptatu, Repulsu, Respersu, Respiratu, Scissu, Scitu, Scriptu, Speculatu, Spiratu, Stipulatu, Sponsu, Subactu, Subjectu, Substratu, Subvectu, Suctu, Suspectu, Tritu, Verberatu, Vinctu, Volutatu.* I have only nam'd them at present, that the Reader may find them for his use, reserving the proof of them till I come to Supines. Much the greater part of these are omitted by *Vossius* and his Followers, the largest List of them, namely that of the Annotators, consisting only of fourteen, and even six of them being found in one or more Cases beside the Ablative.

Affatu put down by them as a Monoptote has *Affatus.* Sen.Med. ac. 2. sc. 2.

Nostros propius Affatus petit. Affatibus Manil. p. 5. l. 126. *referetque Affatibus ora.* Claud. Ep. ad Probin.

——Affatus etiam meditataque verba
Reddideras—— Sat. Sylv. 2. Bit. Mel.

Affatusque pios, Monitusque; somnia poscant. Stat.Silv.3. Lach. Etrus.
Variis nec non Affatibus, ipsa, &c. Id. Theb. 12. v. 176.

Hortatu put down by them also as a Monoptote, has *Hortatus* in the Nom. Plur. *Tac.* An. 1. p. 55.

Non vox, non mutui Hortatus juvabant. Hortatibus. Ov.Met.l.7.p.140.
His, ut quaque pia est, Hortatibus impia prima est. So *Silius* l.8. p.123.
Affatur voce, & blandis Hortatibus implet.

Instinctu is another of their Monoptotes, and *Robert Stephens* gives no account of any other Case, though as his manner is, the leading Word is *Instinctus hujus Instinctus.* But *Quintilian* has *Instinctum* in the Nom. *Fatalis Instinctus,* Decl. 4. and *Instinctum* also, *Profilibo fortasse tanquam sequar Classici vocantis Instinctum.* Id. Ib. and Decl. 15.

Monitu is another of their Monoptotes, but *Ovid* has *finieras monitus.* Met. 2.

——Monitusque deorum
Perdiderat—— Met. 7.

Inter opus, monitusque, genæ maduere seniles. Id Met.8. Beside Stat. Theb. 5.

——Monitusque vetusti. And *Plin.* Paneg.

Objectu is a Monoptote with them, and Mr. *Walker,* and *Robert Stephens* give no Example of another Case: But *Tacitus* has *Hi molium Objectus.* An. 14. p. 347.

Rogatu is another of the Annotators Monoptotes, but *Cicero* has *Nobis ad Rogatum respondent.* Flac. p. 471.

Vossius, Mr. *Leeds,* and the Annotators. have also omitted *Algu, Diu,* and *Pecu,* whether designedly, or by oversight, I know not. This is certain, that they have taken notice of many others in other Places, upon no better Authority. Neither is there any need

of

of a better, if we believe the Criticks in general, or *Voſſius* in particular, who diſputing againſt *Obertus Giffanius*, ſays *Eodemque errare liquet Obertum Giffanium, qui Latinè dici negavit, ingratiis tuis, quo uti videmus ipſum Plautum.* And yet this is but in one ſingle place.

Of Diptotes.

Grammar, Lat. *p.* 29.

SUnt Diptota quibus duplex flexura remanſit,
Ut fors forte dabit ſexto.

ANIMADVERSION LXVII.

THis Rule is partly falſe, partly ſhort, as will appear by what follows.

Fors, which is ſaid here to make only *Forte*, makes alſo *Fortis*, *Forti* and *Fortem*, but then it muſt be in Conjunction with ſome like Caſe of *Fortuna*. As *Fortis Fortuna*, *Forti Fortuna*, *Fortem Fortunam*; which the Annotators not having taken notice of, have left their Readers in Uncertainty, and liable to miſtake. See *Voſſius*.

Plus has not only *Pluris* in the Gennitive, but *Plure* alſo in the Ablative, as *Charifius*, l. 2. quotes out of *Cicero*. *Plure venit*. As alſo out of *Lucilius*, *Plure foras vendunt*, *quod pro minore emptum*. Beſide that, *Plautus* has *Plure altero tanto*, for twice as much, *Cæco ſive prædonibus in Fragmentis*. And *Scaliger* makes no Scruple of following him, *Exerc.* 21. *Plurem*, which the Annotators take notice of, I have heard of no where elſe. Mr. *Leeds* has put *Plus* in his Title, but has forgot to give any account of it in his Remarks. *Tantundem* has alſo *Tantandem* in *Ulpian*. Beſide

Vicem and *Vice*, which are all the Author ſays he has read of this Word. There is alſo *Vicis*; as, *Ne ſacra regia vicis deſererentur*, *Liv.* l. 1. and *Alienæ vicis*, Id. Beſide which, *Quintilian* has it in the Dative, *Subſtituit vici curæ ſuæ propinquos*, Declam. 6. *Voſſius*, and Mr. *Leeds* after him, give the ſame account of it from *Phocas* and *Charifius*, but take no notice of theſe Authorities.

But then beſide thoſe Nouns that are here put down for *Diptotes*, which are not ſo; there are others omitted, ſome of which may be call'd ſo in ſome reſpect, namely in reſpect of one Number: Others again are entirely ſuch; I ſhall take them in Alphabetical Order.

Æra and *Æribus* are the only two Caſes of *Æs* in the Plural Number. I ſhall give Examples of them under the Rule for Metals.

Arbitratu

Arbitratui and *Arbitratu* are reckon'd by Mr. *Leeds*, as the only two Caſes of that Noun. The firſt he takes upon the Authority of *Voſſius* without any Proof, neither is there any that I know of in theſe Authors. *Robert Stephens* takes no notice at all of any ſuch Word in any Caſe. But they are both out, and it is ſo much the more ſtrange in Mr. *Leeds*, becauſe *Voſſius* takes notice of the Accuſative in *Plautus*,

Dedunt ſe, Divina humanaq; omnia, urbem, ac liberos,
In ditionem, atq; Arbitratum cuncti Thebano poplo.
Amph. ac. 1. ſc. 1.

But then even he too forgets *Arbitratus* in the Nom. Sing.

Meus Arbitratus eſt lingua quod juret mea. Plaut. Rud. ac. 5. ſc. 2.

So again,

Tuus Arbitratus ſit, comburas, ſi velis. Id. Aſ. ac. 4. ſc. 1.

Chaos has no other Termination than *Chao* in the Ablative, when it ſignifies the ſuppoſed Chaos before the World began; as *Virgil* ſays of *Clymene Georg.* 4.

Aq; Chao denſos Divûm enumerabat amores.

For ſo I chooſe rather to read it, as it is Printed at *Baſil* by *Sebaſtianus Henric Petri*, than *Atq; Chao*, as it is commonly read, and as *Voſſius* quotes it. For the God *Chaos* it has *on* in the Accuſative, in many Editions, as I have obſerved *Animadverſion* XIV. But *Voſſius* does not approve of that reading, for he quotes it.

Et noctem, noctiſq; deos, Ereboſq; Chaoſq;
Evocat——

And in *Virgil*, though ſignifying a God, the Accuſative is *Chaos*: As,

Tercentum tonat ore deos, Erebumq; Chaoſq; Georg. 4. p. 174.

Crate is by ſome Grammarians made a *Monoptote* in the Singular. The Annotators take notice of it, though *Voſſius* reckons it for a *Diptote*, and Mr. *Leeds* after him. The Ablative Caſe is well known, and for the Accuſative *Voſſius* quotes *Cratim* out of *Plautus*, and from *Chariſius Cratem* too. But he takes no notice of the Nominative and Genitive in *Pliny*. *Tranſverſa poſtea Crates peragitur.* N. H. l. 13. c. 12. *Cratis & hoc genus dentata ſtylis ferreis.* N. H. l. 18. c. 12. nor of the Dative in *Pallad. Olivas Crati ſuperpoſitas.* Nov. Tit. 22. and in this alſo Meſſieurs *De Port Royal*, and Mr. *Leeds* are overſeen. *Rob. Stephanus* in his *Theſaurus* cites *Dentata Crates* in the Nominative out of *Pliny*, l. 18. c. 18. But this is a Miſtake among ſome others of that Author, though a great Man in this way, for the Words of *Pliny* are *Crates dentatas ſupertrahunt.* There are other Dictionaries alſo, that give it a Nominative Caſe Singular, but without mention of Authority. It is entire in the Plural, except the Genitive Caſe, which I have never met with that I remember.

Dica Dicam, the two only Caſes in the Singular Number are omitted likewiſe, though as having *Dicas* in the Plural, it may be taken for a *Triptote*, but there is no mention of it in that Rule neither. *Phocas* ſays, it is not found in the Nominative Singular, but that is a miſtake, for *Cicero* has *Scribitur Heraclio Dica*, in *Ver.* l. 3. Or. 7. And for the other two, there are *Dicam impingam tibi grandem.* Ter. Phorm. ac. 2. ſc. 3. and twice otherwhere in the ſame Fable; and *Advenit dies quo die ſeſe ex inſtituto, ac lege Rupiliâ Dicas ſortiturum Syracuſis iſte ediderat*, Cic. in Ver. l. 3. or 7.

For is

Foris and *Foras* ſhould have been added among theſe *Diptotes*, for they are plainly two oblique Caſes, though omitted by all the Grammarians.

Voſſius, Meſſieurs *de Port Royal*, *Alvarez*, *Daneſius*, and Mr. *Leeds* add

Matte and *Matti* to theſe, but *Cato* has *Mattus* alſo in the Nominative, as Mr. *Walker* has obſerved before me; *Jane pater te hac ſtrue commovendâ bonas preces te precor, uti ſies volens, propitius, mihi liberiſque meis, domo, familiaque mea Mattus hoc ferto.* c. 153. and immediately after, *Jupiter hoc ferto obmovendo bonas preces, uti ſies volens, propitius mihi liberiſque meis, domo, familiaque mea Mattus hoc ferto.* And I cannot but wonder theſe two Paſſages ſhould have eſcaped *Voſſius*. Beſide theſe Examples of *Mattus*, it is further obſervable, that when the *Roman* Sacrifices had the Wine and Frankincenſe poured upon them, it was proclaimed, *Matta eſt hoſtia*, i. e. *Magis aucta*, from whence this Word was compounded. But then with the Verb *eſto*, was always uſed *Matte*; and this even once in *Horace*, though the Subſtantive be of the Feminine Gender.

——*Matte*,
Virtute eſto inquit ſententia dia Catonis. L. 1. Sat. 2.

And even *Cato*, who in another form of Conſtruction, has *Mattus* twice, as has been obſerv'd, yet with *eſto* has *Matte* conſtantly, as may be ſeen in the ſame Chapter, as well as in the 132d. Nay, if we may believe *Voſſius* in his Cenſure of *Palmerius*, upon this Word; it ſeems as if in all forms of commending and exhorting, *Matte* was always us'd in the Singular Number. For in thoſe Paſſages of *Livy*, quoted by *Palmerius*, *Juberem Mattum te Virtute eſſe, ſi pro meâ patriâ iſta virtus ſtaret*; and *Mattus Virtute inquit C. Servili eſto liberatâ rep.* he ſays *Sane in Livii Codicibus Matte ubique conſtanter legitur, non Mattus, vel Mattum. Ut vulgatus loquendi modus videatur, non quidem ratione juſtâ, ſed conſuetudine tamen obtinuiſſe.* In the Plural they uſed *Matti*, as *Matti Virtute, inquit Decius, Milites Romani eſte*, Liv. l. 7. and *Matti ingenio eſte Cœli interpretes, rerumque naturæ capaces.* Plin. N. H. l. 2. c. 12.

Mane and *Mani* ſhould have been placed here, though the Ablative be ſometimes *Mane* alſo, as has been ſaid before under *Aptotes*.

Melo, which Mr. *Walker* adds to theſe, as the Ablative of *Melos*, is hardly to be found, but in *Prudentius*, out of whom he quotes it. But

Mille the Subſtantive, has *Milli* in the Ablative, as *Agellius* proves by two places of *Lucilius*, L. 1. c. 16.

Mare may be ſaid to be a *Diptote* in the Plural, in point of Termination, having no other Voices than *Maria* and *Maribus*. This laſt ſome have diſputed; but *Cæſar* has *Naves paulo latiores, quàm quibus in reliquis utimur Maribus.* Bel. Gal. l. 15. and *Curtius*, *Mare Caſpium dulcius cæteris*, l. 6. The Genitive was us'd by *Navius Regnator marûm*, ſpeaking to *Neptune*, but I think no Body has follow'd him either in the contraction, or the uſe of it at length. Mr. *Leeds* adds,

Nauci, as having only *Nauco* in the Ablative, but this laſt Caſe is only to be found in *Feſtus* out of *Navius*.

Os may be ſaid to be a *Diptote* in the Plural as to Termination, for it has but theſe two Voices, *Ora* and *Oribus*, and this laſt rarely, yet not ſo rarely as *Voſſius* thought, who quotes but two places out of the Claſſicks, both of *Virgil*; one *Æn.*8. p.257. the other *Æn.*1. p.317. but ſee *Pallad.* l. 1. Tit 40. Feb. Tit. 25.

Paulum is omitted here not only by this Author, but by all the Grammarians, and yet is hardly found to have any other Termination, but *Paulum* for the Nominative and Accuſative, and *Paulo* for the Ablative; except that *Plautus* has,

Paciſci cum illo Paulâ secumâ potes, Bacch. ac. 4. ſc. 8.

As in ſome Copies; but in my Book it is, *Paululâ*.

Ros is another of like ſort, having but two Terminations in the Plural Number, *viz. Rores* and *Roribus*; and that it has theſe ſhall be ſhewn, when I come to treat of Maſculines, which are ſaid to want the Plural Number.

Rus has but two Terminations neither in the Plural, *Rura* and *Ruribus*, and this laſt but once in *Plin. Ep.* as *Voſſius* ſays.

Siremps ſhou'd alſo have been among the *Diptotes* ſtrictly taken, or ſuch Nouns as have but two Caſes, if that reading of *Plautus* be good; *Siremps ita lege juſſit eſſe Jupiter.* Am. Prol. which *Charisius* approves of.

Seminecem and *Semineces*, may be apt to be taken for the only Caſes of that Word; but *Silius* has alſo *Seminecum* in the Genitive Plural, as,

Seminecum lethum peragit gravis ungula pulſu. L. 4. p. 61.

And, ——————*Nec cernere deerat*,

Fruſtra Seminecum quarentia lumina Cælum, L. 6. p. 90.

Sol may be ſaid to be a *Diptote* in point of Termination in the Plural, having but two Voices, *Soles* and *Solibus*, as ſhall be ſhewn under Maſculines that are ſaid to want the Plural Number.

Tabi and *Tabo* are reckon'd amongſt theſe by *Scheus* in his *Theſaurus*, *Voſſius*, Meſſieurs *de Port Royal*, the Annotators, Mr. *Leeds*, Mr. *Walker*, *Duneſius*, and who not; yet it is once in *Quintilian*, in the Nominative, *Nunc occurunt effuſa præcordia, & lividæ carnes, & expreſſum dentibus Tabum.* Declam. 12. p. 139.

Veſper is a *Diptote* too, having only *Veſpere* or *Veſperi* in the Ablative. *Veſperi* is commonly ſaid to be an Adverb, but the contrary appears by that of *Suetonius*, Vit. Calig. *Repente jam Veſperi incertis authoribus convaluiſſe tandem percrebuiſſet.* There are alſo found *Veſperum* in the Accuſative, and *Veſpero* in the Ablative, as *Voſſius* obſerves; which whether they come from *Veſper* after the Second Declenſion, or from *Veſperas*, I will not determine, any more than he. 'Tis certain this latter is never read, though it would appear otherwiſe by *Calepine*.

But then this Rule is further defective in point of the Supines, which I ſhall prove to be Nouns, moſt of them of two Caſes, and ſome of three, when I come to treat of them in their place. The only difficulty in this Matter is, which of them have the Conſtruction of Nouns, and which not; I mean as to the Government of Genitive Caſes, or having Adjectives joyn'd with them; but this alſo I ſhall there determine.

Of

Of Triptotes.

Grammar, Lat. *p.* 29.

Tres quibus inflectis caſus, Triptota vocantur, &c.

ANIMADVERSION LXVIII.

THis Rule is partly defective, partly falſe, I ſhall ſhew both under the Words that follow in Alphabetical Order.

Apluſtre, has no other Obliques but *Apluſtra*, or *Apluſtria*, and *Apluſtris*, and yet is omitted.

Dica, Dicam, Dicas, ſhou'd have been here as aboveſaid; and

Mattus, Matte, Matti, neither the Annotators, Mr. *Leeds*, nor Mr. *Walker* cenſure the Author for allowing

Opis but three Caſes; however, he is out in it, for it has plainly a Nominative in *Ovid Triſt.* L. 1. El. 3.

Non apta profugo Veſtis, Opiſve fuit.

Precis which our Author reckons here for one of the Caſes of this *Triptote*, is never read that I know of, though *Voſſius*, *Alvarez*, Mr. *Leeds*, and Mr. *Walker* allow it. And if it were, the Noun would be a *Tetraptote*. For *Terence* has *Preci* in the Dative twice, *Andr.* ac. 3. ſc. 4. *Phorm.* ac. 3. ſc. 3. The next Omiſſion is of

Sordis, Sordem, Sorde, (in the Singular, for in the Plural 'tis entire) which, though *Voſſius* has taken notice of, is yet omitted by his Followers, except Meſſieurs *De Port Royal*. St. *Ambroſe* has *Sordis* in the Nominative, as *Voſſius* ſays, but that is not a ſufficient Authority. To the three Caſes,

Vicis, Vicem, and *Vice*, though the Author ſays he has read no more, yet one may add a fourth, by the Authority of *Quintilian*, omitted by *Voſſius*, and his Followers. *Subſtituit vici curæ ſuæ propinquos.* Decl. 6.

This Author is in an Error too, in the Plural Number of this Word, which he ſays is entire, and neither *Daneſius*, the Annotators, Mr. *Leeds*, nor Mr. *Walker*, cenſure him for it. Nay, *Farnaby* too, in his Grammar ſays, it is entire in the Plural. But I do not know that I have ever ſeen the Genitive *Vicium* or *Vicum*.

In the ſame Rule.

AT tantum recto frugis caret, & ditionis.

ANIMADVERSION LXIX.

FRugis has *Frux*, not only in *Ennius*, as *Voſſius* obſerves, but in *Auſonius* too. But being ſo unuſual, it may be better to forbear the uſe of it, for fear of ſhocking common Readers. The Nominative

Ditio is not to be found in any of theſe Authors, but *Eraſmus* uſes it in his Paraphraſe of the ſecond of St. *Luke*, *Ut appareat quanto latius pateret Chriſti Ditio, quàm Cæſaris.* However our Author is in the right here, and the Authority of *Eraſmus* is not ſufficient in this caſe. I ſhall ſay what I think of this liberty by and by.

Of Tetraptotes.

ANIMADVERSION LXX.

THere are alſo Nouns, to which the Grammarians allow but four Caſes. The firſt of theſe is,

Dapis, Dapi, Dapem, Dape. But *Cato* has it alſo in the Nominative, *Ubi Daps profanata, comeſtaque erit, verno arare incipito.* R. R. c. 50. and again c. 132.

Ditionis, Ditioni, Ditionem, Ditione is the next. Only *Eraſmus*, as has been ſaid before, has *Ditio* in the Nominative.

Frondis, Frondi, Frondem, Fronde is another in the Judgment of *Charifius*. But *Voſſius* proves the Nominative *Frons* to be in uſe by that of *Virg. Georg.* 2. *Frons tenera.* I wonder at this Miſtake in *Charifius*, and that *Voſſius* wou'd content himſelf with a ſingle place, againſt ſuch an Authority as that of *Charifius*, ſince 'tis ſo common among the Ruſtick Writers,

Unde Frons Ovibus, & bubus fit. Var. R. R. L. 1. c. 24.

Again L. 2. c. 5. *Ubi virgulta, & Frons multa.* So *Tota æſtate, & deinde autumno ſatientur Fronde, quæ tamen non ante eſt utilis, quam cum maturuerit vel imbribus, vel aſſiduis roribus. Probatuſque maximè ulmea, poſt fraxinea, ab hac populnea.* Colum. L. 6. c. 3.

Where *Frons* muſt be underſtood with the Adjectives *Ulmea*, &c.

Jovis,

Jovis, *Jovi*, *Jovem*, *Jove*, is a fourth, except that *Julius Hyginus*, has *Jovis* in the Nominative, which with ſome other Singularities makes me think that Author not to be of the Age he pretends to, Though *Jovis*, doubtleſs, was the ancient Nominative. For he that Declines *Jupiter*, *Jovis*, may as well Decline *Phœbus Apollinis*.

Nemo, is thought by ſome to be a fifth, as wanting the Genitive and Vocative. But beſide, that one may fanſie a Vocative of this Noun, the Genitive *Neminis* is found in *Plautus*.

Neminis miſereri certum eſt, quia mei miſeret neminem.

Opis, *Opi*, *Opem*, *Ope*, is a ſixth, but I have ſhewn *Opis* to be uſed in the Nominative above.

Pecudis, *Pecudi*, *Pecudem*, *Pecude*, is a ſeventh. For *Pecus* in the Nominative makes *Pecoris*. Only *Cæſar* in *Auguralibus*, ſaid *ſincera Pecus*, as has been ſaid before.

Proceris, *Proceri*, *Procerem*, *Procere*, is the eighth, as *Chariſius* will have it, and *Voſſius* inclines to allow it. But I queſtion much, whether it be found in any ſingular Caſe, but the Accuſative in *Juvenal*, *Agnoſco procerem*. Sat. 8.

Of Pentaptotes.

Grammar, Lat. *p.* 29.

QUæ referunt ut qui: quæ percontantur ut ecquis, &c. Quinto hæc ſæpe carent caſu, &c.

ANIMADVERSION LXXI.

NOthing more properly belongs to this Rule, than thoſe Nouns commonly call'd Gerunds, which I ſhall ſhew to be Nouns in the proper place. In the mean time nothing hinders, upon that account, but the Latins might have ſaid *O triſte, abeundum*, as well as *abeundum eſt mihi*. But then in the next place, how the Grammarians came (all in a manner with one conſent) to exclude the Pronouns from the Vocative Caſe, except *Tu*, *Meus*, *Noſter* and *Noſtras*, I cannot imagine. For they are all properly Adjectives but *Ego*, *Tu*, *Sui*, and as Adjectives take the Caſe of their Subſtantives; and as often as they are of the Vocative Caſe, which is as often as they are call'd upon, the Pronoun Adjectives are ſo too. For the only uſe of the Vocative Caſe is to call upon the Perſon, or thing put Perſonally, which we ſpeak to, to give notice to what we direct our Speech; and is therefore, properly ſpeaking, the only Caſe abſolute or independent, which we may make uſe of without reſpect to any other Word. But when the Sentence be-

gun, the Pronouns *Tu* or *Vos*, are to be underſtood, and are frequently expreſſed, as *Tu modo, anime mi, noli te macerare*, Ter. And. ac. 4. ſc. 2. *Tu Dave abi Domum*, Ter. And. ac. 5. ſc. 6.

At tu Catulle deſtinatus Obdura, ad ſeipſ. but of this more in *Syntax*. This then being laid down, it will be no hard matter to diſtinguiſh by the ſignification (except in Gerunds, which, as I have ſaid, want the Vocative rather by uſe than ſignification) what Nouns have, and what have not the Vocative Caſe. As for the Relatives *Qui, Quiſquis*, and *Quicunque*, 'tis plain they cannot have the Vocative Caſe, becauſe they always repeat ſomething preceding, either according to the Order of the Words in the Sentence, or according to the order of Conſtruction; but the Vocative muſt always be the firſt Word of the Sentence, or rather is not part of the Sentence, but an independent Term to call upon the Perſon we ſpeak to. Interrogatives alſo cannot have a Vocative Caſe, becauſe they ſignifie the thing we make Enquiry of, and not the Perſon we direct our Diſcourſe to. But for Partitives and Diſtributives, I can ſee no reaſon but they may have a Vocative Caſe, ſince any part or Member of a Diſtribution may be ſpoken to, though a meer General, or *Individuum vagum*, and by conſequence call'd upon to attend. And there is the ſame reaſon for Indefinites, which is but another Term upon another account for Partitives, or Diſtributives; only *Quis* ſeems to be excepted, becauſe by a particular Propriety of the *Latin* Tongue, it is never us'd but with ſome Conjunction, and ſo is part of the Sentence, and cannot for that reaſon be the Vocative Caſe. But for *Aliquis*, which is but a Compoſition of *Alius Quis*, it may have a Vocative. But becauſe in Language it is generally diſallow'd to follow Parity of Reaſon, without the Authority of Example, I ſhall ſubjoyn here ſuch of each kind as are to be found in Authors in the Vocative Caſe. *O amice ex multis mihi Une Cephalio.* Plaut. Frivolaria. So *Voſſius* quotes it from *Caper*, though in my Book, there is no ſuch thing. But then *Catullus* has, *Tu præter omnes Une de capillatis.* Carm. 57. *Priſcian* quotes *Sole*, l. 5.

Felix lectule talibus ſole amoribus. Hym. A. Ticidæ. To theſe add all Comparatives, and Superlatives, and Ordinal Numbers put Partitively, as *ſumme deum*, with *Aliquis, Quiſque, Quilibet*, as,

Exoriare Aliquis noſtris ex oſſibus ultor. Virg. Æn. 4.

I admire *Voſſius* wont allow this to be a Proof of the Vocative of *Aliquis*. His reaſon is,

——*Nam itidem dixero*
Exoriare Aliquis Panum ſuccenſus amore.

But then *Succenſus* does not agree with *Aliquis*, but *Tu* underſtood, as in that of *Catullus, At tu Catulle deſtinatus obdura*. Of which form of Expreſſion, I have hinted ſomething already, and ſhall ſpeak more home to it in *Syntax*. But then that of *Terence*, he confeſſes, is plain,

Aperite Aliquis actutum oſtium. Ad. ac. 4. ſc. 4.

So for *Quiſque* and *Quilibet*, he brings two Proofs.

——*Veſtras Quiſque redite domos.* Ov. Ep. Laod. Proteſ. And *Quilibet huc, dixit, confuge tutus eris.* Id. Faſt. 3. p. 50.

And if *Quiſque* and *Unus* have both Vocative Caſes, why not *Unuſquiſque*? Theſe, if they are not ſufficient to plead for a liberty of uſing the reſt in the Vocative, are yet abundantly enough to confute our Author, who excludes all.

Of

Of the Pronouns, the Subſtantives *Ego*, and *Sui* can have no Vocative Caſe, becauſe the firſt is never to be uſed, but when a Man ſpeaks of himſelf; and *Sui* is a Relative, which is excluded for the reaſon above mentioned in the conſideration of Relatives.

As to the Pronoun Adjectives, *Voſſius* argues rightly, that *Tuus* is not excluded by ſignification from the Vocative, becauſe the Patron might ſay properly enough, according to the Genius of the Latin Tongue, to his Man-Servant or Maid-Servant, that was made free, to the firſt *O tue nunc*, and to the ſecond, *O tua nunc Virgo. O your own Man, O your own Maid.* But of *Hic*, *Ille* and *Ipſe*, the Caſe is plain by the Quotations that follow.

Eſto nunc ſol teſtis, & Hæc mihi terra precanti. Virg. Æn. 12. p. 360.
Tu mihi libertas Illa paterna vale. Tibul. l. 4. El. 2.
Ipſe meas Æther accipe ſumme preces. Ov. in Ibin.

But now, what in the Name of Sence does the Author mean by his *Quinto hæc ſæpe carent caſu! Careo* indeed is a Verb, that may be apply'd to a Subject with reſpect to ſomething accidental, and mutable as well as natural, and therefore permanent. In the Firſt Sence, *Sæpe* may properly enough be joyn'd with *Careo*. Thus *Sæpe* may be joyn'd to *Careo*, apply'd to Man with reſpect to *Pecunia*, as I ſuppoſe moſt Men will agree. But then the Caſes of Nouns are permanent things, and if they want them, they always want them, as if they have them, they always have them, tho' not always the actual uſe of them, yet the Capacity of being us'd as occaſion requires. So that *Sæpè carent* here, is downright Nonſence: For if they have the Vocative, they muſt always have it; if they want it they muſt always want it, no ſuch thing in this matter as ſometimes wanting and ſometimes having, but always alike. And yet Mr. *Walker* will have the word *Sæpè* to be warily put in here, and teſtifies his Approbation of it twice for failing. And yet after all, the utmoſt he can make of the Author's meaning is, That he *conceives it was this, that of the forenam'd ſort of words, few if any, are found to have a Vocative Caſe, and if any are found to have a Vocative Caſe, yet it is very ſeldom that they are found to have it.* If this be the Author's meaning, he means one thing and ſays another. For *Sæpè carent* cannot have this meaning. Nay, if it had, it would be nothing to the purpoſe. For theſe words being excluded from the Vocative by the Grammarians, upon an Account of their Signification, the only Queſtion is, whether for that Reaſon they be rightly excluded, and that they are not, is ſufficiently prov'd both by their ſignification, and the uſe of Authors. And tho their uſe be ſeldom, yet that is no Objection. For 'tis a rare thing to meet with any Noun in the Vocative Caſe; and theſe have it when there is occaſion for it, and that is enough.

I have now gone thro' theſe Rules much after the manner of the Grammarians that have gone before me, only making ſuch Additions, as if they had obſerv'd, I ſuppoſe, for like reaſon, they would have made, and Correcting ſuch Errors as I found them guilty of in the Accounts they have given. It may now be proper to ſay ſomething by way of enquiry, how far we are oblig'd in our Writing to obſerve theſe Rules; and that ſo much the rather, becauſe nobody that I know of has hitherto done it, or at leaſt gone to the

bottom

bottom of this Matter. It has generally been thought that we are ty'd to follow the uſe of Authors in all things to a tittle, without deviation, becauſe if this common Standard be once loſt, there is no way left of Preſerving the Language, which being now become Univerſal among Learned Men, would be of evil Conſequence, as obliging every Learned Man to write in his Native Language, and every Reader to underſtand it. This indeed would be a great Evil, but I cannot ſee how a ſtated Liberty of uſing other Caſes of theſe Nouns, than what are found in Latin Authors, provided they are Analogouſly form'd to ſuch as are in Uſe, ſhould bring things to this Paſs. For by ſuch formation it would appear plainly from whence they came, and ſo all Ambiguity, which is the main objection, would be avoided. As for Example, *Procerem* is the only Caſe of that Word in the Singular Number, but if a Man ſhould uſe *Proceris*, *Proceri*, or *Procere*, it would be plain that it was the Genitive, Dative or Ablative of that word, and ſo no Miſtake could happen upon that Account. Nay farther, this Language being attended with ſo many difficulties, by reaſon of ſo many neceſſary Rules, even to preſerve it from ambiguity, it would ſeem the more neceſſary upon this account to allow of ſuch a Liberty, where that is not to be fear'd; for the more eaſy attaining, and retaining of it. And of this Mind ſeveral conſiderable Men ſeem to have been by their uſing ſome of theſe Words in other Caſes, than are to be found in Roman Writers. Thus *Eraſmus* has *Ditio* in the Nominative, tho' the Roman Writers uſe the Obliques only, becauſe by Analogy of Formation, thoſe Obliques can come from nothing but *Ditio*. That indeed of St. *Ambroſe* is not ſo allowable, when he uſes *Sordis* in the Nominative, becauſe the Obliques may with equal reaſon be ſuppoſed to come from *Sordes*. And ſo becauſe the Nominative of *Procerem* may have been, for ought we know, *Procer* or *Proceris*, it would be too much for a Modern Writer by uſing either of them to determine a thing in it ſelf ſo uncertain. But becauſe the other Opinion has gotten Poſſeſſion, which is too apt with the generality to paſs for a right; it will be adviſeable for ſuch, to whom this Liberty ſhould appear reaſonable, to be cautious in uſing it, and without ſome evident neceſſity, or at leaſt ſome conſiderable expediency, rather to forbear. But they that deny it upon all Accounts, will do well to conſider, whether they do not often allow of other Caſes in other words, which are not found in Roman Writers. And if they do not, for ought I can ſee they muſt, it being impracticable to prove the uſe of every word, beſide thoſe mentioned in theſe Rules in Roman Authors. However, I determine nothing in this Caſe, the Reader that likes not this Liberty, with theſe limitations, may keep as exactly as he pleaſes to the uſe of Authors, and I think I have given him an exacter account of the uſe he is to follow, than he will meet with elſewhere.

Grammar, Lat. *p.* 29.

Propria cuncta Notes quibus eſt natura coercens
Plurima ne fuerint, &c.
His frumenta dabis, penſa, herbas, uda, metalla;
In quibus autorum quæ ſint placita ipſe requiras:
Eſt ubi pluralem retinent hæc, eſt ubi ſpernunt.

ANIMADVERSION LXXII.

THE firſt part of this Rule needed a ſhort Note, namely, that whereas theſe Proper Names are not ſo proper to one, but they that are ſometimes apply'd to ſeveral, in ſuch Caſe they may alſo be Plural, as *Caſares*, *Catones*, *Fabii*, *Lentuli*, and others. Secondly, the concluſion of the Rule is no Rule, but a meer hint, by which the Scholar is only ſent to Authors to find the uſe of thoſe Words, which the Author with all his Reading had not done himſelf. For if he had, there could be no reaſon for his not telling them what this uſe of Authors was. But then in this hint there is a great fault too in the word *Penſa*, which coming equally from *Pendeo* or *Pendo*, Children muſt needs be at a loſs to know whether he means things hung up, as Flax or Wool on a Diſtaff, or things commonly ſold by weight. 'Tis in this laſt Sence, Mr. *Walker* takes him, but even in this Sence alſo it is Ambiguous, whether he means things ſo ſold by the *Romans*, or by us. If he means it only of the *Roman* uſe, I doubt it will be no eaſie matter to diſcover what they ſold by Weight, and what not. 'Tis certain their Money went by Weight, and yet nothing is more common than to find the ſeveral Species of it in the Plural Number. If he means it only of things ſold by us, it is ſtill more exceptionable, Candles, Cherrys, Figs, and other ſorts of Plumbs being ſold by Weight, and being Plurals. But whatever Sence it is to be taken in, the word *Penſa* is a very improper word in this Place, there being no Names of things that are Singular, only becauſe they are *Penſa* in either Sence; but for ſome other conſideration, and probably for one of theſe two: either firſt that theſe Names denoted the Matter only of which theſe ſeveral Bodies conſiſted, which was but one and the ſame in each Species, or that theſe things generally are aggregate Bodies conſiſting of Particulars ſo blended and confus'd, that they ſeem'd in a manner to be one entire Body, and therefore they uſed them in the Singular only, as not conſidering the Parts, which by reaſon of ſuch confuſion, were hard to be diſtinguiſh'd, and by conſequence enumerated. From hence it is poſſible, that Grain and other ſuch Minute Bodies, no matter whether ſold by Weight

or

or Meaſure, were generally confin'd to the Singular Number. Though ſuch of theſe as were of larger ſize, and ſo more eaſy to be enumerated, were uſed Commonly in the Plural, as *Cicera, Fabæ*: And it ſeems much upon the ſame Account that Herbs, Liquids, and Metals, were alſo confin'd to the Singular Number; becauſe the firſt generally grow thick together, and are uſed by handfuls or greater Quantities; for which Reaſon Flax and Hemp alſo ſeem to have come in: Liquids and Metals are apt to mingle one with another, and to confound the conſtituent parts; for which reaſon Fat, Wax, Pitch, Glue, and ſuch like, may alſo have been added. But whether this conjecture be well founded or no, 'tis certain the Names of Grain, Herbs, Liquids and of Fat, Wax, Pitch, Glue, as a ſort of Liquids, becauſe ſuch when melted, and laſtly of Metals have generally no more than the Singular Number.

But as it commonly happens in Language, this general Rule is ſubject to ſeveral Exceptions.

And firſt in the Names of Grain there are theſe that follow.

Avena is found in the Plural four times, in *Virg. Ecl.* 5.

Grandia ſæpe quibus mandavimus hordea ſulcis,
Infelix lolium, & ſteriles Naſcuntur Avenæ. Again,
Infelix lolium, & ſteriles dominantur Avenæ. Georg. 1. Again,
Multi ante occaſum Maiæ cœpere, ſed illos
Expectata ſeges vanis eluſit Avenis. Georg. 1.

Voſſius is of Opinion that *Avenæ* ſignifies not Oats in general, but what we call wild Oats; but he gives no Reaſon for it, beſides his own conceit, and yet Mr. *Leeds* and Mr. *Walker* both follow him in it. For my part I am rather of *Servius*'s Opinion, who ſays 'tis owing to the Epithet, that wild Oats are here ſignified, and ſo much the rather, becauſe he uſes another like Epithet in the ſecond Place, *Vanis Avenis*. But there is yet a further Proof, that *Avena* when it ſignifies *Frumenti genus* (as he allows it ſometimes does) has the Plural Number from that of *Pliny*, N. H. l. 4. c. 13. *Feruntur & Oonæ in quibus ovis avium, & Avenis incolæ vivant.* At leaſt it appears from hence, that the other *Avena*, which is called *Frumenti vitium*, was not ſo uſeleſs a thing as he makes it, ſince Men could live of it; whereas he ſays *Steriles autem dicuntur, quia meti non poſſunt, eò quod grana, quæ in ſummo ſunt, prius matureſcant, quam quæ in imo.* And there is yet another place of *Pliny*, which plainly contradicts this Opinion of *Voſſius*. *Primum omnium frumenti vitium Avena eſt, & hordeum in eam degenerat: Sicut ipſa frumenti fit inſtar: Quippe cum Germaniæ populi ferunt eam neque alia pulte vivant*, N. H. l. 18. c. 17. It is uſed alſo in the Singular for a Quantity, as *Similis ſatio Avenæ*, Col. l. 2. c. 11. Another word of like Nature, that is which is uſed for a Quantity, either Singularly or Plurally is, *Cicer.* for the uſe of it in the Singular, though a Quantity be ſignified, there is that of *Colum. L.* 3. *c.* 13. *Ciceris modii tres operis totidem ſeminantur.* And for the Plural, that of the ſame Author, *c.* 11. of the ſame Book. *Pabulorum genera complura (Conſemus* being underſtood out of the laſt Sentence of the Chapter foregoing) *ſicut medicam, & viciam, farraginem quoq, ordeaceam, & avenam, fœnum græcum, nec minus ervum, & cicera.*

The

The next of this ſort is,

Faba, as *Jugerum agri Fabæ ſex occupant modii*, Colum. l2. c.10. and 13. and *Sequitur natura leguminum inter quæ maximus honos Fabæ*. Plin. l. 18. c. 12. For the Plural *Vere Fabis ſatio*, Virg.Geor. 1.

Faſeolus or *Phaſeolus* (for it is written both ways) is us'd in like manner. For the uſe of the Singular, when a Quantity is ſignified, there is that of *Colum. l. de Arb. c.* 2. *Milium, & panicum hoc tempore demetitur, quo Faſeolus ad eſcam ſeritur*, And for the Plural that of *Pliny*, L. 18. c. 12.

Faſeolorum (underſtand *Siliquæ*) *cum ipſis manduntur granis.*

Glans alſo, though no Grain, is uſed thus by *Cato*, R.R. c.6. *Glandis Modios*, CCXL.

Hordeum, or *Ordeum* in the Singular, for a Quantity, is common.

Hordea in the Plural *Virgil* has thrice, once *Ecl.* 5. *Georg.* 1. in two Places.

This was a Singularity, it ſeems in *Virgil*'s time, ſo that *Cornificius* had a fling at him for it, ſaying,

Hordea qui dixit, ſupereſt ut tritica dicat. However *Virgil*'s Authority is Warrant enough for us, but I wonder that *Voſſius* ſhould be ſo ſharp upon *Cornificius*, as he is in his Note upon this word; for at that time the Caſe was otherwiſe, the uſe of the Age being a Rule to them, as that of good Authors is ſince to us: And it ſeems by *Cornificius*, that *Virgil* had broken it upon that, which is a thing very commonly Cenſur'd by the Criticks of the ſame Age. But we have ſince that a farther Warrant from that of *Juv.*

Infundet jumentis Hordea laſſis, Sat. 8.

None of the Grammarians that I know of, have made this Obſervation, which yet is neceſſary, for fear the Reader ſhould infer, as it is Natural to do, that becauſe it has a Plural, therefore the Singular ſignifies but one Grain: whereas not only in this, but in other ſorts alſo, the Singular is often us'd for a Quantity, as I ſhall obſerve throughout.

Lupinus is alſo uſed in the Singular for a Quantity, as *Lupini modii decem obruuntur unâ Operâ*, Colum. l. 2. c. 13. and in the Plural alſo, as *Qui ſimul atque oſcilla Lupinorum ederunt, reliqua pars enaſci non poteſt.* Colum. 2. c. 10. *Lupini quoque Sylveſtres ſunt*, Plin. N. H. l. 22. c. 25. *Therminum* Subaud. oleum *è Lupinis emollit*, Id. l. 23. c. 5.

Piſum is yet another word of like Nature. For the uſe of the Singular when a Quantity is meant there are many inſtances, one out of *Colum.* may ſuffice, *Piſi modios tres, vel quatuor ſerere oportet in areolis denûm pedum*, L. 11. c. 2. for the Plural, that of *Pliny*, N. H. l. 18. c. 7. *Quorundam caules ſparguntur in terram, ſi non habent adminiculum, ut Piſorum.*

It may be proper to adjoyn to theſe, as belonging in one reſpect or other, to Grain, the conſideration of the words following, *Acus, Farina, Furfur, Lomentum, Palea, Pollen, Rubigo, Uredo.* The uſe of which, though overlook'd by the Grammarians, is yet neceſſary to be known.

Acus ſignifies one ſort of Chaff beaten off in Threſhing, and is for the moſt part Singular, tho' a Quantity be ſignified, becauſe of the difficulty of diſtinguiſhing the ſeveral Parts, as *Si minus & argillâ, miſto Acere ex frumento*, Var. R. R. l. 3. c. 57. *Duriſſima Acus*, Colum. l. 2. c. 10.

Farina is never uſed but in the Singular, except twice in the Author of *Moretum*, aſcrib'd by ſome to *Virgil*, as,

Transfert inde manu fuſas in cribra Farinas. And
Contrahit admiſtos tum fontes, atque Farinas
Tranſverſat durata manu.

Furfur is uſed for a Quantity in the Singular, when it ſignifies Bran; as, *qui aliunt Furfuri ſues.* Plaut Capt. Ac. 4. Sc. 2. *Panicum evolutum Furfure.* Colum l. 2. c. 9. and in the Plural alſo, as *Nec minus Furfures modicè è farinâ excreti.* Colum. l. 8. c. 4. This laſt uſe of it is the moſt common in this Sence, and when it ſignifies a Diſeaſe of the Head, it is never otherwiſe than Plural.

Lomentum, Meal of Beans, is always Singular.

Palea is uſed frequently in the Singular for a Quantity, as

At ſi luxuriâ foliorum exuberat umbra
Nequicquam pingues paleâ teret area culmos, Virg. Geor. 1.

Servius indeed cenſures this Paſſage as *contra artem*, becauſe of *Paleâ* in the Singular, ſaying, *Et notandum Paleam dictam in ſingulari numero contra artem: nam quæ ex pluribus conſtant numeri ſunt tantum pluralis, ut cancelli, biga ſcopæ, licet abutantur poetæ.* But either *Servius* is not the Man he is taken for, or this Paſſage has been foiſted into his Commentaries by the ignorance of ſome after Critick, among ſome others of the like Stamp, ſeveral of which there are, as *Fabricius* ſuppoſes: for nothing can be more falſe than this Rule, that all aggregate Bodies are always Plural; for *Arena* is ſuch, and yet is more commonly Singular, ſo is *Cinis* alſo, and *Lana*, and many others, as well as thoſe I have inſtanced in already, which are of that Nature. Nay, as we find by *Agellius*, *Julius Cæſar* thought it a Soloeciſm to uſe *Arena* in the Plural. And for the Word *Palea* in particular, not only *Pliny* has *Far quia difficulter excutitur, convenit cum paleâ ſuâ condi.* and *Paleâ plures gentes pro fœno utuntur.* N. H. L. 18. c. 30. In like manner, L. 22. c. 25. and elſewhere: But *Columella* alſo has *Quo pacto Palea, quæ levior eſt, citra decidit*, L. 2. c. 10. Beſides that *Palladius* uſes it ſo commonly. In the Plural it is not doubted of.

Pollen is another of like Nature, as conſiſting of indiſcernible parts, and yet though moſtly ſingular, is alſo found in the Plural, as *Carica tunſæ miſtis Pollinibus largiſſimè præbeantur*, Pall. R. R. L. 1. Tit. 26.

Piper, *Zinziber* } with other Names of Spices, are Singular only, except *Cinnamum*, which has the Plural commonly, as

Et fluere excuſſo Cinnama fuſu vitro, Mart. l. 3. Ep. 54.
Tam bene rara ſuo miſcentur Cinnama nardo, Id. l. 4. Ep. 13.
Cinnamaque, Coſtumque ſuam, ſudataque ligno
Thura ferat, Ov. Met. L. 10. p. 211. So again he, *Faſt*, 3. and others.

Rubigo, *Uredo* } are Singulars only, except that in *Pliny* is read *Carbunculi & Rubiginum remedia demonſtrabimus volumine proximo*, N. H. l. 17. c. 27.

Of

Of the Names of Herbs.

OF theſe, ſuch as are of any conſiderable Magnitude, ſo as to be eaſily diſcernible one from another, as they grow, are frequently Plural. But becauſe there are ſome Exceptions, I ſhall put down ſuch as I find in the Plural Alphabetically; and that ſo much the rather, becauſe no body that I know of, has handled this point with any exactneſs. *Voſſius* reckons up *Carduos, Cicutis, Malvas, Urticas*, and concludes with *& trecenta alia*, which is too looſe for any thing of certainty to be had from it. *Meſſieurs de Port Royal* ſay likewiſe, there is an infinite Number of others. The *Annotators*, Mr. *Leeds* and Mr. *Walker* put down the particulars reckoned up by *Voſſius* with an, *&c.* as much as to ſay, *and the reſt you may go look.* Wherefore to ſave the Reader that trouble, here follows a Liſt of ſuch as theſe Writers have uſed in the Plural.

Abrotoni. Abrotonique graves. Luc. l. 4. p. 98.

Abſynthia. Triſtia deformes pariunt Abſynthia campi, or *Abſinthia*, Ov. de Pont. L. 3. El. 8.

Sed veluti pueris Abſinthia tetra medentes
Cum dare conantur, Luc. l. 1. p. 26.

Apios. Apios virides cum ſuis radicibus lavabis. Apic. Cepur. c. 2.

Acanthos. ——— Tortas imitatur Acanthos, Colum. l. 10.

Aconita. Lurida terribiles miſcent Aconita noverca, Ov. Met. 1. p. 9.

Vt Noxias herbas Aconita illinc nominemus. Solin. l. 55.

Algas. Quum virides Algas, & rubra coralia, &c. Auſon. Idyl. 9. And again, *Vt multo jaceant Algarum obducta receſſu.* Id. Paulin. Epiſt. 9. and Claud. Nup. Hon. & Mar.

Allia. Allia, Serpyllumque, herbas contundit olentes, Virg. Ec. 2.

Alliaque infractis ſpicis, & olentia late
Vlpica. Colum. l. 10. ſe *Auct. Moreſi.*

Aſparagi. Simul & corrudam ſubaud. ſeri jubet, *unde Aſparagi fiant.* Plin. N. H. l. 16. c. 36. So *Omnium hortenſium lautiſſima cura Aſparagis*, Id. Ib. l. 19. c. 8. and frequently. *Inter hæc Aſparagorum etiam ſemina ſpargere poſſumus*, Pall. Feb. Tit. 23.

Bettonica is uſed in the Nominative Plural by *Serenus*, but the Quotation is blotted, and I have not the Book by me at preſent.

Betas. Sunt qui Betas, punico malo florente, optimè ſeri exiſtiment, Plin. N. H. l. 19. c. 8. *Colocaſia plantaria ponemus, & lactucas, & Betas.* Pall. Apr. Tit. 3. And yet though it has the Plural, it is obſervable that it is uſed alſo in the Singular, when a Quantity or Number is ſpoken of, as *Noſtri Beta genera faciunt, vernum, & autumnale*, Plin. N. H. l. 19. c. 8.

Biblos Nondum flumineas Memphis contexere Biblos
Noverat. Luc. l. 3. p. 63.

Braſſicis. De omnibus Braſſicis nulla eſt illiuſmodi medicamentoſior, Cat. R. R. c. 157. *Inter Sylueſtres Braſſicas & lapſana eſt*, Plin. N. H. l. 20.

c. 9. But then it muſt be confeſſed that it is uſed here for the ſeveral Species of a general, and not for ſeveral Plants only.

Bulborum. *Reliqua Bulborum genera differunt colore,* Plin. N. H. l. 19. c. 5.

Carduos. *Carduos ergo duobus modiis ſerunt,* Plin. N. H. l. 19. c. 8. *Et de Carduorum ſatu inter hortenſia diximus.* Id. Ib. l. 20. c. 23.

Caſias. *Vix humiles apibus Caſias, roremq; miniſtrat.* Virg. Geor. 2. p. 49. *Subjiciunt Fragmenta, Thymum, Caſiaſq; recentes* Id. Georg. 4. p. 85.

Centaurea. *Cecropiumque Thymum, & graveolentia Centaurea.* Virg. Geor. 4. p. 84. *Abrotoniq; graves & triſtia Centaurea.* Lucr. l. 4. p. 90.

Cicutas. *Nil prater gelidas auſa conferre Cicutas.* Juv. Sat. 7. v. 206.

Eſt mihi diſparibus ſeptem compacta Cicutis
Fiſtula. Virg. Ecl. 2.

Colocaſia. *Miſtaq; ridenti Colocaſia fundet acantho.* Virg. Ecl. 4.

Coriandra. *Tempus haris ſatio, famoſaq; tunc Coriandra*
Naſcuntur. Colum. l. 10.

———*Et exiguo Coriandra trementia filo.* Auct. Moret.

Corrudas. *Sylveſtres fecerat natura Corrudas.* Plin. N. H. l. 19. c. 4.

Crocos. *Ipſa Crocos tennes, liliaq; alba legit.* Ov. Faſt. 4. p. 68. unleſs here be meant the Flowers, not the Plant. So *Juv. Sat. 7. v.* 208. *Spirantesq; Crocos, & in urnâ perpetuum ver.*

Cytiſos, ad violam, & Cytiſos, & cana Thyma voco, Ov. Faſt. 5. p. 84. *Tondentur Cytiſi,* Virg. Georg. 2. p. 55. *Nam ſunt etiam remedio laboranti Cytiſi,* Colum. l. 9. c. 5. *Si ſemen non habueris, carmina Cytiſorum vere diſponito,* Id. l. de Arb. c. 28.

Erucas. *Erucas virides, inulas ego primus amaras*
Monſtravi incoquere, Hor. l. 2. Sat. 8.

Filicum. *Et multâ duram ſtipulâ, Filicumq; manipli*
Sternere ſubter humum, Virg. Geor. 2. p. 68. So *Colum. Junci & graminis pernicies repaſtinatio eſt; Filicis frequens extirpatio, qua vel aratro fieri poteſt, quoniam ſæpius convulſa intra biennium moriuntur,* i. e. Filices, l. 2. c. 2. *Juncus, & gramen, & Filices frequenti aratione vincentur.* Pall. Maj. Tit. 3.

Fœna. *Hoc menſe in locis ſiccis calidis, ſive maritimis Fœna recidantur,* Pall. Maj. Tit. 1.

Gramina. *Interdum magis proſunt Gramina conciſa,* Colum. l. 6. c. 10. *Mala Gramina paſtus.* Virg. Æn. 2. p. 129. and commonly elſewhere, beſide others. *Malorum Graminum,* Solin. c. 55. Pall. *Graminibuſq; novis, & longo murmure purgat.* Stat. Theb. 4. v. 418.

Helleboros. *Scyllamq; Helleboroſq; graves, nigrumque bitumen,* &c. Virg. Geor. 3. p. 72.

Herba is uſed in the Singular or Plural, when a Quantity is ſignified, as

Servantem ripas altâ non vidit in Herbâ, Vir. Geor. 4. p. 89.

———*Campis ar menta videmus,*

Caprigenumq; genus nullo cuſtode per Herbam, Id. Æn. 3. p. 145. *Hei mihi quod nullis amor eſt medicabilis Herbis,* Ov. Met. 1. *Allia ſerpillumq; Herbas contundit olentes,* Virg. Ecl. 2. and commonly.

Intybi. *Humore omnia hortenſia gaudent, & ſterecore, præcipue tellurea, & magis Intubi.* Plin. N. H. l. 19. c. 8.

Intyba. ———*Et amaris Intyba fibris,* Virg. Geor. 1.

Sed ante conciſis Intubis, vel laſerpitio foliis ſeparetur, Colum. l. 8. c. 14.

Inula

Inula. —— *Malvaq; Inulaq; virebant,* Auct. Moret.

Eruca virides, Inulas ego primas amaras
Monstravi Incequere. Hor. l. 2. Sat. 8.

Juncorum. Alterum genus Juncorum, Plin. N. H. l. 21. c. 18. Here indeed it signifies the particulars of a general, which will not infer that it is Plural otherwise, but *Columella* clears that too, *Cera per Stramenta, vel per juncos colatur,* L. 9. c. 16.

Lactuca, is very commonly Plural, and in all Cases, so that there needs no Proof. See *Plin. l.* 19. *c.* 8. and all the Rustick Writers.

Lappa. Lappaq; tribuliq: Virg. Geor. 1. p. 32. *Num lolium tribulos Lappasq; inter frugum morbos numeraverim,* Plin. N. H. l. 18. c. 17.

Lapsana. Vulgares Lapsana. Plin. N. H. l. 9. c. 4.

Lina. Decem modios spargunt, & Lina consequuntur exilia. Pall. Feb. Tit. 22. So *Gratius* several times. *Pliny* also has *Peligni etiamnum Linis honorem habet.* N. H. l. 19. c. 1.

Malva. *Et gravi Malva*
Salubres corpori. Hor. Epod. 2. *Quadam vocamus ferulacea, ut anethum, Malvas,* Plin. N. H. l. 19. c. 4. *Qui maxime abundant florentibus Malvis.* Pall. Apr. Tit. 8.

Meliphylla. Trita Meliphylla, & cerintha ignobile granum, Virg. 4.

Menthas. —— *an tibi quondam*
Femineos artus in olentes vertere Menthas
Persephone licuit? Ov. Met. 10. p. 122.

Nepeta, is found in *Serenus,* but the Quotation is obliterated, and I have not the Book by me.

Nasturcia. Spargantur cacis Nasturcia dira colubris, Colum. l. 10.

Olisatra. Olisatra in fasciculum redacta oleo & mero bene inferuntur. Apic. Cepur. c. 11.

Oxyma or *Ocyma. Oxima comprimite,* Colum. l. 10. *Ferè etiam his diebus Oxima seruntur.* Id. l. 11. c. 3. But the better Spelling is *Ocymum.*

Papavera. Ut si quis violas, riguoq; Papavera in horto
Liliaq; infringat. Ov. Met. 10. p. 207. and very commonly.

Papyrio is found in *Serenus*

Phlomides. Duæ Phlomides, Plin. N. H. l. 29. c. 10. But here it is used as particulars of a general.

Porros. Porros rigandos, Pall. Jul. Tit. 2. and often with others.

Radices seems to be put for a kind of Herb or Plant, by *Palladius,* and only of the Plural Number. *Hoc mense apium bene seritur, vel coriandrum, & melones, & cucurbitæ, carduus & Radices, & ruta pandentur,* Maj. Tit. 5. *Hoc mense ultimo locis ficcioribus Radices seruntur, quæ hyeme sui usum ministrent. Amant terram pinguem, solutam, & diu subactam, qualem rapa,* Aug. Tit. 5. *Hoc mense nasturcium seremus, & anethum locis temperatis, & calidis, & Radices locis siccis* Id. Sept. Tit. 13.

Sagmina. Sagmina inquit te rex posco, Liv. Dec. 1. l. 1. Plin. N. H. l. 22. c. 2.

Sampsuca. Nataq; jam veniat hilari Sampsuca Canopo, Col. l. 10.

Satureia. Improba nec prosunt jam Satureia tibi, Mart. l. 3. Ep. 75.

Serpylla. —— *Et olentia latè*
Serpylla. Virg. Geor. 4. p. 77.

Sesama. Sesama ab aquinoctio autumnali serenda sunt, Col. l. 2. c. 10.

Stramenta and *Stramina, Stramentis Straminibus,* may come in here, which are very common among the Rustick Writers. *Stupas,*

Stupas. Et producit acu Stupas humore carentes, Auct. Moret.

Thymi. Humiles Thymi, Quint. Decl. 13. *Thyma,* Ac. Plur. Hor. l. 1. od. 17. *Grata Thyma:* Id. l. 4. od. 2. Ov. Faſt. 5. p. 84. as in *Cytiſos,* and *Pars Thyma, pars rorem, pars meliloton amant,* Id. Faſt. 4. p. 68. *Thymis,* Plin. N. H. l. 21. c. 10.

Tribuli. Lappaq; Tribuliq; Virg. Geor. 1. p. 32. *Nam lolium, Tribulos, Lappaſque inter frugum morbos numeraverim,* Plin. N.H.l.18. c.17.

Verbena. Sagmina in remediis publicis fuere, & in ſacris legationibuſq; Verbena, Plin. N.H. l.22. c.2. *Verbenaſq; adole pingues,* Vir. Ecl. 8.

Ara caſtis. ———

Vincta Verbenis. Hor. l. 4. od. 11.

Viola, for a Quantity, is uſed alſo in the Singular, as

Ad Violam, & Cytiſos, & cana thyma voco. Ov. Faſt. 5. p. 84.

And in the Plural it is common.

Vlpica. ——— *Et olentia late*

Vlpica Colum. l. 10.

Vrtica. Irritamentum Veneris languentis, & acres

Divitis Vrtica. Juv. Sat. 11. v. 166. *Mordacia ſunt quibuſdam* Subaud. Folia *ut Vrticis.* Plin. N. H. l. 16. c. 24. *Sylveſtrium* Subaud. Urticarum *radix,* Plin. N. H. l. 21. c. 15. *Ad omnia hæc mitiores quidem, teneraq;* Subaud Urticæ *efficaces,* Plin. N.H. l. 22. c. 13.

It had been more natural to have reduced the Names of Herbs and Grain under the head of Aggregate Bodies, for therein lies the Irregularity, that whereas theſe things are Aggregate Bodies, conſiſting of many parts, they are generally ſpoken of in the Bulk, and not in the Parts, and therefore many of them want the Plural Number, or the capacity of ſpeaking of the Parts, as diſtinguiſh'd from the whole. And upon this Conſideration other words alſo will come in.

This is that uſe of Authors which the Grammarians ſend the Reader to, which would coſt him no little pains to be Maſter of: But whereas *Meſſieurs de Port Royal* include the Fruits of the Earth in general, *les biens de la terre,* that is too general a great deal, for thoſe that yield Roots for Food, have the Plural frequently, as *Terrâ conduntur Raphani, Napiq; & rapa.* Plin. N. H. l. 19. c. 4. And immediately follows, *Atq; alio modo Inula, Cicer, Paſtinaca.* Theſe latter are moſtly uſed in the Plural, when a Quantity is ſignified, but the Herbs or Plants foregoing, tho' they have the Plural, yet may ſignifie a Quantity by the Singular alſo.

Of other Aggregate Bodies.

THeſe may be conſidered either as ſeveral Aggregate Bodies, or as ſeveral Parts of the ſame Body. Some of which have the Plural in neither ſignification, ſome in one, and others in both. The words are *Ærugo*, *Arena*, *Cinis*, *Fuligo*, *Lana*, and *Pulvis*, *Rubigo*, *Sal*.

Ærugo has no Plural in either ſignification.

Arena has the Plural in both ſignifications. I cannot think of any Example of it, where mention is made of ſeveral Bodies, but I ſuppoſe it may be ſo from the frequent uſe of the Plural, in repreſenting the parts of the ſame Body, which uſe is to be met with every where; though *Caſar*, as appears by *Agellius*, would allow of nothing but the Singular.

Cinis. Of its ſignifying a Quantity by the Singular, there are the following Examples.

Cinere ut multâ latet obrutus ignis, Lucr. l. 4. p. 120.

Cinerem immundum jactare per agros, Vir. Geor. 1. p. 30.

beſide others. For the Plural there is that of *Horace*.

Mixtaque ut in patrios cineres, Hor. de Art. v. 472. *Cineres opertos*. Id. L. 2. od. 8. *Nec patris Anchiſæ Cineres*, Vir. Æn. 4. p. 172. and others frequently.

Fuligo has the Plural in neither ſignification.

Lana taken for ſeveral Sorts, or Parcels, is uſed Plurally, as *Lanarum nigra nullum colorem bibunt*, Plin. N. H. l. 8. c. 48. And for the ſame Body of Wool, it is alſo uſed Plurally, in reſpect of its conſtituent Parts, as *Eligemus arietem altum, procerum, ventre promiſſo, & Lanis candidis tecto*; Pal. Jul. Tit. 4.

Pulvis has the Plural in both Significations. When ſeveral Bodies are ſpoken of, there is that of *Pall. Ex ſupra ſcriptis Pulveribus quaterna cochlearia completa modeſtius in denas vini amphoras mittis*, Oct. Tit. 14. And for the conſtituent Parts of the ſame Quantity, that of *Horace*,

Nec in ſepulchris pauperum prudens anus
Novendiales diſſipare Pulveres. Epod. 17. *Vel ſi cineris Pulveres miſceantur*. Pall. Feb. Tit. 25. And yet *Priſcian*, and others of the Ancient Grammarians deny it the Singular.

Rubigo is found in the Plural in *Pliny*, as before in Grain, where the Reader may ſee in what ſignification.

Sal is uſed Singularly for a Quantity, which is too well known to need Proof, and Plurally alſo, *i. e. Sal* Maſculine, which being not ſo common, I ſhall give an Inſtance or two of it. There is one that *Voſſius* takes Notice of out of *Columella*, *Carnem Salibus aſperſam*. And for further Confirmation, ſays *Paul. J. C.* Imp. Hon. Arc. and *Vegetius* uſe it ſo. But he needed not have gone ſo far for more Inſtances. For *Columella* has *Salibus* in this Sence, twice more, *Aſſerginur triſtis Salibus*, l. 7, c. 1. *Alii Salibus integris adoperiunt*, l. 8.

§. 6.

c. 6. Beſide *Palladius* over and over. Nov. Tit. 17. 20, 21, 22. *Lucan* alſo has *Sales* in this Sence.

Æquoreoſq; Sales longo miteſcere tractu, l. 10. v. 257.

Of things which are Liquid or Moiſt.

UNder this Head muſt be ſuppoſed to be comprehended by *Uda*, all unctuous Subſtances, as well as Liquids, both becauſe the Rule is ſo underſtood by moſt Grammarians, as that the Author by putting this after the general Rule into the Exceptions, ſeems to underſtand it ſo, and has given no diſtinct Rule for this ſort of Subſtances. I ſhall ſpeak firſt of Liquids or Fluids. Now in theſe, the Name repreſenting the Matter, it is but reaſonable they ſhould be confined to the Singular, the Matter of each of them being but one, and in this generally other Languages, and our own in particular, agree. But words of this kind taken generally, as comprehending under them ſeveral Species, may be Plural in the enumeration of thoſe ſeveral Species, as *Humores, Latices, Succos, &c.* And upon this Account it is, that we often find *Aqua* and *Vinum* uſed Plurally, even by the Proſe Writers as as well as the Poets. Alſo words ſignifying the Form of theſe things, and not the Matter, may be Plural, the Forms being many, though the Matter be but one. And upon this Account *Æquor, Amnis, Flumen, Fluvius, Fons, Fretum, Gutta, Imber, Lacus, Mare, Pluvia, Pruina, Rivus, Rivulus, Stagnum, Stilla, Stillicidium, Unda*, and if there be any other of like Nature, have all the Plural Number, ſave *Pontus*, which tho' capable by Nature, is yet excluded by uſe. There are alſo ſome words, which though uſually ſignifying the Matter, are uſed by Authors in the Plural, as conſidering ſeveral embodyings of the ſame Matter, or the ſeveral conſtituent parts of the ſame Body. Take them in the following Liſt.

Aqua is ſo commonly Plural, either in reſpect of ſeveral Bodies of Water, or the conſtituent parts of the ſame, that he muſt be a meer Novice in theſe Writers, who has not obſerved it. However, for the ſake of the Novice, I ſhall give one of each. *Et de Aquarum naturâ complura dicta ſunt,* Plin. N. H. l. 2. c. 97.

Atque ita ſemineces partim ferventibus artus
Mollit Aquis, partim ſubjecto torruit igni. Ov. Met. 1. p. 5.

Aura ſignifies as much as *Aer*, and yet though this laſt be rarely Plural, *Aura* is commonly ſo, as

Perq; ſuos intus numeros componitur infans,
Nec niſi maturus communes exit in Auras, Ov. Met. 7. p. 135.

Biles.

Biles is found in *Pliny*, *Biles detrahere & non percoctam putant*, N.H.l.20 c.9. *Aiuntq; superiorem partem ejus vomitione Biles extrahere*, Plin.N.H. l. 26. But then in this laſt in the Margin it is *Bilem* but the firſt is without Correction. Poſſibly in both theſe Places the word may be regarded as ſignifying a Diſeaſe, but this Author h s not taken Notice of the Plural under any diſtinction in this Rule, *Singula fœminei generis, pluralia raro*, nor in the word that follows.

Cholera is a moiſt thing, yet it has the Plural in *Pliny*, *Ipſa trita Choleras in aceto quidem pota* ſubaud. *emendat.* anteceding in the former Sentence. And in this poſſibly may be regarded the diſeaſe, but likewiſe, this Author has taken no Notice.

Cruores is found in *Virgil*,

Atq; atros ficcabat veſte Cruores, Æn. 4. p. 179. Upon which *Servius* ſays, *Cruores uſurpatum contra artem: Nam nec ſanguines dicimus, nec cruores.* But this is a ſtrange overſight in this Writer, for it is found very commonly in the beſt Authors, I mean among the Poets, as *Virgil* was. And yet *Chariſius* ſays it is only Singular.

Voſſius alledges againſt him, beſide this of *Virgil*, that of *Valerius Flaccus Argonauticôn* 7.

Terga mihi diros ſervent infecta Cruores. But amidſt ſuch Plenty, 'tis ſtrange he ſhould have thought only of this.

Omnis & humanis luſtrata Cruoribus arbos, Lnc. l. 3. p. 20.
Cunctos hærere Cruores.

Romanus, campiſq; vetat conſiſtere torrens, Id. l. 7. p. 195.
Jam jam Barbaricos ſitientia pila Cruores
Sponte volant. Claud. in Ruf. l. 2. p. 72.
Barbaricos vix egerit unda Cruores. Id de Tertio Cons. Hon.

Again, *De Sexto* Conſ.Hon. p.249. *Caros Cruores*, Sen.Med.ac.4. ſc.2.
Et infandos belli potura Cruores.
Fraxinus, Stat. Theb. 6. v. 102.
Et nondum deforme Cruoribus aurum, Id. Theb. 8. v. 405:
Gaudebit, nulloſq; vomet pia terra Cruores, Sil. l. 5. p. 77.
Diis vota preceſq;
Ferte modo, & tepidis aris libate Crnores, Id. l. 12. p. 187.
Permiſcetque mero jactatos ore Cruores, Id. l. 15. p. 240. And that I may at laſt make an end, *Horace* has
Et arma
Nondum expiatis uncta Cruoribus. L. 2. Od. 1.

Feces: cum muſtum defecbuerit, & Feces expurgata ſint, Colum. l. 12. l. 13. ——— *Perunctî Fecibus ora* Hor. de Art.

Fluores. Nec faſtiditos Salmona uſurpo Fluores, Auſ. Idyl. 9. and again, p. 156. of the ſame.

Latices. ——— *Laticeſque inferre recentes*
Admoneo. Ov. Met. L. 3. p. 67.
Ille cavis velox applauſo corpore palmis
Deſilit in Latices. Id. Met. 4. which is enough in a thing ſo common.

Liquores. Acceſſit, poſitoq; genu Titania terram.
Freſſit, ut hauriret gelidos potura Liquores. Ov. Met. 6. p. 121.

Muci or *Mucci. In oſſibus medulla, Muci, Salivaq; & lachryma.* Sen. N. Q. L. 3. c. 15. *Num Mucci fluunt?* Plaut. Moſt. Ac. 5. Sc. 1.

Muſtum, is ſaid to have no Plural by Dr. *Buby*, but 'tis ſtrange ſuch a Man could be ſo miſtaken; for *Ovid* has

Proxima de lacubus præmia Muſta tuis, Faſt. 4.

Fervida Muſta, Tr. l. 3. el. 10. *Nova Muſta*, de Art. 2. *Auſteræ Muſta*, Quint. l. 2. c. 4. *Candida Muſta*, Tibul. l. 1. el. 5. and *Preſſa Muſta*, Id. Ib. and others.

Oeſypa. *Oeſypa quid redolent, quamvis mittantur Athenis.* Ov. Art. l. 3. p. 176.

Et fluere in tepidos Oeſypa lapſa ſinus. Id. Rem. Am. l. 1. p. 295.

Pituitas. *Pituitas corruptas purgat in mulſo, & aquâ.* Plin. N. H. l. 20. c. 14. *Thoracis Pituitas purgat toſtum*, Id. Ib. c. 16. Pall. l. 1. c. 28. And yet Dr. *Buby*, and others, make it Singular only.

Pura. *Contra aurium Pura, vermiculoſque*, Plin. N. H. l. 28. c. 6. But for *Pura* in the Margin is *Pituitam*; whether is the right, let the Reader judge.

Ros, is found to have the Plural commonly, as *Voſſius* has ſufficiently prov'd.

Saliva. See before in *Muci*. *Angues innumeri æſtate convoluti Salivis faucium, corporumque ſpumis, &c.* Plin. N. H. l. 29. c. 3.

——*Frontemque atque uda labella*
Infami digito & luſtralibus ante Salivis
Expiat. Perſ. Sat. 2. v. 33.

Contra ſalivas aſpidum, quas Ptyadas vocant. Plin. N. H. l. 28. c. 6. *Subnexus parvulis largiuſculos hauſtus Salivarum facit.* Solin. c. 12. *Cujus Salivis melle commiſtis fauces fovebat.* Suet. in Vitel.

Spumas, has the Plural commonly; as,

Adnixi torquent Spumas, & cærula verrunt. Virg. Æn.
——*Spumiſque tumentibus albet.* Ov. Met. l 7. p. 139.

And both they, and others elſewhere.

Sudores. *Contra Sudores immodicos, vel in febribus proficit.* Plin. N. H. l. 20. c. 23. *Sudores cohibet*, Id. Ib. l. 23. c. 4. And in the ſame Chapter, *Utuntur eo & contra nimios Sudores.* But here may be meant ſeveral Sweats: It is alſo us'd Plurally for one and the ſame Sweat, with reſpect to the ſeveral Drops: As,

Feſſa jacet cervix, fumant Sudoribus armi. Luc. l. 5. p. 110.

Vappa. ——*Satis ne cum iſto*
Vappa, frigoraque & famem tuleritis. Catul. Car. 25.

Vina, is ſo commonly Plural, that there needs no Proof of it.

Ulvas. *In altero ejus latere apud Zoroardam emicat, Ulvas & purgamenta plurima ſecum trahens.* Solin. c. 50.

Urinas. *Urinas magis excalfacit quam crocum ipſum.* Plin. N. H. l. 21. c. 20. *Ciet Urinas è vino pota.* Id. Ib. c. 25. *Facit vinum Urinis ciendis.* Id. Ib. c. 19.

Of

Of Unctuous Subſtances.

AS for Unctuous Subſtances, they are not all deſtitute of the Plural Number, beſide *Mel*, and *Thus* excepted by the Author. For,

Adipes, is found in *Quintilian*, *Ita ſibi quoque tenuandas Adipes*, &c. l. 2. c. 10. *Quin & L. Aronii Conſularis viri filio detractos Adipes*, &c. Plin. N. H. l. 11. c. 37. *Quæ res ad creandas Adipes multum conferunt.* Colum. l. 8. c. 14. *Illi ſunt Adipes medicaminibus apti.* Plin. N. H. l. 8. c. 36. So *Apicius Sarcopt.* Not to mention *Lucret.* Nay, *Columella* has *Adipibus. Muſculis robuſta, non Adipibus obeſa*, l. 6. c. 2.

Balſama in the Plural is omitted by *Voſſius* and his Followers, but yet there is unqueſtionable Authority for it; as,

Balſama me capiunt, hæc ſunt unguenta virorum. Mart. l. 14. ep. 54.
Balſama cum caſiâ nectens, Colum. l. 10. So *Opobalſama*, Juv. Sat. 2. v. 41.

Cera Wax, is found in the Plural; as,

Idæaſque pices, & pingues unguine Ceras. Virg. 3. p. 72.
——*Nam cum pro me fortuna rogatur,*
Affigit Ceras illa de nave petitas,
Quæ Siculos cantus effugit remige ſurdo. Juv. Sat. 9. at the end.
Mollit odoratas pennarum vincula Ceras,
Tabuerant Ceræ. Ov. Met. l. 8. p. 162.

Whereas by the Account that *Voſſius* gives of it, one would be apt to think there were no other Authority for its being Plural in this ſenſe, but that of *Virgil*. And for Honey-combs, and Writing-Tables it is commonly Plural; as, *Opera quædam nobis inimitabilia, qualia ſunt Cerarum, & mellis, efficere.* Quint. l. 2. c. 16.

——*Hinc arte recentes*
Excudunt Ceras. Virg. Georg. 4. p. 78.
——*Viſum eſt delere ſororem,*
Verſuque correptis incidere talia Ceris. Ov. Met. l. p. 195.

So other things made of it; as,

Tota licet veteres exornent undique Cæræ
Atria——— Juv. Sat. 8. v. 19.

Gummium. Gummium genera diximus. Plin. N. H. l. 24. c. 11. So again, *Gummium modo candidum.* Id. Ib. l. 12. c. 8.

Medulla, has the Plural frequently in the Poets, and is found alſo in the Proſe Writers; as, *Alii Medullas cruorum quærunt.* Plin. N. H. l. 28. c. 18.

Pices in *Ceras*.

Pingue put Subſtantively for Fat, is found once in the Plural in *Pliny*; as, *Multi privatim ſic taurorum, leonumque, ac pantherarum, & Camelorum Pinguia curare jubent.* N. H. l. 28. c. 29. And as for the Subſtantive uſe of the Word, it is no Singularity in this Author; for *Virgil* has,

His animndversis instant sub tempus, & omnes
Intendunt curas denso distendere Pingui,
Quem legere ducem, & pecori dixere maritum. Georg. 3. p. 63.

Resinis is found in *Pliny*, *Ac pilorum eviratio instituta Resinis eorum*, N. H. l. 29. c. 1.

Of these *Balsama Medullas*, *Pinguia*, *Resinis*, are omitted by *Vossius* and his Followers, neither has any other *Grammarian* taken notice of them as I remember.

Of the Names *of* Metals.

THE next thing of course is the Names of Metals. And these come in upon the general account, because the Matter is here regarded rather than the Form, or particular Body. And therefore I shall joyn with them, such other Materials as are generally confin'd to the Singular Number, and then in what particular, use breaks in upon this General Rule, in applying some of these Words to Particulars, whence they come to be used in the Plural. These last are *Ærugo*, *Alumen*, *Bitumen*, *Creta*, *Ebur*, *Electrum*, *Fuligo*, *Fumus*, *Glarea*, *Humus*, *Marmor*, *Minium*, *Nitrum*, *Rubrica*, *Rubigo*, *Sabulo*, *Succinum*, *Sulfur*, *Tellus*, and if there be any others of like Nature.

Æra, is so common for things made of that Mettal, that it is to be admir'd our Author took no notice of it. *Vossius* also proves *Æribus* from *Lucret.* l. 2. and several others. He quotes *Ærum* too out of *Cato*, which I suppose makes Mr. *Leeds* say, it is entire in the Plural. But then this Work of *Cato* is lost, and the Quotation only to be found in some of the Grammarians, which should have been observed to the Reader, least he should think it stands upon equal Authority with the other.

Electra, either for a Metal, or for Amber, is found in the Plural; as,

Vera minus flavo radiunt Electra metallo. Mar. 8. Ep. 51.
——In celsas surgunt Electra columnas. Claud. de Rapt. Prof.
Pinguia corticibus sudent Electra Myrica. Virg. Ecl. 8.
——Stillataque sole rigescunt
De ramis Electra novis. Ov. Met. 2. p. 36.

'Tis strange therefore, that Dr. *Busby* shou'd make it Singular only.

Orichalca, is only to be found in *Vitruvius*, as *Vossius* thinks. But *Statius* has it also; as,

——Ipsa insanire videtur,
Sphynx galea custos, & sparsa Orichalca renident. Theb. 10. p. 362.

Stanna,

Stanna, indeed is only to be found in *Vitruvius*; and therefore Mr. *Leeds*, who puts it in among the Plurals of this kind, had done well, if he had told his Reader ſo. Becauſe he that writes after *Vitruvius*, may well happen to fall into the hands of many that have not read him, and ſo be cenſured. And even of thoſe that have, there are many that will not allow of his Authority. And thus far of Metals. As for the other Words.

Bituminum, is found in *Pliny*, according to ſome Readings, and *Delechamp* has left it in the Text, though he has put *Bituminis* in the Margin, as the Emendation of *Chiffanius*, l. 7. c. 15.

Cæmenta, is found in the Plural in *Horace*,

Cæmenta demittit redemptor, l. 3. Od. 1. So Cic. pro Mil. p. 339.

Ebur, has *Ebora* in the Plural, though overlook'd by all the Grammarians; as, *Enimvero non alio modo in privatos uſus illa venere, Ebora, aurum, gemmæ.* Plin. N. H. l. 36. c. 2. And yet *Alvarez*, *Verepæus*, the Annotators, and Dr. *Busby*, make it Singular only.

Electra. See in Metals.

Fumus. *Vendere hæc vanos circum palatia Fumos.* Mart. l. 4. ep. 5.
Me focus & nigros non indignantia Fumos
Tecta juvant. Id. l. 4. ep. 5. So l. 14. ep. 118.
Quæ tenuem exhalat nebulam, Fumoſque volucres. Virg. Georg. 2. p. 49.

Glareis, is found in *Palladius*; as,
Stabula verò utilia ſunt ſtrata ſaxo, aut Glareis. Mart. Tit. 11.

Lignum, is found in the Plural commonly, one Inſtance out of *Horace* may ſerve for all.
———*Ligna ſuper foco*,
Large reponens. L. 1. Od. 9.

Marmor. has the Plural commonly; as,
———*Tu ſecanda Marmora*
Locas ſub ipſum funus. Hor. l. 2. Od. 18.
Frontonis platani convulſaque Marmora clamant. Juv. Sat. 1. v. 12.

And ſo the Poets frequently; nay the Proſe Writers admit of it alſo; as, *Quid loquar Marmora, quibus templa, quibus domus fulgent?* Sen. 90. *Deſit ſane varietas Marmorum*, Id. Ep. 100. *Agaphotin herbam, in Marmoribus Arabiæ naſcentem*, Plin. N. H. l. 24. c. 17.

Rubigo, for Ruſt of Corn, has been prov'd to have the Plural: It may be ſuppoſed in reaſon to be allowable alſo for Ruſt of Iron, but I know of no Example.

Succinum, is found to have the Plural ſeveral times; as,
Quod Myrtus, quod meſſor Arabs, quod Succina tecta,
Pallidus Eoo thure quod ignis olet. Mart. l. 3. ep 64.
———*Succinorum rapta de manu gleba.* Id. l. 5. ep. 38.
Etiam ut gemma cum Succinis, atque Cryſtalli cum Murrhinis ſilicantur. Plin. N. H. l. 36. c. 1. and elſewhere.

Sulfur, is alſo found in the Plural ſeveral times; as, *Si aqua copia eſt Sulfura balneorum debent priſtina recipere.* Pall. R. R. l. 1. Tit. 41.
Lutea ve exiguis areſcunt Sulfura fumis. Ov. Met. l. 15. p. 322. So *Met.* 3. alſo Juv. Sat. 2. and Sat. 5.

Tellus, is alſo found to ſignifie a part only of the Earth, and in that Senſe Plural; as, *Uno Tellures dividit amne duas.* Corn. Gal. But other Authority I know none.

I think all theſe Obſervations are natural upon theſe Heads, and as uſeful as any that have been made by others, and yet moſt of th' Annotators upon this Grammar have overlooked moſt of them.

Grammar, Lat. *p.* 30.

Hordea, Farra, Forum, Mel, Mulſum, defruta, Thuſque.
Tres tantum ſimiles caſus pluralia ſervant.

ANIMADVERSION LXXIII.

I Have ſpoken to this Matter already, ſave only in the Word *Forum*, which contrary to this Author's Rule, has not only the three like Caſes, but the Dative and Ablative. Mr. *Leeds* inſtances in the Dative,

Hic ubi templa Foris junctæ duobus habes.

But *Martial* has,

Lis te bis decima numerantem tempora bruma
Conterit una tribus Gargiliane Foris. L. 7. ep. 64.

Grammar, Lat. *p.* 30.

Heſperus, & veſper, pontus, limuſque, fimuſque,
Sic penus, & ſanguis, ſic æther, nemo; ſed iſta
Maſcula ſunt numerum vix excedentia primum.

ANIMADVERSION LXXIV.

OF theſe Nouns ſome are Singular by the Nature of their Signification; as *Heſperus*, *Veſper*, *Nemo*; ſome are Materials, as *Æther*, *Fimus*, *Limus*, and ſo come under the General Rule, or that which ſhould have been the General, namely, Materials. *Sanguis* belongs to *Uda*. It remains therefore, that *Penus* and *Pontus* are the only two that have any thing contrary to the general Analogy of Nouns in point of Number. But this is not all;

all; for the Diſpoſition of *Sed iſta*, here in the Rule, is very Ungrammatical, and a very ill Example for Children to Write after. For it ſhould have preceded the Particulars, and not have come after, as this Author has put it. His meaning is, as I ſuppoſe, that whereas the words in the former Rule have ſome certain Caſes in the Plural, theſe have none at all. But then beſide the Obſcurity of the Expreſſion by this unprecedented Diſpoſition of *Sed iſta*, the Rule is faulty alſo in ſeveral other Reſpects.

As Firſt, If it be Relative to the foregoing Rule, nothing ſhould have been compriz'd here, but what falls under the General Rule before that, *viz. Propria cuncta*, &c. But here are *Heſperus*, *Veſper*, *Penus*, *Nemo*, that ſignifie neither *Frumentum*, *Penſum*, *Herbam*, *Vdum*, or *Metallum*. If it be not relative to that Rule, there is no room for *Sed*, which being a Diſcretive Conjunction, requires ſome Enunciation aforegoing; from which theſe, as agreeing with the former Rule in general, ſhould in ſome particular have been diſtinguiſh'd.

Secondly, However it be taken, it is very Unedifying to treat of theſe Nouns according to their Gender, which is no cauſe of their wanting the Plural Number, and to omit their Signification, which for the moſt part is the only one. And if this Method were allowable (which it is not becauſe of the Multiplication of Rules and Exceptions, which it muſt needs produce, to treat of them under ſuch Notions, as no way affect their Gender) here is yet a third Fault, that it is very ſhort in the Account it gives of thoſe Maſculines that want the Plural Number. But before I proceed to reckon up theſe Omiſſions, it may be requiſite to ſay ſomething further by way of General Rule of the Nature of thoſe Nouns, which, beſide thoſe already ſpoken of, want the Plural Number. That ſince it is Grammatically impracticable to put down all Words of this Nature, the Reader may know how to uſe them, that are not here particularly treated of, by reducing them under that General Head. The Nouns therefore which want the Plural Number, over and above thoſe already mentioned, are Abſtracted Qualities, which being one and the ſame thing, in whatever Subjects they reſided, and differing only in degree, and Subject of Reſidence, were conſidered by the *Latins* moſtly as one thing, and therefore ſeem'd not to need any Plural Number. Thoſe of this kind of the Maſculine Gender (which this Author treats of apart, and in the Examination of him I muſt do ſo too) are *Acor*, *Albor*, *Amaror*, *Algor*, *Ardor*, *Angor*, *Caldor*, *Calor*, *Canor*, *Claror*, *Candor*, *Decor*, *Favor*, *Fervor*, *Fetor*, *Frigor*, *Fulgor*, *Furor*, *Horror*, *Levor*, *Languor*, *Lentor*, *Livor*, *Lutor*, *Mador*, *Marcor*, *Macror*, *Metus*, *Moeror*, *Mucor*, *Nidor*, *Nigror*, *Nitor*, *Odor*, *Pallor*, *Pavor*, *Pedor*, *Putor*, *Putror*, *Rancor*, *Rigor*, *Rubor*, *Splendor*, *Sopor*, *Squalor*, *Stridor*, *Stringor*, *Tenor*, *Tepor*, *Timor*, *Torpor*, *Tremor*, *Tumor*, *Valor*, *Vigor*, *Viror*. Of theſe *Claror*, *Lutor*, *Putror*, are all omitted by *Rob. Stephens* in his *Theſaurus*; and of *Viror* he ſays, *Viror*, *vironis pen. prod.* M. G. *Idem ſignificat quod Viriditas: Sed de quo nullum exemplum reperimus.* However they are all authentick Words. *Claror* is uſed by *Plautus Moſt.* ac. 3. ſc. 1 *Speculo claras Clarorem meum.* *Lutor* is uſed by *Claud. Lutor permanſit in herbis* de Rapt Porſ. l. 3. p. 281. *Putror* is found in *Lucret. Putrorem cum ſibi nacta eſt*, l. 2. p. 55. *Viror* is uſed by *Palladius*, *Celerius coquitur Virore ſervato.* Feb. Tit. 23. *Cui aliquid ſuper eſt adhuc de Virore.* But

then

then all theſe Words, though all alike Abſtracted Qualities, are not all alike confin'd to the Singular Number. For firſt, ſuch as ſignifie Humane Paſſions as *Amor*, *Angor*, *Dolor*, *Moeror*, *Metus*, *Timor*, &c. or things between which there is a diſcernible difference to ſenſe; as *Frigor*, *Odor*, *Stridor*, &c. are commonly Plural. And for Particulars, and ſuch of theſe Generals as may be doubted of, as being leſs common,

Algores, is found in *Pliny* for a Diſeaſe, *Contra Algores Horroreſque.* N. H. l. 31. c. 10.

Ardor, is found in the Plural; as, *Ut illinc aquas pluvia conferente, hortus per æſtivos rigetur Ardores*, Pall. R. R. l. 1. Tit 33. So *Propter nimios ſolis Ardores.* Id. Jul. Tit. 1. *Et nimios ſolis defendit Ardores.* Cic. de Sen. p. 201. and elſewhere.

Angor, is found to have the Plural in *Cic. Poſſunt enim cuiquam eſſe utiles Angores, &c.* Off. 3. p. 130. *Et ſeparatim ſuis Angoribus & moleſtiis implicatos.* Id. T. Q. L. 5. p. 451. So Off. 2. Phil. 2.

Calor alſo is found commonly in the Plural; as,

Utque ferant aquos & cœlum, & terra Calores. Ov. Met. 2.

——*Si neque fervidis,*
Pars incluſa Caloribus
Mundi. Hor. l. 3. od. 24.

Ita proveniet ut per hyemem ſole illuſtretur, & per æſtatem Calores ejus non ſentiat. Pall. R. R. l. 1. Tit. 8. Id. Nov. Tit. 13. *Quoniam ſerius ſarrita corrumpitur, in ſequentibus æſtivis ficcitatibus & Caloribus.* Colum. l. 2. c. 12. And in this ſenſe 'tis Plural commonly, as with us Heats in *Engliſh*. *Transferre Calores*, i. e. *Amores.* Prop. l. 1. el. 12. So Hor. l. 4. Od. 9.

Candor, is found once in the Plural, namely, in *Plautus*; as,

Statim ut occæcatus præ hujus corporis Candoribus. Men. ac. 1. ſc. 1.

Contemptus, is Plural in *Quintilian*, *Divitiis opus eſt, ne ſimus in amore miſeri, & impotentiſſimi mali difficultates illi fortaſſe non ſentiant, quos contra faſtidia, cæteroſque Contemptus explicat magna felicitas pereundi.* Decl. 15. But here poſſibly the Act may be deſign'd, and not meerly the Quality. So *Atque è Contemptibus exit.* Lucr. l. 5. p. 133. and 165.

Faſtus, has the Plural, though an Abſtracted Quality; as,

Si tamen à precibus tumidos accedere Faſtus
Senſeris. Ov. de Art. l. 1. towards the end.

Exue Faſtus, Id. Ib. l. 2. *Ponere Faſtus*, Id. de Rem. Am. Claud. Bell. Get.

Fervor, is alſo found in the Plural; as,

Cepitque novas Fervoribus iras. Ov. Met. 2. p. 31. So *Sil.* l. 14. p. 299.

And *Virgil*, for the Heat of the Weather,

——*Mediis Fervoribus*, Georg. 13. p. 64.

Tum primum ſiccis aer Fervoribus uſtus. Ov. Met. 1.

Foetor, is found to have the Plural in *Suetonius*. *Vitatis inconditorum verborum Foetoribus*, Vit. Aug. c. 86.

Frigor, is Plural in *Sen.* Ep. 95. *Frigores bellorum civilium.*

Fulgor, has the Plural in *Tac.* *Jamque agmina, & armorum Fulgores.* Vit. Ag. 138.

Fulgores

Fulgores nunc terrificos, ſeniumque metumque
Miſcebant operi. Virg. Æn. 8. p. 268.
Cum omnes Fulgores diſcutiantur. Sen. N. Q. l. 1. c. 5.

Furor has the Plural in *Cic. Multorum inflammatus Furoribus*, Leg. 3. p. 357. *Heſperios auxit tantum Cleopatra Furores.* Luc l. 10. p. 274. And others.

Horror has the Plural in *Plin. Horrores Febrium.* N. H. l. 22. c. 10.

Languor has the Plural in *Catullus. Multis Languoribus preſſus.* Carm. 52.

Livor, has no Plural for Envy, but in the other ſignification, *Pliny* has, *Levat & alios Livores.* N. H. l. 20. c. 9. And ſeveral times more. *Putre liveribus cadaver.* Quint. Decl. 5.

Metus being a Paſſion of the Mind, would be underſtood to have the Plural by the General Rule above; but becauſe ſome have doubted of it, I ſhall give an Example out of *Virgil.*

——Solve Metus. Æn. 1. p. 106.

And not only the Poets have it often, but *Quintilian* alſo ſeveral times. *Sacroſancti ſint parentum metus.* Decl. 8. and Decl. 18. and elſewhere. But *Metuum* or *Metibus*, I have never ſeen.

Mœror has the Plural in *Plaut. Mœrores antevortunt gaudiis.* Capt. ac. 4. ſc. 2. *Conſolandis Mœroribus.* Cic. Part. Or. p. 209.

Nitor is found to have the Plural in *Agellius*; as, *Quoniam Nitoribus, ſplendoribuſque auri illuvies ſit contraria*, l. 2. c. 6.

Pallor has the Plural in *Lucretius. Palloribus omnia pingunt.* L. 4. p. 104. And in *Tacitus. Tot hominum Palloribus.* Vit. Agr. p. 747. And yet Dr. *Busby* ranks it among the Singulars only.

Pavor has the Plural in *Tacitus*; as, *His Pavoribus nutantem & alii legati, amicique firmabant.* Hiſ. 2. p. 541. So *Claud.* Bell. Get. p. 210. Stat. Theb. 3. v. 369.

Pedor has the Plural in *Cicero*; as, *Ex hac opinione ſunt illa varia, & deteſtabilia, Pedores, mulicbres lacerationes genarum*, &c. T. Q. l. 3. p. 403.

Pudor has the Plural in *Virgil's Dira*; as,

Auſus egon primus caſtos violare Pudores.

Rigor has the Plural in *Plin. Quo utuntur ad nervorum Rigores.* N. H. l. 20. c. 22.

Rubor, is found to have the Plural in *Virgil.*

——Tyrios incocta Rubores. Georg. 3. p. 68.

Repetita bibet lana Rubores Sen. Herc. Oet. Chor. 2. *Dumique rubentes Cuſpidibus parvis multis acuere Rubores.* Claud. Ep. 13. *Qua vel facile cuivis Rubores elicere poſſet.* Auct. ad Her. l. 3. p. 25.

Splendor for the Plural of this Word, ſee *Nitor* before.

Sopor, which *Voſſius* and Mr. *Leeds* ſay, has no Plural, is yet found in that Number in *Auſonius*, whoſe Authority I do not find they reject, nay they alledge it *Culpas.*

Endymioneos ſolita affectare Sopores. Idyl. 7.
Vana ignavorum ſimulachra localſe Soporum. Id. Eph. p. 43.

And again, Ib.

Squalor has the Plural in *Quintilian*; as, *At ſordes, & Squalores, & propinquorum quoque ſimilem habitum ſcio profuiſſe.* Inſt. l. 6. 262.

Tenor, for a Tone or Accent, has the Plural in *Quint.* l. 1. c. 5. *Adhuc difficilior obſervatio eſt per Tenores, quos quidem ab antiquis dictos Tonores comperi.* And no wonder, there being many; but in the other Senſe 'tis only Singular.

Tepor has the Plural frequently; as,

——— *Mediique Tepores.*

Inter utrumque jacent explentes ordine ſummam. L. 2. p. 46. *Sumit deinde Tepores iterum i. e. Fons.* Mela, l. 1. p. 14. *Veris Tepores.* Colum. l. 2. c. 9. and elſewhere, as well as *Palladius.*

Terror according to *Chariſius*, has no Plural. But *Cicero* has *Batonius miros Terrores ad me attulit Caſarianos.* Ad At. l. 6. ep. 8. So alſo, Sen. Oed. Hor. l. 2. ep. 1, 2. and others.

Tumor for a Swelling, has the Plural regularly, and for Pride, againſt the General Rule; as,

———*Quantoſne Tumores*

Mente gerit famulus Magni cervice revulſa. Luc. l. 10. p. 275.

Vigor has the Plural in *Agellius*; as, *Dicebat enim ſenſus iſtos, motuſque animi———Innexos, implicatoſque eſſe Vigoribus quibuſdam mentium, & alacritatibus,* L. 19. c. 12. And in this he is preceded by *Silius.*

Vincis ait noſtros mirando ardore Vigores. L. 5. p. 239.

The reſt of this kind want the Plural Number, and they are two and twenty in all, which are not accounted for by any of theſe Grammarians.

Beſide there are other Maſculines, which this Author, as treating of Number under the Head of Gender, ſhould have here conſider'd, ſome of which want the Plural Number, others may by the Rule of Analogy, be ſuppos'd to do ſo, and have been ſo ſuppos'd by ſome, which ſince they do not, the Reader ſhould have had ſome account given him of them: They are *Aer, Ceſtus, Jubar, Meridies, Modus, Mundus, Muſcus, Sol, Viſcus, Uncus.*

Aer may well be ſuppoſed to want the Plural, becauſe *Æther* of like ſignification does ſo, and ſome have ſo ſuppoſed. However there are two Examples of it in the Plural; one in *Lucretius*, the other in *Vitruvius.*

Aeribus binis quoniam res conſit utroque. Lucr. l. 4. p. 103.

And, *Noviſſe oportet Aeres locorum, qui ſunt ſalubres, aut peſtilentes.* Vitruv. l. 1. c. 1. And if ſilence give conſent, 'tis likely the Generality of Grammarians admit of theſe as good Authorities; for there are few of them reckon *Aer* among the Singulars only.

Ceſtus, reckon'd as Singular only by *Voſſius*, Meſſieurs *de Port Royal*, Mr. *Leeds*, and Mr. *Walker*, and others, is indeed never found in the Plural Number, but that ſure is rather want of occaſion in the Authors, than of Capacity in the Word. And ſince there were ſeveral of theſe, the Language muſt have been imperfect, if it wanted a Plural Number to expreſs them by. Neither can I believe, that if they had occaſion to expreſs ſeveral of them together, that they ſaid *Unus, Alter, Tertius, Ceſtus*, and ſo on, which is contrary to the Genius of this, and all other Languages, which have a Plural Number to expreſs Plurality of Bodily Subſtances thus enumerable. And for us who are to conſider it as a Univerſal Language, and to uſe it as ſuch, this Liberty is abſolutely requiſite, and the Authority of all the Grammarians in the World, is too little to infringe it.

Jubar, which *Voſſius* and Mr. *Leeds* put down here, does indeed want the Plural, but then it is never Maſculine but once in *Ennius*.

Meridies, has no Plural, and is therefore another Omiſſion in this Author.

Modus, a Mean, has no Plural, though no Grammarian has yet obſerved it.

Mundus, Womens Finery, is another Omiſſion, for it has no Plural.

Muſcus, ſhould have been here among the reſt, for it is Maſculine, and Singular only.

Situs, in the ſignification of *Squalor*, is ſaid by many, and amongſt them by Dr. *Busby*, to be Singular only; but *Ovid* has it in the Plural.

Dumque refert inter meritorum maxima, demptos
Æſonis eſſe Situs. Met. 7. p. 140.

And whereas *Voſſius* in his Index ſays, *Situs Nominativi terminatione in utroque numero*; leaſt the Reader ſhould think that this extends to the other ſignification alſo, I ſhall inſtance, *in Sitibus in Solinus*, *Everſis Sitibus locorum*, c. 40.

Sol, ſhould have been conſidered here; for though there be but one in Nature, yet there ſometimes appears more, and then according to the common Rule of Analogy it has the Plural; as,

Et geminos Soles mirari deſinat orbis. Claud. in Eutrop.

And beſide this, when it is put for Heat or Days; as,

Solibus æthereis altoque recanduit æſtu. Ov. Met. 1.

And, *Tofus & alia duriora ubi gelu relaxantur & Solibus.* Pall. Jan. Tit. 13.

Viſcus, ſhould have been brought in here, and for what reaſon Mr. *Leeds* has diſcarded it, eſpecially when his Author has it, I know not. Certainly in Contractions, whatever is done with the Words, the ſence of the Author is to be truly repreſented, from which there is no departing without notice.

Uncus, put down for a Singular only by *Deſp.* is Plural in *Florus*. Hiſt. l. 3.

Unci carnificum. And if this had not been, the Word demands it.

Vulgus Maſculine, is omitted, yet Singular only, though *Populus* be commonly Plural.

Of Feminines *that want the* Plural.

Grammar, Lat. *p.* 30.

Singula fœminei generis, pluralia rarò, &c.

ANIMADVERSION LXXV.

THis Rule has ſeveral Falſities in it, beſide Omiſſions, which becauſe it is long, I ſhall examine by parts, with proper Cautions.

Bilis, here reckon'd as a Singular only, has the Plural alſo, as has been ſaid before under *Vda* in this Animadverſion.

Caro may be taken for a Singular only, as being a Material, but beſide that it is Plural in ſeveral places, for the Fleſh of ſeveral Creatures; *Pliny* uſes it ſo alſo for the Fleſh of one and the ſame; as, *Carnes lupi comediſſe parituris prodeſt*, N. H. l. 28. c. 19.

Addidit exceptas luna pernoctè pruinas,
Et ſtrigis infames ipſis cum Carnibus alas. Ov. Met. 7. v. 269.

Cholera. I have proved to have the Plural before in the laſt *Animadverſion* under *Vda*.

Culpa is Singular only according to *Chariſius* and *Diomedes*; but *Voſſius* has obſerved, *In hoc uno omnes ineſſe Culpas*, out of *Cic.* in Ver. And,

Palmas, non Culpas eſſe putabo meas. Auſon.

And again,

Inque tuis Culpis tu mihi da veniam. Id.

Beſide which, there is of the ſame Author,

Transferat ut proprias aliena in crimina Culpas. Idyl. 7.
Et condonatas puero dimittere Culpas. Id. Ib.

And of a better than he,

——*Et vaganti frena licentiæ*
Injecit, amovitque Culpas. Hor. l. 4. Od. 15.
Quæ manet & Culpas etiam ſub orco. Id. l. 3. Od. 11.

And yet *Deſpauterius* and Mr. *Kirkwood* his Abridger, both deliver the contrary. And *Alvarez* falls into the ſame Error.

Cutis, for the Plural, of which *Voſſius*, *Meſſieurs de Port Royal*, and Mr. *Walker*, quote no other Authority, than that of *Cœlius Aurelianus*, and *Arnobius*, is uſed in the Plural alſo, by *Pliny* more than once, as *Cutibuſq; cum capillo pro mantilibus ante pectora uti.* N. H. l.

H. L. 7. c. 4. *Caterorum oſſibus adherent, cervorum tantum Cutibus enaſcuntur*, Id. Ib. L. 11. c. 37. So L. 6. c. 31. *Duarum Gorgonum Cutes.* Nay, *Propertius* has it in the Plural for a ſingle Skin, as,

His animos noſtra dum verſat Acanthis amica,
Per tenues oſſa ſunt numerata Cutes. L. 4. El. 5. It may ſeem ſuperfluous after this, to alledge *Solinus* who has it in the Plural too, *c.* 70. And yet this ſtands in Dr. *Busby* as a Singular only.

Fama might much better have been plac'd among theſe Nouns, than *Fuga* which follows, and ſome others. For it is found to have the Plural but once in all theſe Authors, namely in *Salluſt*, *Æqui boni Famas petit*, Fragm. l. 6. *Arruntius* uſed it after him, and that commonly, for which *Seneca* condemns him of Affectation in theſe Terms, *Quæ apud Salluſtium rara fuerunt, apud hunc crebra ſunt, & penè continua, nec ſine cauſâ: ille enim in hac incidebat: at hic illa quærebat*, Ep. 114. It ſeems therefore, in *Seneca*'s Judgment, the word was tolerable, though not an affected uſe of it. But for fear of Offence, it were better to forbear the Plural Number, and that the rather, becauſe there can be no neceſſity for it, but to help a Poet at a dead lift.

Fuga diſcovers the groſs ignorance of this Author; for whereas he puts it down as wanting the Plural Number, 'tis certain there is no greater Authority for the Plural of any word, than of this. *Voſſius* quotes *Fugas & exilia* out of *Tacitus*, and *impedimenta texuntq; fugas* out of *Virgil*, and Mr. *Leeds*, and the *Annotators* after him, together with *Meſſieurs de Port Royal*. But all of them pitching upon theſe two inſtances, it may ſeem as if there were no more, and the more rigid Criticks may perhaps not think them ſufficient to Eſtabliſh a free uſe of the word. Wherefore I ſhall add ſuch other, as ſhall ſatisfie the niceſt Judges. And firſt *Tacitus*, beſide that alledg'd by *Voſſius* has *Quoties Fugas, & cades juſſit princeps*, An. 14. p. 379. *Auſi Fugas Civium.* Id. Hiſ. 5. p. 680. *Neque aliud Civilis amicitiâ peractum, quàm vulnera, Fugas luctus*, &c. Id. Ib. p. 689. Secondly, *Claudian* has

Quis molles ſinuare Fugas. quis tendere contum.
Acrior? 3. Conſ. Hon. p. 68.
Quid turpes jam mente Fugas, quid Gallica rura
Reſpicitis. Bell. Get. p. 21. *Textas lege Fugas*, Id. de 6. con. Hon. p. 245.
Furta, Fugæ, mortes ſervorum, incendia, luctus.
Affligunt hominem. Mart. L. 6. Ep. 33.
Parthus cum ſimulet Fugas, Sen. Thyeſt. Chor. 2.
Repete Silveſtres Fugas, Id. Ib. Ac. 3. Sc. 1.
Tauri ferocis ſanguis oſtentat Fugas. Id. Theb. Ac. 1. Sc. 1.
Quid timida loqueris furta, & exilium, & Fugas, Id. Ag. Ac. 2. Sc. 1.

So *Med. Ac.* 5. *Fugas agreſtium*, Sen. L. 1. Controv.
Hinc clamor, gemitus illinc, morteſq; Fugæq; Sil. l. 14. p. 228.
Non celeres Fugæ
Clarius indicant laudes
Quam, &c. Hor. l. 4. od. 8.
Detrimenta, Fugas ſervorum, incendia ridet, Id. l. 2. Ep. 1.
Jam ſervis Fugas imperavimus, Quint. Decl. 12. And to Sum up all,

all, *Cicero* has it ſeveral times. *Quanta in periculis Fuga proximorum.* pro Mil. p. 336. *Quas fugas fecerit?* Id. pro Dom. p. 513. *Sæpe civium expulſiones, Fuga, rurſuſq; ſecunda res,* Id. Off. l. 2. p. 72. *Poſt has Fugas, & formidines.* Id. At. L. 8. Ep. 14. Now 'tis not hard to gueſs at this Author's reading, who had not met with any of theſe Paſſages.

That which is very ſtrange, is, That *Deſpauterius* ſhould fall into this Error, and Mr. *Kirkwood* not Correct him for it. *Alvarez* too, ſays 'tis only Singular.

Galla is ſuppos'd to have no Plural by *Voſſius*, and all that have wrote after him, *viz.* Meſſieurs *de Port Royal*, Mr. *Leeds*, the Annotators, Mr. *Walker*. But it is Plural twice in *Columella*; as, *Remedio ſunt quindecim cupreſſmi coni, totidemque Gallæ,* l. 6. c. 7. And again, c. 13. of the ſame Book, *Ulceribus Gallæ tritæ remedio ſunt.* And what elſe can be underſtood in that of *Pliny*, N. H. L. 24. c. 4. But *Gallæ* in the Plural, where, ſpeaking of the ſeveral Cures they do, he ſays, *Proſunt gingivis*, &c. And ſoon after *Cremata & in vino extincta Caliacis.* Again, *In vino decocta auribus illinuntur. Immaturæ ex his ex acto potæ lienem conſumunt. Eadem cremata, & aceto ſalſo extinctæ menſes ſiſtunt. Omnes capillos denigrant.* And yet *Deſpauterius* too is in this miſtake.

Fames, ſeems to have the Plural in that of *Catullus ad Porc. & Socrat. Porci, & Socration duæ ſiniſtræ*
Piſonis Scabies, Fameſque Memmii, p. 27.

Hara is ſaid by the Annotators to be rarely Plural; but it is ſo in *Cato*, R. R. *Haras decem*, c. 14. in *Varro*, *His faciunt Haras ſuper terram, aut ſubtus*, R. R. l. 3. c. 10. in *Columella*, four times in one Chapter, *viz.* L. 7. c. 9. And that I believe is oftner than is found in the Singular. But if theſe had not been, I cannot ſee to what end they ſhould ſay it was but rarely Plural, ſince the Nature of the word requires it, and that is enough in theſe Caſes.

Indoles, which *Alvarez*, *Deſpauterius*, and Mr. *Kirkwood* after him, and Dr. *Busby* put down for a Singular only, I ſhall ſhew to be Plurally, when I come to
Iſtis multa ſolent mulierbria nectere, &c. in this Rule.

Nex, which is ſuppoſed to be a Singular only, by Mr. *Kirkwood*, and *Verepæus*, has the Plural in *Tacitus*, *Parentum Neces*, Hiſt. 5. p. 680. So *Patres procorum Neces juvenum properant ultum ire*, Auſ. Perioch. Odyſſ. 24. Nay *Cicero* uſes it in *Cat. Multorum civium Neces.* Or. 1. So T. Q. L. 3. p. 404. Plin. N. H. l. 36. c. 1.

Pix, I have ſhewn to have the Plural, *Animadverſion* 12.

Plebs, ſhould have been here with much more reaſon; for it is never found in the Plural in theſe Writers, only *Voſſius* quotes it out L. 3. Cod. *de Feriis.*

Proles taken by many for a Singular only, and particularly by *Deſpauterius*, *Verepæus*, and Dr. *Busby*, has the Plural alſo, not ſo much for the Authority of *Martianus Capella*, which is the only one *Voſſius* quotes for it, as that of *Columella*, l. 10.

Privignoſq; rogat Proles. But then for Human Offſpring it is not found ſo, which was poſſibly all they had in their Mind.

Propago, might for the ſame reaſon have been included in this Rule, becauſe of Human Iſſue it is not found in the Plural, though for Offſprings of Vines, and the like, it have that Number twice in *Columella*, *Nec minus vacantibus palis Propagines applicanda*,

l. 4. c. 17. *Cum benè coierint, velut Propagines, ramulos olivæ à matre resecubis*, Id. de Arb. c. 27. So Cic. de Sen.

Quies has not only the Plural in *Lucretius*, where it seems to be put for the Harbours of wild Beasts.

Namq; Canes ut montivaga persæpe ferai,
Naribus inveniunt intectas fronde Quietes. l. 1. p. 12. but in *Cicero* also, as *Ludo & joco uti illis quidem licet, sed sicut somno, & Quietibus cæteris*, Off. L. 1. So that it has not only the Plural, *pro latibulo ferarum*, which is all *Vossius* takes Notice of, but also for rest, which neither he nor Mr. *Leeds* observe. This also Dr. *Busby* has plac'd among the Singulars only.

Soboles has not only the three like Cases in the Plural, but *Sobolibus* also, though *Despauterius* says he has never read it, as a caution to his Reader not to use it. *Itaq; nemo jam ferit ex famerâ, sed ex Sobolibus*, Colum. l. 5. c. 6. I know not for what reason Dr. *Busby* makes it Singular only.

Strues is put down as a Singular only, by *Alvarez*, *Verepæus*, *Despauterius*, and Mr. *Kirkwood*, but beside that, by the Signification of the word it claims the Plural, we have it actually in that Number in *Pliny*, *Valerius Maximus*, and *Solinus*. *Concurrit non nemo ad videndas uvarum in iis vineis Strues.* Plin. N. H. l. 14. c. 4. *Inter promiscuas Cadaverum Strues.* Val. M. l. 1. c. 6. *Ardentibus lignorum Struibus.* Solin. c. 8.

Supellex Feminine, should have been here, for it has no Plural.

Talio, which is said here to be Singular only, has *Taliones* and *Talionum*, in *Agellius*, l. 20. c. 1. *Talionum reciprocatio. Taliones illæ tuæ.* And yet among others Dr. *Busby* ranks it with those that are Singulars only.

Tussis has the Plural in several Places of *Pliny*; as, *Contra deploratas Tusses.* Plin. N. H. l. 22. c. 25. *Veteres Tusses*, Id. Ib. l. 24. c. 8. *Semen lini Tusses conquoqit, & duritias*, L. 28. c. 4. *Supini cubitus oculis conducunt, proni Tussibus*, L. 28. c. 4. and elsewhere. And yet Dr. *Busby* ranks this too among the Singulars only, as well as *Despauterius*, Mr. *Kirkwood*, and others.

Venia is overlook'd by all the Grammarians, and should have been placed here as a Singular only.

Vita is added by many, but the Plural is found often; as,

Inspicere in omnium Vitas. Ter. Adel. Sc. 3.
Tenues sine Corpore Vitas. Virg. Æn. 5.

And again,

Vitasque, & crimina discit. Id. Ib. and others.

In

In the ſame Rule.

——Omnia quintæ
Tres ſimiles caſus Plurali ſæpe tenebunt.
Excipe res, ſpecies, facies, acieſque, dieſque,
Quas voces numero totas licet eſſe ſecundo.

ANIMADVERSION LXXVI.

THis *ſæpe tenebunt*, is but a Clumſie Expreſſion, and it is hard to ſay, what the Author means by it. If he means that they are frequently found ſo in Authors, *ſæpe tenent* had been the way to expreſs that. If it be taken as a Direction to his Reader, how he muſt uſe theſe Words, *ſæpe* is as improper here, as *tenebunt* before. For words that have ſuch or ſuch a Caſe, may be uſed in ſuch Caſes as often as there is occaſion for them, and no oftener; and where there is ſuch occaſion, will be known by the Senſe, without this Rule. I ſuppoſe he meant they were often ſo found in Authors, and becauſe *tenent* had a Syllable to little, he took *tenebunt* rather than trouble himſelf to alter his Verſe, which was made now all to one word, but the Rule is utterly falſe. For whereas he ſays, all words of the Fifth Declenſion have all theſe Caſes, 'tis certain the greateſt part of them have no Caſe at all in that Number, witneſs *Canities, Caries, Colluvies, Craſſities, Durities, Fides, Glacies, Illuvies, Ingluvies, Luxuries, Macies, Meridies, Mollities, Pernicies, Proluvies, Rabies, Sanies, Scabrities, Spurcities, Subluvies. Scabies* has the Plural in *Catul. ad Porc. & Socrat.*

Porci, & Socration, duæ ſiniſtra
Piſonis Scabies, fameſque Memmii. And,

Eluvies is us'd ſo alſo by *Curtius*, *Ab altera parte voragines, Eluvieſque præruptæ erant*, L. 8. p. 312.

Species, which he allows the whole Plural Number wants the Genitive, Dative, and Ablative, according to *Cicero*, who made choice of the word *Formæ*, on purpoſe to avoid ſaying *Specierum*, and *Speciebus*. *Nolim enim*, ſays he, *ne ſi latinè dici poſſit, ſpecierum, & ſpeciebus dicere*, ad Treb. Top. 197. *Voſſius* would Patronize the uſe of *Specierum* from *Celius Aurelianus*, who lived before *Tully*, and *Julius Scaliger*, being, as he ſays, *Vir cum omnia antiquitate comparandus*. But ſure not comparable to *Cicero* for underſtanding the Propriety of the *Latin* Tongue, in which he was no great Maſter of Stile himſelf, though a great Critick. But whatever he were, 'tis certain his Authority

Authority is of no account in this caſe, as not being himſelf a *Latin* Author. *Voſſius* therefore might much better have alledg'd that of *Palladius*, if he had thought of it, to ſhew that after Ages, at leaſt ſome in after Ages, did not ſtand by the Judgment of *Cicero* in this Point. *Ut Specierum vis omne muſti corpus inficiat.* Oct. Tit. 14.

Of Feminines ſignifying Abſtracted Qualities.

Grammar, Lat. *p.* 30.

Iſtis multa ſolent muliebria nectere, ut hæc ſunt,
Stultitia, invidia ſapientia, deſidia, atque
Id genus innumeræ voces, quas lectio præbet:
Quam tibi præfixam ceu certum collige filum.
Rariùs his numerum, quandoque ſed adde ſecundum.

ANIMADVERSION XC.

WHat Light can either Child, or Man, get from this Rule, which is thus clouded over with Obſcurity? Here is an innumerable Number of Words, that are ſaid to want the Plural Number, or at leaſt rarely to have it, and yet no other Account given of them, but that they are ſuch as *Stultitia*, *Invidia*, *Sapientia*, *Deſidea*. Now theſe Words being capable of being conſider'd under ſeveral Reſpects, as Declenſion, Gender, Termination, Formation, Signification, here is nothing ſaid in which of theſe Reſpects the Words not mention'd, are like thoſe that are. And with what Heart can any one, eſpecially a Child, undertake ſo tedious a Journey with ſo blind a Guide? This is a great Fault in this Grammar, and yet a very common one, even in many places where it is not intimated, to leave the main Matter to Children to do for themſelves, which yet no Man has done to this Day; as will appear by examining what the Grammarians have ſaid upon this Rule. Whereas, if the End of Grammar be not to ſave that Trouble, and Expence of Time, I know not what it is good for. After all, he concludes with

Rariùs his numerum, quandoque ſed adde ſecundum.

Now what way is there to know, what this Direction, ſuch as it is, refers to? Whether to the Words here mentioned, *Stultitia*, *Invidia*, &c. or thoſe that the Children are to find out by their own reading? I confeſs, the firſt is the moſt probable, becauſe what they are to find of themſelves, they will find the uſe of by Reading, if they read ſufficiently; that is, if they read over all the Authors. But how is this to be expected from Children? If the Author himſelf had done as much, he might have ſaved them that trouble, which very few of them are ever like to take. 'Tis plain here is a Task put upon Children, that neither this Author, nor any other have yet undergone themſelves; otherwiſe they had not committed ſo many Errors upon this Rule, as well in omitting many of this ſort, that have the Plural, as in putting down ſome expreſly for Singulars only, which are found alſo in the Plural in the beſt Authors. Thus *Voſſius* in his Liſt has omitted the greateſt part of this ſort of Nouns that are found in the Plural, and put down ſeveral for Singulars only, which are Plural alſo in the beſt Authors; and Meſſieurs *de Port Royal*, the *Annotators*, Mr. *Leeds* and Mr. *Walker*, have followed him in both, or however with very little Alteration. They all put down

Galla, for a Noun that wants the Plural; but beſide, that it does not belong to this part of the Rule, and therefore ſhould not have been plac'd here in an examination of this Grammar; 'tis againſt the *Genius* of the *Latin* Tongue, That a Noun repreſenting a Thing, of which there are ſeveral viſible Particulars of this Magnitude, ſhould not have the Plural Number. And this were reaſon enough to allow it the Plural, if there were no expreſs Authority for it, and ſo for other Words of like kind. But after all, there is no better Authority for the Plural of any Word than of this, which almoſt all the Grammarians have expreſly deſpoiled of that Number, as I have ſhewn *Animadverſion* 75.

Inertia, *Perfidia*, and *Velocitas* are put down by Mr. *Leeds* and Mr. *Walker*; *Inertia*, *Pitnita*, *Velocitas*, by the Annotators. *Inertia*, *Sapientia*, *Velocitas* by Meſſieurs *de Port Royal*, as Singulars only, which yet are all uſed in the Plural by the beſt Authors, as will appear under their ſeveral Letters.

But to come to ſomething more certain, I ſhall not think much of the Pains, though by a Liſt of above two hundred Quotations, to ſet this matter right, and hope the Reader will not think much of his. I have already ſaid, that Abſtracted Qualities, (which I there explain, and ſome of which I have taken notice of already under the Head of Maſculines) being one and the ſame thing in all, and therefore look'd upon as one, are generally confin'd to the Singular Number; though with reſpect to their ſeveral Acts or Exerciſes, or the ſeveral Subjects they reſide in, they are ſometimes found in the Plural. The Nouns here meant are of that ſort (or it ſhould at leaſt be meant ſo) and agree with *Stultitia*, *Invidia*, &c. in the Rule, in that reſpect, of which I ſhall only put down what I find in the Plural, leaving the Reader to conclude, that the reſt are Singulars only.

And

and becauſe they are ſomething Numerous, for the eaſe of thoſe ſe Eyes cannot bear Poring ſo long on ſo ſmall a Character, I ll put them in a bigger Letter.
he School-Boy may for his Eaſe, conſider them as form'd gene- y from Adjectives, and ending moſtly in *edo, ido, tudo, tas* ti.

Acerbitatibus. *Sanquinius Maximus è conſularibus, oravit ſenatum, ne curas Imperatoris conquiſitis inſuper Acerbitatibus augerent.* Tac. An. 6. p. 214. So *Novis Acerbitatibus*, Ann. 13. p. 337.

rimonias. *Diſcutiunt omnes Acrimonias*, Plin. N. H. l. 22. c. 25.

gritudines. *Accipimus enim deorum cupiditates, Ægritudines*, Cic. N. D. l. 2. p. 78.

quitates. *Relaturum me putatis illa optionum verba ſolennia, non capere magnorum precia meritorum ſolas Æquitates.* Quint. Decl 4.

rumna. Has commonly the Plural.

tates. *Ætates autem & tempora ignorarent.* Cic. T. Q. l. 4. p. 404.

tatibus. *Ea cupiditas agendi adoleſcit unà cum Ætatibus.* Cic. Fin. 5. p. 275. *Progredientibus autem Ætatibus ſenſim tardéve potius quaſi noſmet ipſos cognoſcimus.* Cic. Fin. 5. p. 268.

vitates. *Cenſores, populi Ævitates, ſoboles——cenſento.* Cic. Leg. 3. p. 351.

finitatibus. *Serpit ſenſim foras Cognationibus primum, tum Affinitatibus.* Cic. Fin. 5. p. 208.

acritatibus. *Dicebat enim iſtos motus animi innexos implicatoſque eſſe vigoribus quibuſdam mentium, & Alacritatibus.* Agel. l. 19. c. 12.

tudines. Κενοτητὰ *autem longitudines, & Altitudines vocis emetitur.* Agel. l. 16. c. 18

naritudines. *Amaritudines hebetant.* Plin. N. H. l. 24. c. 11.

nbiguitates. *Exquiſitas Ambiguitates.* Quint. l. 1. c. 10.

Ambitionibus. *Quid de noſtris Ambitionibus loquar?* Cic. T. Q. l. 2. p. 373.

Amicitias. *Omnes gratas Amicitias vincam.* Planc. Cic. and *Cicero* often.

Amœnitates. *Amœnitates venuſtatum.* Plaut. Stich. Act. 2. Sc. 2. Agel. l. 7. c. 7.

Antiquitates. *Nec ideo contemnas legum iſtarum Antiquitates.* Agel. l. 20. c. 1.

Anguſtia. Is more rare than *Anguſtiæ*, but yet is found in good Authors. *Cic. Plin.* as will appear hereafter.

Argutiarum. *Argutiarum fuligini.* Agel. l 1. c. 2. So *Plaut. Bacch.* Act. 1. Sc. 2. Nay the Singular is hardly to be found, as I ſhall ſhew under *Feminines* that want the Singular.

Aſperitates. *Poſtquam tantas Aſperitates videt, i. e.* Locorum Aſperitates. Sal. Hiſt. 2. p. 144. *Aſperitatibus rerum*, Cic. de Or. l. 1, circa initium.

Aſtutiarum. *Dum in regionem meorum Aſtutiarum te induco.* Plaut. Mil. Act. 2. Sc. 2. *Noſtris ſycophantiis, dolis, Aſtutiiſque.* Plaut. Act. 3. Sc. 2. Sal. Conjur. Cat.

Avaritias. *Nec enim omnes Avaritias ſi æquè eſſe Avaritias diximus, ſequitur ut æquas eſſe dicamus.* Cic. Fin. l. 4. p. 245.

Auctoritatibus. *Dolebamque non conſiliis, nec Auctoritatibus noſtris de jure publico diſceptari.* Cic. ad Fam. l. 6. Epiſt. 1. and elſewhere frequently.

Audacias. *Vultis autem iſtorum Audacias reſecare?* Cic. in Ver. Or. 8. p. 328. *Pro Syl.* p. 490. and elſewhere.

Aviditates. *Feminarum Aviditates augere ad infinitum Xenocrates tradit.* Plin. N. H. l. 20, c. 21. So *contra aliarum beſtiolarum Aviditates.* Plin. N. H. l. 11. c. 6.

Auſteritatibus. *Vel aquam lupinorum pſilothri Auſteritatibus junctam.* Pal. l. 1. Tit. 35.

Benignitates.

Benignitates. *Benignitates periere, & prothymiæ.* Plaut. Stich. Act. 4. Sc. 2.

Blanditiæ. *Quot illic Blanditiæ, quot illic iracundiæ?* Plaut. Truc. Act. 1. Sc. 1. So *Cic. Offi.* 3, and elſewhere, as well as others.

Bonitates. *Bonitates diſtinguere.* Plin. N. H. l. 37. c. 8. *Bonitatibus,* Id. l. 15. c. 3.

Calamitates. Nothing is more common than this Word in the Plural.

Caligines. *Repentinas Caligines levat Braſſica.* Plin. N. H. l. 20. c. 9. and often. *Quarum, i. e.* Vitium, *inter Caligines uvæ defloreſcunt.* Colum. l. 3. c. 1. But here it ſignifies ſhady Places hid from the Sun.

Calliditates. *Pervenere in mentem Syri Calliditates.* Ter. Heaut. Act. 5. Sc. 1.

Caritates. *Voſſius* gives no other Authority for this Word in the Plural, but that of *Claudius Mamertinus,* who lived in the Age of *Julian* the Apoſtate. And Meſſieurs *de Port Royal,* and Mr. *Walker* ſay the ſame. This laſt forbids the uſe of it till a better Authority be found. I ſhall therefore do Juſtice to the Word, in aſſerting its right to both Numbers upon better Authority. *Quintilian* has it ſeveral times, *Nullas ego facilius perire crediderim, quàm corporum Caritates.* Decl. 2. So again, Decl. 17. he has *Caritatibus.* And even *Cicero* himſelf made no ſcruple to uſe it. *Cari ſunt parentes, cari liberi, propinqui, familiares, ſed omnes omnium Caritates una patria complexa eſt.* Off 1. p. 25.

Caſtimoniarum. *Aliud vero, i. e.* garum, *ad Caſtimoniarum ſanctitatem etiam ſacris Judæis dicatum.* Plin. N. H. l. 31. c. 8.

Celeritates. *Si in feſtinationibus ſuſcipiamus nimias Celeritates.* Cic. Off. l. 1. p. 53.

Claritates. *In cæteris Claritates animalium ſequemur.* Plin. N. H. l. 28. c. 8.

Clauditates.

Clauditates. Is found in *Plin.* N. H. l. 28. c. 4. but the Sentence in my Book is imperfect.

Cognationibus. In *Affinitatibus* before.

Commoditas. Has the Plural very commonly.

Concinnitates. *Scripta multas Concinnitates redolentia,* Agel. l. 20. c. 10.

Conſtantiæ. *Sic quatuor perturbationes ſunt, tres Conſtantiæ.* Cic. T. Q. l. 4. p. 419.

Contagionibus. *Reliquam Græciam evertit Contagionibus malorum* Cic. Off. l. 2. p. 96. and yet *Deſpauterius* will have it to be Singular only.

Cruditates. *Folia contra Cruditates manduntur.* Plin. N. H. l. 20. c. 5.

Cupidines, } Are both Generals, containing ſeveral Par-
Cupiditates, } ticulars under them, and are commonly Plural, as other ſuch Nouns, as ſhall be ſhewed in the Obſervations after this Liſt.

Debilitates. *Et damna corporum, Debilitateſq; membrorum notabilius miſeratione complectimur,* Quin. Dec. 5. Sen. de vit. beat. c. 14.

Dementias. *Sed ejus Dementias cave contemnas,* Cic. ad At. L. 9. Ep. 9.

Deſidias. *Deſidias molles,* Claud. Conſ. Hon. p. 44.

Deſidiis. *Nec Deſidiis dapibuſq; paratis. Indulgere juvat,* Claud. Conſ. Probin.

Deſperationes. *Inde eſt quod inter luctus & deſperationes fœdâ vivacitate duramus,* Quint. Dec. 4. and again Dec. 8.

Difficultates. Is ſo commonly Plural, it needs no Proof.

Dignitatibus. *Ponderibus enim Poteſtatibuſq; Præſentibus, non verborum appellationibus, neq; Dignitatibus generum dijudicanda ſunt.* Agel. l. 1. c. 3.

Diſcordia. Has the Plural very commonly, Cic. Amic. 153.

Diverſitas. has alſo commonly the Plural.

Doctrina. Alſo has commonly the Plural, and *Diſciplina.*

Ebrietates.

Ebrietates. *Ebrietates continuæ efferant animos*, Sen. Ep. 38.

Hinc ſumpſit Androcydes medicinam contra Ebrietates, Plin. N. H. L. 17. c. 24. So alſo *Columella*, L. 1. Præfat. Quint. Dec. 14. and Sen. de Prov. c. 3.

Egeſtates. Cic. Phil. 14. p. 695. *ad expiandas Egeſtates latrocinii. Etſi quid te bonum fugit? Legibus, judiciis, ſenatu ſublato, libidines, audacias, ſumptus, Egeſtates tot egentiſſimorum hominum, nec privatas poſſe res, nec rempub. ſuſtinere*, Cic. ad. At. L. 9. Ep. 7.

Elegantiarum. *Voſſius* yields to *Chariſius* and *Diomedes*, that this Noun has no Plural. However *Agellius* has, *Antonius Julianus* ——— *veterum Elegantiarum curâ & memoriâ multâ fuit*, l. 1. c. 4. I do not find him reject his Authority, ſo that it is to be ſuppoſed he overlook'd it.

Excellentiæ. *Sæpe enim Excellentiæ quædam ſunt.* Cic. de. Amic.

Facundiarum. *Pulcrum, dii boni, facinus, Græcarum Facundiarum magniloquentiâ condignum*, Agell. L. 3. c. 7.

Fallacia. has commonly the Plural, for the ſeveral Acts.

Famas. *Æqui boni Famas Petit Salluſt.* Fragm.

Familiaritates. *Summas Familiaritates*, Cic. Fin. 1. p. 164. and ſo commonly.

Felicitates. *Cui magis bonæ Felicitates omnes Adverſæ ſient* Ter. Eun. ac. 2. Sec. 3. Cic. pro Mit.

Feſtivitatibus. *Gorgias his Feſtivitatibus inſolentius abutitur*, Cic. ad Brut. or p. 189.

Formidines, *Ut cæteris Formidines ſimilium incommodorum proponerent*, Cic. in Ver. Hor. 7.

Formidinum. *Quæ nos à libidinum imperio, & Formidinum terrore vindicet.* Cic. Fin. l. 1. p. 115.

Fortitudines. *Sunt ergo domeſticæ Fortitudines non inferiores militaribus*, Cic. off. l. 1. p. 33.

Glorîarum. *Qui ſingulos actus ſuos fortunæ Producendos daret, quæſtu atque compendio Gloriarum*, Agel. l. 2. c. 27. So *Solinus* 173.

Glorias. *Has ille inanis cum ſtarei Glorias*, Agel. l. 1. c. 2. and Tac. An. 3. p. 137.

Gloriæ. *Ita ſunt Gloriæ Meretricium*, Plaut. Truc. Ac. 4. Sc. 4. ad Her. L. 3. p. 17.

Voſſius would prove that *Cic.* us'd it alſo in the Plural from that Paſſage in his Oration, *pro Cn. Planc. Et enim honorum gradus ſummis hominibus, & infimis ſunt Pares: Gloriæ diſpares.* And *Meſſieurs de Port Royal*, and Mr. *Walker* follow him in it. But there is no neceſſity to ſuppoſe *Gloriæ* there to be the Plural Number, becauſe if *Gloriæ* be ſuppoſed to be the Gen. Sing. and *diſpares* to agree with *Gradus* underſtood, the Sence will be as much to *Cicero*'s purpoſe. And yet *Alvarez* has *Gloria* in his Liſt of Singulars only.

Gracilitates. *Qui non tam habitus corporis opimos quam gracilitates conſectantur*, Cic. Brut. ſeu de Clar.. or. p. 151.

Gravedines. *Crapulam, & Gravedines capitis impoſitis coronis, olfactuve diſcutiunt*, Plin, N. H. l. 21. c 19.

Graviditates. *Adeoq; luna illuminata Graviditates & Partus afferat*, Cic. N. D. l. 2. p. 97.

Gratiæ. Favour or Intereſt. *Cum——reconciliationes Gratiarum ſanguine meo ſancirentur*, Cic. Or. ad Quir. Poſt. Red. p. 498.

Quia plures ineuntur Gratiæ, Cic. Brut. p. 162.

Habilitates. *Omitto opportunitates Habilitateſq; reliqui corporis*, Cic. Leg. l. 1 p. 303.

Hilaritates. *Cæteræ Hilaritates non implent pectus*, Sen. Ep. 23.

Honeſtatibus. *Id & reliquis eſt Honeſtatibus in civili ratione, & commodis anteponendum*, Cic. Part. Or. p. 210. So again, *Pro Murena.*

Ignavias.

Ignavias. *Critolaus Peripateticus & malum esse voluptatem ait, & multa mala parere ex sese, injurias, desidias, oblivioines Ignavias,* Agel. l. 9. c. 5.

Ignominiæ. *Addantur etiam contumeliæ & Ignominiæ,* Cic. Part. or. p. 211.

Ignoscentias. *Et Ignoscentias utiles esse rebus humanis docet,* Agel. l. 7. c. 3.

Immunitates. *Tabulæ figuntur, Immunitates dantur,* Cic. ad Fam. l. 12. Ep. 1. Phil. 1.

Impuritias. *Tuas Impuritias traloqui nemo potest,* Plaut. Pers. Ac. 3. Sc. 3.

Impuritates. *Quam omnes Impuritates susciperes,* Cic. Phil. 2.

Inaniis. *Ita Inaniis sunt oppleta atque araneis,* Plaut. Aul. Ac. 1. Sc. 2.

Inanitates. *Per quasdam Inanitates verborum,* Agel. l. 13. c. 8.

Indoles. Though *Alvarez, Despauterius,* and other allow it not to be Plural, yet I find *Ne bonas quoque & utiles animi Indoles amittamus,* Agel. l. 19. Cap. 12. and upon his Authority they Establish the use of other words,

Inertiis. *Animi autem quemadmodum, affecti sunt, virtutibus, vitiis, artibus, Inertiis,* Cic. Part. Or. p. 206.

Industriis. *Jupiter Supremus summis opibus atque Industriis me periisse, & Philolachetem cupit herilem filium,* Plaut. Most. Ac. 1. Sc. 5.

Odistis hominum novorum Industrias Cic. in Ver. Or. 8. See ad Her. p. 17.

Infamiæ. *Nam si ad paupertatem migrant Infamiæ*
Gravior paupertas fit, fides subtestior. Plaut. Pers. Ac. 3. Sc.

Infirmitates. *Pessimeque additæ pectoribus humanis Infirmitates.* Quint. Dec. 4. Plin. l. 23. c. 1.

Infidelitates. *Quantæ Infidelitates in amicis?* Cic. pro Mil. p. 336.

Iniquitates. *Ipso Vespasiano, inter initia imperii, ad obtinendas Iniquitates, haud perinde obstinato, i. e.* unjust or unfair things. Tac. Hist. l. 2. p. 546. Plin. N.

H. l. 28. c. 8. Cic. in Ver. Or. 8. p. 306. or 7. p. 353. Ad At. l. 1. Ep. 11.

Injuria, has the Plural commonly.

Inopiæ. *Divitias multæ res faciunt, non multæ Inopiæ.* Sen. Ep. 84.

Inſanias. *Incideram in hominum pugnandi cupidorum Inſanias.* Cic. ad At. l. 9. Ep. 7. *Populareſque Inſanias.* Id. Or. pro Mil. p. 312. *Larvæ hunc atque intemperiæ Inſaniæque agitant.* Plaut. Aul. Ac. 4. Sc. 4 which laſt *Voſſius* thinks to be the only Inſtance.

Inſatietatibus. *Quorum animis avidis atque Inſatietatibus Neque lex, nec tutor, capere eſt qui poſſit modum.* Plaut. Aul. Ac. 3. Sc. 5.

Inſolentias. *Nam cum Inſolentias verborum plerumque reſpueret.* Agell. l. 13. c. 19.

Intelligentiæ. *Quæque in animis imprimuntur Inchoatæ Intelligentiæ.* Cic. Leg. l. 1. p. 305.

Intelligentias. *Et rerum plurimarum obſcuras, & neceſſarias Intelligentias enudavit.* Cic. Leg. l. 1. p. 303.

Intemperiæ. *Neſcio pol quæ illunc hominem Intemperiæ tenent.* Plaut. Aul. Ac. 1. Sc. 1. See *Inſaniæ* and *Agell.* l. 20. c. 10.

Invidias. *Malevolorum obtrectationes atque Invidias.* Cic. Fam. l. 5. Ep. 9.

Ira, has ſo commonly Plural, and that among the Proſe Writers too, that it needs no proof.

Iracundiæ. *Quot illic blanditiæ, quot illic Iracundiæ.* Plaut. Truc. Ac. 1. Sc. 1.

Iracundias. *Iracundias harum rerum recentes habebant.* Planc. Cic. and Cic. N. D. l. 2.

Jucunditatibus. *Nihil mihi unquam ex plurimis tuis Jucunditatibus gratius accidiſſe.* Cic. ad At. l. 10. Ep. 8.

Lætitiæ. *Moleſtiæ, Lætitiæ, cupiditates, timores, omnium mentes ſimiliter pervagantur.* Cic. Leg. l. 1. p. 305.

Lætitiis. *Qui omnibus Lætitiis lætum eſſe ſe narrat.* Cic. de Fin. l. 2. p. 132.

Lætitias. *Artibus tribus, ter demeritas dem Lætitias.* Plaut. Pſeud. Ac. 2. Sc. 4.

Lanuginæ.

Lanugines. *Et in cacumine capitula purpurea, quæ solvuntur in Lanugines.* Plin. N. H. l. 27. c. 8. & 11. c. 39. & l. 12. c. 11.

Lassitudines. *Lassitudines recreat.* Plin. N. H. l. 22. c. 13.

Latitudines. *Quando non Longitudines modo & Latitudines. planas numeri linearum efficiunt.* Agell l. 1. c 20.

Laus, is hardly of this kind of Words, so no wonder it is commonly Plural.

Lautitias. *Lautitias vestras imitemur.* Quint. Decl. 301.

Liberalitates. *Liberalitates Neronis——Ea conditione revocandas curavit.* Suet. Galb. p. 278.

Libertates. *Divitiæ, Libertates, & ea quæ sunt iis contraria.* Cic. Part. Or. p. 206. & Suet. Vit. Claud. 223.

Libertatibus, *Tribus non conduci possim Libertatibus*
Quin ego illis hodie comparem magnum Malum.
Plaut. Cas. Ac. 2. Sc. 8.

Levitatibus. *Amatoriis Levitatibus dediti.* Cic. Fin. l. 1. p. 121.

Libido, commonly has the Plural, and no wonder, since 'tis a General.

Longitudes, *in Latitudines.*

Loquacitates. *Ita Loquacitates immodicas promisit intuberi* Plin. N. H. l. 28. c. 8.

Magnitudines. *Parvitates rerum & Magnitudines.* Agell. l. 1. c. 3.

Magnitudinibus. *Deinde reliqua sidera Magnitudinibus immensis.* Cic. N. D. l. 2. p. 86.

Malignitatum. *Nihil est tam capax Malignitatum Sermonumque quam bellum.* Quint. Dec. 11.

Malignitatibus. *Vides quantum hinc Malignitatibus potuerim præstare materiam.* Quint. Dec. 19.

Malitiæ. *Illæ Malitiæ.* Cic. Fin. l. 4. p. 242.

Malitiarum. *Ubi facta erit collatio nostrarum Malitiarum.* Plaut. Mil. Ac. 3. Sc. 3. & Cic. N. D. l. 3. p. 146.

Malitias. *Vitia malo quam Malitias nominare,* Fin. 3. p. 196. & ad Brut. Or. p. 188.

Materiis. But this is not an Abſtracted Quality. *Profanos, qui deum immagines mortalibus Materiis in Speciem hominum effingunt.* Tac. Hiſt. l. 5. p. 678. *Apud nos Materiæ finduntur aliquæ ſponte.* Plin. N. H. l. 16. c. 42. *Vidiſſe ſe molles Materias molliùs, crebriuſque tremere, quàm naturâ duras.* Sen. N. Q. l. 6. c. 31. *Struere Materias.* Tac. Hiſt. 4. p. 628. *Fictæ ad imitationem fori Materias.* Quint. Inſt. l. 2. c. 4. for the Matter of Orators. Taken for the Branches of Vines, it is commonly Plural with the Ruſtick Writers.

Medietates. *Vix enim audeo dicere Medietates, quas Græci μεσότητας appellant, ſed quaſi ita dixerim intelligatur, erit enim planius.* Cic. de Univer. p. 376.

Mediocritates. *Mediocritates illi probant.* Cic. A. Q. l. 2. p. 70. Ibid. p. 14. & T. Q. l. 3. p. 408.

Maturitates, in *Graviditates.*

Memoria, for *Hiſtoria* has commonly the Plural in *Agellius.*

Miſeria, has commonly the Plural.

Mobilitates. *Radix decocta furfures capitis, & dentium Mobilitates.* Subaud. Sanat. Plin. N. H. l. 20. c. 21.

Moleſtia, has commonly the Plural.

Mollitiis. *Sardanapalum, eorum regem, Mollitiis florentem, &c.* Vell. Pat. l. 1. p. 6.

Mors, has commonly the Plural, but becauſe ſome Grammarians have thought otherwiſe, I ſhall ſubjoyn an Example or two out of *Cicero. Præclaræ Mortes ſunt Imperatoriæ.* Fin. l. 2. p. 196.

Quibus videmus optabiles fuiſſe mortes cum gloriâ. T. Q. l. 1. p. 145.

Claræ verò mortes pro patriâ oppetitæ. Id. Ib. p. 144. Nothing more common.

Munditias. *Per cultum & Munditias.* Tac. Hiſt. l. 3. p. 129.

Faciles odiſſe Munditias. Sen. Ep. 3.

Natura, has often the Plural in *Cicero's* Philoſophical Diſcourſes, a Man can hardly look into them without meeting with it.

Neceſſitatibus.

Neceſſitatibus. *Neque tam indomitis Neceſſitatibus circumſcripta eſt.* Agell. l. 7. c. 3. *and* Quint. Dec. 10.

Neceſſitates. *Ubi ſunt qui acerbas mortium neceſſitates Quærebantur.* Quint. Dec. 10.

Neceſſitudinibus. *Plerique Neceſſitudinibus, & propinquitatibus mixti.* Tac. Hiſt. l. 2. p. 544. *Cic. pro Leg. Manil.*

Nequitias. *Nequitias tellus ſcit dare nulla magis.* Mart. l. 4. Epigr. 42.

Nimietates. *At maximè utile ſolum eſt, quod inter omnes, Nimietates temperamentum tenebit.* Pallad. jun. Tit. 13.

Nobilitatibus. *Claudius, quanquam Nobilitatibus externis mitis.* Tac. An. 12. p. 278.

Nobilitates. *Nobilitates, honores, divitiæ———Temporibus gubernantur.* Cic. de Off. l. 1. p. 47.

Notitiæ. *Quo è genere nobis Notitiæ rerum imprimuntur,* Cic. A. Q. l. 2. p. 14.

Notitias. *Notitias rerum.* Cic. A. Q. l. 5. & p. 19.

Novitates. *Ciborum fomentorumque novitates.* Quint. Dec. 8. *Et poſt tam prodigioſas rerum ſermonumque novitates.* Id. Dec. 19. Cic. Off. l. 3. p. 168.

Obliviones. *Voſſius* ſays, this Word is to be found in *Horace*, and ſo it is, *L. 4. Ode* 9. But then this being the only place he names, and ſaying as he does, *Sed multo uſitatior pro eo eſt Oblivia*, he ſeems to caution againſt the Uſe of the Word, or at leaſt to intimate it, is the only place. And in this Mr. *Walker* follows him; and not only ſo, but *Robert Stephens*, from whom probably *Voſſius* had it, ſays juſt the ſame; wherefore that it may not looſe its Right, I have thought fit to ſhew the Reader that it has two Patrons more. The firſt is, Quint. Dec. 306. *Quid ſi templorum incendia petas, legum Obliviones.* The other is *Agellius*, l. 9. c. 5. *Catolaus peripateticus & malum eſſe Voluptatem ait, & multa alia mala parere ex ſeſe, injurias, deſidias, Obliviones, ignavias.*

Obſcenitates.

Obſcenitates. *In poculis libidines cælare juvit, ac per obſcenitates bibere.* Plin. N. H. l. 33. Proem.

Obſcuritates. *Obſcuritates, & ænigmata ſomniorum.* Cic. Div. l. 2. And this is common. *Obſcuritates, inquit Sex. Cæcilius non aſſignemus culpæ Scribentium.* Agell. l. 20. c. 1.

Olivitatibus. *Nam eo libro quem de agricultura Scriptum reliquit, mutatum cœli ſtatum ſic colligit, quod quæ regiones antea propter hiemis aſſiduam violentiam, nullam ſtirpem vitis aut oleæ depoſitam cuſtodire potuerint, nunc mitigato jam & intepeſcente priſtino frigore, largiſſimis Olivitatibus, liberiſque vindemiis, exuberent.* Colum. l. 1. c. 1.

Opimitates. *Opimitates gaudio effertiſſimæ* Plaut. Aſ. Ac. 2. Sc. 2. So again, Capt. Ac. 4. Sc. 1. the Paraſite ſays upon proſpect of a Dinner.

Jupiter Supreme, ſervas me, meaſque, auges opes;
Maximas Oppimitates, opiparaſque offers mihi.

Opportunitas, has commonly the Plural, and needs no Proof.

Orbitates. *Similiter commemorandis exemplis, orbitates quoque liberorum prædicantur.* Cic. T. Q. l. 3. p. 401. Quint. Dec. 18.

Orbitatibus. *Orbitatibus datus.* Solin. c. 52.

Paces. *Charisius, Diomedes,* and *Phocas* all make *Pax* to be Singular only, which is an overſight much to be admir'd at. For beſide *Pacibus* quoted by *Voſſius* out of *Plaut. Perſ.* Ac. 5. *Paces* out of *Rud.* Ac. 1. Sc. *ult.* And out of *Salluſt. Bell. Jug. Horace* alſo has *Hoc Paces habuere bonæ,* l. 2. Ep. 1. And in another place. *Bella quiù & Paces, Longum diffundet in ævum?* Hor. L. 1. Ep. 3. And yet with *Alvarez, Pax* has no Plural.

Parſimoniæ. *Atque utinam veteres mores, vetereſque Parſimoniæ*
Potius majori honori hic eſſent, quam mores mali. Plaut. Trin. ac. 4. Sc. 3.

Parvitates.

Parvitates. *Has tamen, inquit, Parvitates rerum, & magnitudines ——— alia nonnunquam momenta extrinſecus ——— moderantur & regunt.* Agell. l. 1. c. 3.

Perfidias. *Pectore ita paravi Perfidias.* Plaut. Pſeud. ac. 2. ſc. 1.

Perfidiis. *Facile ut ſpoliem meos perduellis meis Perfidiis.* Id. Ibid.

Perfidiarum. *Plerumque eſſe Perfidiarum, & fraudum oſtendebatur.* Agell. l. 14. c. 2.

Perniciis. *Pernicies* is put down by *Voſſius*, as a Word that wants the Plural, and ſo it does as far as I have obſerv'd; but *Plautus* has *Perdam ego te & filium Pernicebris, Perniciis, adoleſcentum exitium.* Aſ. ac. 1. ſc. 2. *Perniciis* from *Pernicia*, as *Luxuries* and *Luxuria*. *Nonius* quotes, *Pelle crebris Perniciis*, out of the ſame Play, but this is not to be found as we have it now.

Peſtilentias. *Animorum labes & Peſtilentias.* Agell. l. 1. c. 2.

Peſtes. *Peſtes vocat quaſcunque ferventis creat*
Arena Libyæ. Sen. Med. ac. 4. *Columella* alſo has, *In morbis & Peſtibus.* And Cic. T. Q. l. 2. *Illachryma patris Peſtibus.*

Petulantias. *Adverſus vim, & Petulantias injuriarum, omni loco & tempore proſpiciens.* Agell. l. 13. c. 26.

Philoſophias. *Philoſophias, inquit, ego non didici.* Agell. l. 4. c. 7.

Potentiæ. *Hinc opum nimiarum Potentiæ non ferendæ.* Cic. Off. 3. p. 112.

Potentias. *Contra periculoſiſſimas hominum Potentias.* Cic. pro Coel. p. 222.

Poteſtatibus. *Ponderibus hæc enim Poteſtatibuſque præſentibus, non vocabulorum appellationibus, neque dignitatibus generum dijudicanda ſunt.* Agell. l. 1. c. 3: And ſeveral Examples there are of it in others, *Scire Poteſtates herbarum.* Ov.

Poteſtatibus

Poteſtatibus *for* Magiſtratibus. *Dedit arma hic ordo——Poteſtatibus.* Cic. Phil. 2. p. 431.

Pravitates. *An corporis Pravitates, ſi erunt perniſignes habebunt aliquid offenſionis?* Cic. Leg. l. 1. p. 313.

Præſentiæ. *Ipſorum corporum Præſentiæ declarant.* Cic. N. D. l. 2. p. 116.

Proceritates. *Proceritates Arborum.* Cic. de Sen. 203.

Propinquitates. *Hæ amicitiæ, hæ Propinquitates.* Quint. Dec. 306. And *in Neceſſitudinibus.*

Proles. Is hardly yet prov'd by the Grammarians in the Plural, but *Columello* has it ſo, *L.* 10. *Privignas rogat proles,* but then it is Figurative.

Proprietates. This is commonly plural, and needs no proof.

Prothymiæ, *in Benignitates.*

Prothymias. *Proh Dii immortales! Quot ego Voluptates fero?——Saltationes, blanditias, Prothymias?* Plaut. Stich. Ac. 5. Sc. 2.

Purpuras. *Siquis aſpergat lavandis veſtibus, Purpuras mutat.* Plin. N. H. l. 28. c. 7.

Proſperitates. *Improborum Proſperitates,* Cic. N. D. l. 3. p. 152.

Raucitatibus. *In tuſſi, vuâ——Raucitatibus.* Plin. N. H. l. 22. c. 23.

Reticentiæ. *Sed hujuſmodi reticentiæ, jure, Civili comprehendi omnes non poſſunt.* Cic. Off. l. 3. p. 124.

Reverentias. *Idem vos putatis efficere noctium merita, & affectus oſculis blanditiiſque quæſitos, quod natalium pignorum Reverentias.* Quint. Dec. 2.

Salſitudines. *Salſitudines Corposis ſi cum vino tradatur minuit.* Plin. N. H. l. 20. c. 14.

Sanctitates. *Religionum Sanctitates.* Cic. N. D. l. 2. p. 52. Though Mr. *Walker,* and others, allow it no Plural.

Salubritates. *Voſſius* quotes only *Cenſorinus* for it, and ſo does Mr. *Walker* after him; but *Agellius* has it too, *Is parcendi moderandique rationibus dicitur, & à voluptatum*

luptatem labe caviſſe, & Salubritates corporis retinuiſſe l. 2. c. 2.

Sævitiis. *Quibus Sævitiis, & maxime fœnoris onere oppreſſa plebes*, Salluſt. Hiſt. l. 1.

Salſitudines. *Salſitudines Corporis.* Plin. N. H. l 20. c. 14.

Satietates. *Nec enim amicitiarum eſſe debent Satietates.* Cic. de Amic.

Sapientias. *Qui ſi virtutes ebullire volunt & Sapientias.* Cic. T. Q. l. 3. p. 394. And yet *Voſſius* agrees with *Chariſius*, that it is Singular only.

Scabritias. *Unguium Scabritias expolit.* Plin. N. H. l. 24. c. 4. l. 2. 8. c. 7.

Securitates. *Quid ſi ad Securitates, & indignationes accedat metus?* Quint. Dec. 252.

Securitatibus. *Somno vero ac Securitatibus jamdudum hoc fuit, quod Homerica illa Helena ante citum miniſtravit.* Plin. N. H. l. 23. c. 1.

Severitates. *Inter Cenſorias Severitates tria hæc exempla ſunt caſtigatiſſimæ diſciplinæ.* Agel. l. 4. c. 20.

Serenitatibus. *Ubi æſtivis Serenitatibus ager aret.* Colum. l. 2. c. 8.

Siccitates. For dry Weather, is commonly Plural. *Propter ſiccitates paludum.* Cæſ. B. G. l. 4. p. 84.

Similitudo, has the Plural commonly.

Simultatibus. *Et Simultatibus noſtris occaſione orbitatis indulgeo.* Quint. Dec. 7.

Societates. *Quam difficiles plerique videntur calamitatum Societates!* Cic. de Amic. p. 167.

Sodalitates. *Sodalitates autem, me quæſtore conſtitutæ ſunt.* Cic. de Senec. p. 198.

Solitudines. *Quippe Tiberium non fortuna, non Solitudines protegebant, quin tormenta pectoris, ſuaſque ipſe pœnas fateretur.* Tac. An. 6. p. 215. and ſo others often.

Sollertiis. *Poſt deinde uſum eſſe Catonem dicit——Vafris——Sollertiis.* Agel. l. 7. c. 3.

Sollicitudines, is common, as well as the other Plural Caſes.

Spurcitiæ. *Nullæque inter opera ſpurcitiæ jacent.* Plin. N.H. l. 11. c. 10.

Sterilitates. *Arctiore autem annona ob aſſiduas Sterilitates, detentus,* Suet. Vit. Claud. c. 18.

Stultitias. *Voſſius* makes ſome doubt whether any Author have uſed this word, ſaying only that ſince *Plautus* has *Inſanias*; 'tis probable he would not have ſcrupled *Stultitias.* But *Cicero* puts it out of doubt. *Hominum ineptias ac Stultitias non ferebat,* Brut. p. 165.

Suavitates. *An ut conquirat undique Suavitates?* Cic. de Off. l. 3. p. 142.

Sublimitatum. *Altera Sublimitatum cauſa,* Plin. N. H. l. 2. c. 16.

Sublimitatibus. *Quæ ratio Lunæ maxime Sublimitatibus approbatur.*

Superbiæ. *Secundas fortunas decent Superbiæ,* Plaut. Stich. Ac. 2. Sc. 2.

Sycophantiis. In *Aſtutiis.*

Sycophantias. *Per Sycophantias,* Plaut. Bac. Ac. 4. Sc. 7.

Tarditatibus. *Cavendum eſt autem, ne aut Tarditatibus utamur ingreſſu mollioribus,* Cic. Off. l. 1. p. 53.

Tarditates. *Quæ in iſtis octo curſibus celeritates, Tarditateſq; declararet,* Cic. de Univer. p. 379.

Tellus. Is Plural for ſeveral Countries,

Uno Tellures dividit amne duas, Corn. Gall.

Temeritates. *Quid faciam, ſi Temeritates quoque noſtras, conſcientia reorum non poteſt pati?* Quint. Dec. 7.

Temeritatibus. *Non offert ſe ille iſtis temeritatibus,* Cic. pro Sext. p. 553.

Tempeſtivitates. *Quem lingendo claritatem oculorum conſequuntur, & ſtomachi totiuſq; corporis Tempeſtivitates,* i. e. healthful Temper, *Plin. N. H. l.* 29. *c.* 6.

Timiditates. *Quantæ Timiditates?* Cic. pro Mil. p. 336.

Tranquillitates. *Ita habitas ut tibi etiam Tranquillitates eligere faſtidioſe liceat.* Quint. Dec. 388. and others.

Triſtitias. *Projice Triſtitias & removere jocis,* Corn. Gal. El. 5.

Turpi-

Turpitudines. *Quæ flagitia, quas Turpitudines?* Cic. pro Syll. p. 490.

Valetudinibus. Mr. *Walker* alledges only the Authority of *Cenſorinus*, for the uſe of this word in the Plural, and that tho' *Voſſius*, whom he follows throughout, had mention'd two Places of *Tacitus*, tho' without quoting the words. The firſt is *An.* 6. and the words which I ſuppoſe he means, are *Erat Medicus arte inſignis, nomine Charicles, non quidem regere Valitudines Principis Solitus, conſilii tamen copiam Præbere*, p. 242. The other, which I ſuppoſe he means, are *Amœnitate urbis emollitos, aut Valetudinibus feſſos.* Hiſt. l. 3. p. 559. *So* Quint. Dec. 8. and Dec. 15.

Vanitates. *Multa circa hæc Magorum Vanitates*, Plin. N. H. l. 22. c. 8.

Varietas. Is a general, and therefore commonly Plural.

Ubertates. *Ubertates Verborum*, Agel. l. 12. c. 1.

Et à Principe Philoſophorum Socrate dictum eſt de Ubertatibus, virtutis & copiis, Cic. N. D. l. 3. p. 116.

Velocitatibus. *Non enim viribus, aut Velocitatibus, aut celeritate corporum, res magnæ geruntur*, Cic. de Sen. p. 188. And yet Mr. *Leeds*, with *Voſſius*, puts down this word for one of them that have no Plural Number, and ſo does Mr. *Walker* too.

Venuſtates. *In hoc omnes Venuſtates ſunt*, Plaut. Pſeud. Ac. 5. Sc. 1.

Amœnitates omnium Venerum, atq; Venuſtatum affero, Plaut. Stich. Ac. 2. Sc. 2.

Tanta tibi copia Venuſtatum aderat, Plaut. Poen. Ac. 5. Sc. 4.

Veritates. *Veritates fortiter dicere*, Agel. l. 12. c. 7.

Vicinitates. *Amicitiæ, conſuetudines, Vicinitates*, &c. Cic. ad Quir. Poſt. Red.

Vicinitatibus. In *Affinitatibus.*

Vis. Is only Plural, when 'tis taken for Strength or Ability, and needs no Proof: but for Violence, 'tis Singular only, which *M. de P. R.* ſhould have diſtinguiſh'd:

Vita. Which ſome make Singular only, has often the Plural.

Theſe are all, or ſo near all, the words that theſe Authors uſe in the Plural of this kind, that the Reader will be liable to very few Miſtakes, in depending upon this Liſt. But ſuch as ſignifie Action or Paſſion, as *Ærumnæ*, *Curæ*, *Moleſtiæ*; alſo Generals, as *Cupiditates*, *Libido*, *Proprietates*, *Qualitates*.

Emanuel Alvarez comprehends under this Head, the Names of Diſeaſes alſo, but that is a Miſtake, for the moſt part of them are Plural alſo, as will appear by the following Quotations. *Algores*, Plin. N. H. l. 31. c. 10. and often elſewhere. *Crapulas*, 21, 20. *Cruditates*, 21, 17. and elſewhere. *Faſtidii*, 32, 6. *Febres*, 24, 9. and frequently elſewhere. So *Sen. de Irâ*, l. 1. c. 12. *Hydropiſes*, 21, 1. 20, 5. *Lippitudines*, 28, 4. *Laſſitudines*, 22, 13. *Nauſeas*, 24, 14. *Opiſthotonos*, 24, 7. *Orthopnœas*, 21, 20. *Paralyſes*, 24, 7. *Podagris*, 22, 17. and often elſewhere. *Prurigines*, 21, 4. *Pruritibus*, 32, 7. *Rheumatiſmos*, 22, 23. *Salſitudines*, 20, 14. *Syntexes*, 22, 25. *Spaſmis*, 22, 8. *Strangurias*, 26, 8. 24, 13. *Torminibus*, 20, 5. and often elſewhere. *Tuſſes*, 23. 2. 20, 18. 24, 8. *Vertigines*, 20. 8. Then for ſuch Diſeaſes as conſiſt in outward, viſible Marks, nothing is more common than to find them in the Plural in this Author, as *Albugines oculorum*. *Suffuſiones oculorum*. *Alopecias*. *Epiphoras*. *Lentigines*. *Lepras*. *Paronychias*. *Parotidas*. *Porrigines*. *Phthiriaſes*. *Pſoras*. *Ramices*, as may be ſeen by looking into this Author, by the Numbers above Written, the firſt of which ſignifies the Book, and the next the Chapter.

Of Neuters *which want the* Plural.

NEC *licet his neutris numerum deferre ſecundum Delictum, ſenium*, &c.

ANIMADVERSION LXXVIII.

THis Rule is both falſe and defective, which laſt fault, none of the *Annotators*, nor even *Voſſius* himſelf, have ſufficiently ſupply'd. I ſhall put down the ſeveral other words Alphabetically, as well which belong to this Rule, as thoſe that are thought ſo to do, and ſhew the uſe of them.

Ævum is thought by ſome to be Singular only, but *Ovid* has

——— *Nulli*

——— *Nulli datus omnibus Ævis.*
Tam procul à patriâ eſt, horridiorve locus, de Pont. L. 1. El. 4. Again,
——— *Et Ævis*
Omnibus ut maneat, Id. Met. 2. p. 44. So *Ævis durant,* Plin. N. H. l. 35. c. 14. and l. 14. c. 1. *Tot ævis incorruptum.*

Allium thought by ſome to be Singular only, is Plural in *Colum.* as I have ſhewn under Herbs, and in *Virgil* alſo.
Allia ſerpyllumq; herbas contundit olentes, Ecl. 2.

Balauſtium mentioned by *Pliny,* is Singular only,

Callum may ſeem to be Singular only, but *Suetonius* uſes the Plural of it, *Sed & Callis quibuſdam,* &c. Vit. Aug. c. 80. And yet Mr. *Leeds* will allow it no Plural; and Dr. *Busby* ranks it with the Singulars only.

Coagula, Ov. Met. 296. Faſt. 4.

Contagia, Virg. Ecl. Ov. Met. 147.

Diluculum is Singular only.

Exitium may be taken for a Singular only, but *Plautus* has *Omnibus exitiis interii.* Bac. Ac. 5. Sc. 1. and even *Cicero, Id enim querebatur caput eſſe exitiorum omnium,* Leg. l. 1. p. 306. and de Leg. Agr.

Faſcinum is put down among the Singulars only, by *Meſſieurs de Port Royal,* the *Annotators,* Mr. *Leeds* (tho' *Voſſius,* whoſe Sence, by the Nature of his Work, he muſt be thought to give us, ſays nothing of it) and Mr. *Walker.* However, *Pliny* has it in the Plural, *Radice Faſcinis utili,* N. H. l. 20. c. 10.

Fel is Singular, only for the Matter of the Gall, but why it may not be Plural for ſeveral Galls, I ſee no reaſon.

Gaudium is put down by the *Annotators* among them that are rarely Plural, and *Voſſius,* and *Meſſieurs de Port Royal* give no other Inſtance of its being Plural, than that of *Virgil. Æn.* 4.
Latona tacitum pertentant Gaudia Pectus. But not to inſiſt upon all the Poets uſing it frequently, 'tis found often in *Cicero. Quibus Gaudiis exultabis.* Or in *Cat.* 1.
Pliny has *Tot ſpes, tot Gaudia dies unus in diverſa convertit,* Epiſt. 176. *Quint.* has *Aviditas Gaudiorum.* Decl. 8. *Videor multum perdidiſſe de Gaudiis,* Decl. 18.

Glaſtum and *Glutinum, Gluten,* are Singulars only.

Hepar, and *Hilum* are only Singulars.

Ingenium is alſo put by the *Annotators* among them that are rarely Singular. This muſt be to Caution againſt the Uſe of it in the Plural, or I know not what Uſe it is of. But there is ſufficient Authority for that Uſe. For *Cicero* has *Ingeniorum acumen, pro* Flac. and *Ingenia metuenda, pro* Corn. *Ingeniorum acies,* and *Ingeniorum celeritas, pro Arch. Ac mihi quidem in ſummos homines, ac ſummis Ingeniis præditos intuenti.* Cic. de Or. l. 1. about the beginning, *Ingenia noſtrorum hominum,* Id. Ibid. and very commonly elſewhere. So *Quint. Monumenta Ingeniorum,* l. 3. c. 7. *Tractare Ingenia.* Id. l. 1. c. 2. *Ingenia Noſtra.* Plin. Epiſt. 167. *Præcox genus Ingeniorum.* Quint. l. 1. c. 3. and both theſe elſewhere, and others frequently. Nay it is uſed Plurally of one thing; as, *Ad Cœli mores, ſolique Ingenia.* Plin. N. H. l. 14. c. 1.

Lardum,

Lardum and *Lutum* are Singulars only, ſave that *Luta* was read in an Epiſtle of *Cicero* to *Hirtius*, as *Nonius* ſays (but thoſe Epiſtles are loſt) and *Caper* quotes it out of *Caſar* too, but that alſo is loſt.

Macellum is by many ſuppos'd to be Singular only, but ſpeaking of ſeveral ſuch places, there may be liberty to uſe the Plural from the neceſſity of proportion between Speech and Things.

Mane is never found in the Plural, but being a thing of which there are ſeveral, Reaſon ſeems to require it.

Nitrum is only Singular.

Odium, which may be ſuppos'd to want the Plural, has it commonly.

Omaſum is a Singular only.

Omentum is found to have the Plural, as,

Omenta pingues viſcerum Obtendunt finus. Oed. Ac. 2. Sc. 2.

Opium, is only Singular.

Pedum is reckon'd by ſome for a Singular only, but being a thing of which there are ſeveral particulars, it muſt in reaſon have the Plural, which *Voſſius* allows, though in other things of like Nature, he forgets the Argument he uſes in this place, and denies them the Plural, as will be ſeen.

Pelagus is another which many Grammarians make to be Singular only, yet *Lucretius* makes uſe of the Greek Accuſative twice.

Propter Atlanteum litus, Pelageq; ſcvera, L. 5. p. 132. and
At Pelage multa, & late ſubtracta videmus, L. 6. p. 188.

which is no more than what I have ſhewn *Pliny* to do in *Cacoethes*, under Invariables.

Piper, *Prolubium*, and *Pus* are Singular only.

Sal Neuter, and *Sinapi* are Singulars only.

Scrupulum is added to theſe by *Voſſius*, as having only the Singular Number, but beſide that by the Nature of the word, as ſignifying a thing of which there are ſeveral particulars, it is capable of the Plural, which Argument he himſelf mkes upon *Pedum*, it is actually found in the Plural in *Columella*, L. 5, c. 1. ſeveral times; ſo that it is to be admir'd how this Miſtake has paſs'd ſo long, and that Meſſieurs *De Port Royal*, and the Annotators, ſhould have been led into it. *Qui pedes efficiunt Scrupula* CCXXXVIII. and afterward *Scrupula duo*, *Scrupula ſex*, *Scrupula* LXXII. and ſeveral times beſide. 'Tis alſo found in *Martial*.

Siler is another of theſe Singulars only in *Voſſius*'s Judgment, but ſignifying one of many Particulars, it muſt be capable of a Plural for the Reaſon aforegoing. Yet Meſſieurs *de Port Royal*, Mr. *Leeds* the Annotators, and Mr. *Walker*, all follow him in it.

Siſer is put down by them all as a Singular only; but being an Herb, it is included under that Rule, but hardly as a Singular only, ſince *Pliny* has *Tres Siſeres*, which I have ſhown in its Gender; and even *Voſſius* himſelf, with ſome of theſe Authors, however they came to forget it here.

Solium is made a Singular only by Dr. *Busby* and ſome others, but *Cato* has *Solia duo*. R. R. c. 10. And *Pliny*, *Solis fictilibus* according to ſome Readings. N. H. l. 35. c. 19. *Argentea ſolia*. L. 33. c. 12. without Diſpute.

Solum

Solum is ſaid to want the Plural by almoſt all the Grammarians that went before *Voſſius*, but he has ſo abundantly prov'd the uſe of it in that Number, that 'tis ſtrange Dr. *Busby* after that ſhould alſo make it Singular only. *Voſſius*'s Examples are from *Ennius* l. 3.

Tarquinio dedit imperium, ſimul & Sola regni.

And in another place,

Sed ſola terrarum poſtquam per menſa parumper. So Lucret. l. 2. p. 48.

Nam multis ſuccenſa locis ardent Sola terra.
Avia Pieridum peragro Sola, nullius ante
Trita ſolo. Id. l. 4. v. 1.

So *Catullus* de Berecynthia & Aty.

Etiam recenti terræ Sola ſanguine maculans.
Vos denique muta regiones, imploro, & Sola terrarum ultima. Cic. pro Balb.
Ne ſaturare fimo pingui pudeat Sola. Virg. Georg. 1.
Pictorum Sola baſiate regum. Mart. l. 10. Ep. 22.
Vix Sola ſufficiunt, inſeſſaque pondere tanto
Subter anhelat humus. Stat. de Equ. Domit.

And then he goes to *Nemeſianus* and *Prudentius*. But there are more Inſtances out of the Claſſicks, as *Tetra congerie Sola.* Stat. Theb. 10. v. 472.

Niveoque rigat Sola putria nimbo. Id. Theb. 8. v. 391.
Sola pinguia tabo. Id. Theb. 4. v. 444.
Sed ubi horis aureis Sol, radiantibus oculis
Luſtravit Æthera album, Sola dura, mare ferum. Catul. de Berec. & Aty.
Nunc Edonii pede pulſavit
Sola Pangæi. Sen. Oed. Chor. 2.

Cujus nutu ac ditione Sola terrarum gubernantur. Cic. Or. Ant. ireu in Exil. *Sola marmorea.* Id. Parad. 6. *Sic emunita latera & Sola horreorum.* Col. l. 1. c. 6.

Now what a Rule is this, which makes a Noun Singular only, which is ſo often Plural? And what ſort of a Note have the Annotators given us, who put this Noun among thoſe that are only Plural? The only uſe of theſe Obſervations is to caution the Reader againſt the uſe of theſe Words, for fear of puzling his Reader; but if this be not Authority ſufficient, I know not what is.

Veternum is omitted, and yet Singular only.
Vulgus Neuter is omitted, and yet Singular only.
Zinziber is omitted, and yet Singular only.

Mr. *Walker* in the cloſe of his Notes upon this Rule ſhewing, as his Cuſtom is, the manner of declining Nouns of this Rule, ſays, *Hoc Virus*, (and if it have any Genitive it is) *Viri.* But this Doubt of his might have been reſolved by that of *Lucret.* l. 2. p. 45.

Linquit enim ſupera petri primordia Viri.

Who alſo gives it the Ablative in the ſame Book, p. 55.

Suo contactus perdere Viro.

Grammar, Lat. *p.* 30.

Maſcula ſunt tantùm numero contenta ſecundo,
Manes, majores, cancelli, liberi, & antes, &c.

ANIMADVERSION LXXIX.

THE Plurals which are properly of this, and the two following Rules, are of two ſorts: Either ſuch as are always us'd of ſeveral particulars joyntly, or ſuch which by a peculiar Idiom of the *Latin* Tongue under a Plural Termination, repreſent only a ſingle thing; or laſtly, Such as repreſent one ſingle thing by the Plural, or Singular, indifferently. Of the firſt ſort are *Cancelli*, *Liberi*, *Antes*; of the latter *Amores*, when put for the Perſon Belov'd; of the third are *Cervices*, *Colla*, *Juba*, *Tenebræ* for Darkneſs, *Nonæ*, *Idus*, &c. Now though the Plurals of the firſt ſort, conſiſting of ſeveral Singulars, ſhould in reaſon have a Singular Number to expreſs thoſe Singulars, yet becauſe it is generally thought, that in Language, Uſe is to carry it againſt Reaſon, I ſhall Animadvert upon this Rule accordingly, and ſhew it to be partly falſe, and partly defective upon that Suppoſition; Cautioning as I go in ſuch Words which Grammarians have without reaſon plac'd under this Rule.

Amores, as I have ſaid, when put by a Metonymy of the Cauſe for the Effect, or for the Perſon beloved, is rarely, if ever to be found otherwiſe than Plural; as, *Sed redeo ad Amores deliciaſque noſtras L. Antonium.* Cic. Phil. 6. p. 665. *Quid Amores ac delicia tua Roſcius? Num aut ipſe, aut pro eo Lanuvium totum mentiebatur?* Cic. Div. l. 1. p. 188.

Quid faciat? Crudele ſuos addicere Amores. i. e. *Io.* Ov. Met. l. 1. p. 22.

Sed poſtquam remorata ſuos cognovit Amores. i. e. *Pyramum.* Ov. Met. l. 4. p. 75.

So *Catullus Carm.* 15. and *de Nupt. Pel. & Thet.* No wonder therefore that the Effects or Delights themſelves are ſo commonly Plural, as in that of *Virgil*,

Ille meos, primus qui me ſibi junxit, Amores
Abſtulit, ille habeat ſecum, ſervetque Sepulchro. Æn. 4. p. 161.

i. e. *Deſideria & Voluptates*, ſays *Servius* upon the place. For unlawful Courtſhips and Addreſſes it is alſo frequently Plural; as,

Medea Amores objicit? Sen. Med. Ac. 3. Sc. 2. i. e. *Amores Creuſæ.*

So

So *Ovid.* Am. 1. El. 12. *His ego commiſi noſtros inſanus Amores*, i. e. *His tabulis*, which he had wrote to his Miſtreſs.

Animi is ſuppoſed by ſome to be never Singular, when put for Courage, or Boldneſs, and it is indeed moſt commonly ſo; however *Cicero* has *Caſſio Animus acceſſit, & Parthis timor eſt injectus.* Cic. ad At. l. 5. Epiſt. 20. So *ad Fam.* l. 1. Epiſt. 9. and *Ovid.* Faſt. 1. p. 12. *Sumpſi animum.* See *Virg.* Æn. 1. p. 114. for *Animos*, the Affections.

Annales, which ſome Authors give us for a Plural only, is found in the Singular alſo, as. *Quibus conſulibus Carneades & ea legatio Romam venit, ſcriptum eſt in tuo Annali.* Ad Att. l. 12 Epiſt. 24. *Eſt igitur apud illum*, i. e. Ennium, *nono, ut opinor, Annali.* Cic. Brut. 150. 'Tis to no purpoſe to alledge its being us'd by *Ennius* after this. 'Tis in reality but an Adjective to *liber*, and ſo no wonder that it has a Singular: Though theſe ſort of Hiſtories being digeſted into Books according to Years, it is oftener met with in the Plural.

Artus is reckon'd by ſome Grammarians for a Plural only, but *Lucan* has,

Tunc omnis palpitat Artus. Luc. l. 6. p. 168.

Artus, indeed us'd by *Plaut. Men.* Ac. 5. Sc. 2. has no Singular that I know of.

Cani is reckoned among theſe by ſome Grammarians, but it is an Adjective, and *Capilli* is to be underſtood with it, when it ſignifies Old Age, and otherwiſe it is Singular.

Carceres, for the Goal, from whence they ſtarted in Races is Plural only, according to *Diomedes* and *Phocas*, but not only *Ennius* has,

Omnes avidi expectant ad Carceris oras. Æn. 1.

But *Virgil* alſo,

Ruuntque effuſi Carcere Currus. An. 5.

And *Ovid*,

———*Cum Carcere pronus uterque*
Emicat. Met. 10. And ſo the Author to *Her.* l. 4. p. 22.

Caſſes is added to theſe Plurals only by *Charisius* and *Phocas*, but *Seneca* has,

———*Ut altis hiſpidus ſylvis aper*
Cum Caſſe Vinctus, tentat egreſſus tamen. Agam. Ac. 5. Sc. 1. See Cic. Off.

Codicilli is put down by others, as a Plural only, and ſo it muſt needs be as it is commonly us'd for ſeveral Tables together. But that theſe were call'd *Codicilli*, becauſe each of them was *Codicillus*, is not to be doubted. And upon this Reaſon I ſuppoſe *Calepine*, and *Robert Stephens* after him, have put down *Codicillus*.

Cœlites is added by *Charisius*, *Verepæus*, *Alvarez*; but *Ovid* has,

Quale tamen potui de Cœlite, Brute, recenti
Veſtra procul poſitus carmen in ora dedi. De Pont. l. 4. El. 6.

And,

Pervenient iſtuc & carmina forſitan illa,
Qua de te miſi Cœlite facta novo. Id. Ibid. El. 9.

Faſces, omitted by this Author, is never found in the Singular, but when any Magiſtracy is ſignified by it, ſave only that *Charisius* quotes out of *Cicero*, *Faſcem unum ſi nactus eſſes*, by which

however it does not appear, that he meant it in this ſenſe. Nay, as far as I can find, there was no Magiſtrate that had but one Bundle of Rods carried before him.

Faſti, put down by the Author for a Plural only, is no otherwiſe ſo, than when it is apply'd to all, or many together. For that one ſuch ſingle Day may be calld *Faſtus*, appears by that of *Ovid*.

Illic nefaſtus erit per quem tria verba ſilentur :
Faſtus erit per quem lege licebit agi. Faſt. l. 1. p. 2.

Faſtus, of the fourth, is more properly belonging to this Rule, as being a Subſtantive, and never found in this Signification, but Plurally ; as,

Nec meus Eudoxi vincetur Faſtibus annus. Luc. l. 10. p. 278.

So *Varro in Ephemeride. Cæſar Faſtus correxit.* So Col. l. 9. c. 14.

Fines, for the Borders of a Countrey, is omitted, and yet is only Plural, ſave that *Horace* has

Nam Venuſinus arat Finem ſub utrumque Colonus. L. 2. Sat. 1.
Atlanteus Finis. L. 1. Od. 34.

And *Mela. Circa Pontum aliquot populi alio, alioq; Fine.* L. 1. p. 6. Deſcript. Aſiæ.

Fori is never us'd otherwiſe than in the Plural in theſe Senſes, *Urbem, agrum, aras, Focos, ſeque uti dederent.* Plaut. Amph. Ac. 1. Sc. 2. *Pro aris & Focis pugnare.* Cic. de N. D. L. 3. And no wonder ſince in a Country there are always many.

Fori is reckon'd as a Plural only by *Charifius*, *Diomedes*, and *Phocas* ; but beſide that *Ennius* has, as *Iſidorus* quotes it,

Multa Foro ponens, ageaque longa repletur.

Agellius alſo has

Stans in ſummo puppis Foro. L. 6. c. 19. *de Arione.*

Freni is ſaid by *Charifius*, *Diomedes*, and *Phocas* to want the Singular, *Frenus* being no where to be found, but *Frenum* Neuter. However I queſtion whether the Obliques *Frenum* and *Freno* can be proved to come from *Frenum* in the Nominative, which is no where found that I know of, nor any Adjectives with the Obliques to determine the matter.

Furfures for a Diſeaſe of the Head, called a Scurf, is Plural only, according to *Diomedes* and *Phocas*, and ſo I obſerve *Pliny* always uſes it.

Gemini is added to the Plurals only by *Deſpauterius*, and indeed when two are ſpoken of, by the nature of the Signification, it muſt be Plural. But then it may be a Queſtion, Whether, as we may ſay in *Engliſh*, He is a Twin, we may alſo ſay in *Latin*, *Eſt Geminus.* And for this we have the Authority of *Plautus*, Men. Ac. 5. Sc. *ult. Me : illic homo aut ſycophanta, aut Geminus eſt frater tuus.* And that by *Geminus frater* is meant Twin-Brother, is plain from what *Meſſenio* ſays in the ſame Scene ſoon after.

M. Spes mihi eſt vos inventuros fratres germanos duos,
Geminos, unâ matre natos, & patre uno, uno die.

Grumi, according to *Charifius*, has no Singular, but beſide that the nature of the thing requires it, *Nonius* quotes out of *Accius*

Quemcumque inſtituam Grumum, aut præciſum jugum.

And *Pliny* has *Torretur & cum ſalis Grumo pondere triplici miſto.* N. H. l. 33. c. 4. by which I ſuppoſe he means a Lump, as *Grumi* ſignifies Clods of Earth, or little Hillocks.

Indigetes

Indigetes is thought by ſome to be Plural only, and *Voſſius* thinks them conſiderable enough to deſerve a Confutation. But then all that he alledges to the contrary, is from the Authority of *Julius Frontinus*, none of the beſt Authors, and Mr. *Walker* after him goes no further. But there are two far better Authorities for the Singular; one of *Virg. Æn.* 12. p. 377.

Quæ jam finis erit conjux? Quid denique reſtat?
Indigitem Æneam ſcis ipſe, & ſcire fateris
Deberi cœlo, fatiſque ad ſidera tolli.

And another of *Livy* concerning *Æneas* too,

Situs eſt, quemcumque eum dici jus, fuſque eſt, ſuper Numicium flumen. Jovem Indigetem appellant, L. 1. p. 2.

And in the Nominative *Silius* has it *Diva Indigetis*, L. 8. p. 123.

Lemures, put down by the Author for a Plural only, requires in reaſon a Singular, as having ſeveral Particulars, and ſo *Apuleius* uſes it, *De Deo Socratis. Hunc vetere in linguâ Latinâ inveni Lemurem dicatum.* But he being a Licentious Author, I inſiſt more upon the reaſon of the thing, than his Authority.

Lendes Voſſius will have to be Plural only, upon the Authority of *Chariſius* and *Diomedes*, but reaſon requires it ſhould have a Singular. And that we find none, is becauſe the Authors had no occaſion to ſpeak of a ſingle one. And this is *Voſſius*'s own Argument upon *Pedum*, though he forgets it here.

Liberi is made Plural only by almoſt all the Grammarians, and yet *Quintilian*, Decl. 2. p. 17. ſays, *Liberi & parentis non alius mihi videtur affectus, quàm quo rerum natura, quo mundus ipſe conſtrictus eſt.* Beſide which *Voſſius* cites it in the Singular out of *Aurelius Victor*, and ſeveral of the Old Civilians. Nay, 'tis probable, *Ovid* uſed it ſo too in the Complaint of *Phaeton* to his Mother, of the Reproaches of *Epaphus*, where he ſays,

Quoque magis doleas genitrix, ait, en ego Liber,
Ille ferox, tacui. i. e. *Ego quanquam Phœbi Liber, ſeu Filius ut ipſa refers, tacui tamen.* Met. l. 1. p. 25. But that which is moſt remarkable in this Word is, that it's uſed alſo in the Plural, though but one Child be ſignified, and that not only upon the Authority of *Agellius*, which Mr. *Walker* mentions, though with a caution againſt Writing after it, but even of *Terence* and *Cicero* himſelf. The firſt of theſe has

An quidquam pro iſtis factis dignum te dici poteſt
Quæ me, & te, & familiam dedecoras, filio luctum paras?
Tum autem ex amicis, inimici ut ſint nobis affines, facis;
Qui illum decreverunt dignum, ſuos qui Liberos committerent. Hec. Ac. 2. Sc. 1. *Illum*, i. e. *Filium noſtrum. Liberos*, i. e. *Philumenam*; for ſhe was the only Perſon committed to him, that is, given in Marriage. *Donatus* ſays upon the place, *Multum ſonaret, & accuſatorio ſtrepitu nec Maſculinum, nec Femininum poſuit: Nec unam, ſed Liberos.* And then goes on. *Sic Cicero, En cui tuos Liberos committas. Quum de uno ageret: Et, Habemus enim Liberos omnes. De Puella.* And beſide theſe brought by *Donatus*, there is yet another of like nature in *Cicero*, *pro A. Cluentio*, where among other Crimes of *Oppianicus*, he ſays of his Poyſoning his Brother's Wife when with Child, *Nam cum eſſet gravida Auria, fratris Uxor, & jam appropinquare partus videretur, Mulierem veneno interfecit,*

interfecit, ut unà illa, & quod erat ex fratre conceptum necaretur. Poſtea fratrem aggreſſus eſt, qui ſerò jam exhauſto illo poculo mortis, cum & de ſuo, & de uxoris interitu clamaret, teſtamentumque mutare cuperet, in ipſâ ſignificatione hujus voluntatis eſt mortuus. Ita mulierem, ne partu ejus ab hæreditate fraternâ excluderetur, necavit: Fratris autem Liberos prius vitâ privavit, quàm illi hanc à naturâ propriam lucem acciperе potuerunt, pro A. Cluent. p. 401. Now that he had no reſpect to Twins, appears by his ſaying before, *Ut quod ex fratre conceptum erat necaretur.* It may be ſaid that *Cicero* ſaid, *Liberos ad augendam invidiam*, though there were but one, but nothing of that appearing, and *Agellius* affirming, that he found it a common thing among the Writings of the Ancients to uſe *Liberos* for one Child, and that either Son or Daughter, 'tis moſt likely *Cicero* followed them in it.

Loci, omitted by this Author, is only Plural, when it is taken for the Privy part of any Female, as may be ſeen in *Varro*, *in Originibus*, Plin. N. H. l. 11. c. 37. p. 232. Colum. l. 6. c. 27. And in this ſenſe this laſt Author uſes *Loca*. l. 8. c. 11. And this is more properly belonging to this Rule, becauſe though ſpeaking but of one, it expreſſes it Plurally.

Loculi, for Money-Pockets, has been thought to be Plural only, and ſo *Deſpauterius* makes it. But beſide that the nature of the thing requires a Singular, *Varro* R. R. l. 3. c. 5. has *Venit ad nos Pantulcius Parra. Narrat ad tabulam cùm decumberet, quendam deprehenſum teſſerulas conjicientem in Loculum, eum ad conjulem tractum à fautoribus competitorum.* Where though the uſe made of the Bag ſpoken of were different, yet it may be ſuppos'd to be the ſame with the other. And *Charisius* upon the word ſays, *Loculos & Locellos pluraliter dici multi putant, cùm ſit hic Loculus, cujus hypocoriſma eſt hic Locellus*, and then quotes this of *Varro*, beſide *Locellum* out of *Cæſar* to *Piſo*, *Locellum tibi ſignatum remiſi*. See alſo *Mart.* l. 4. Ep. 13.

Ludi, for Publick Shews, is only Plural, becauſe in each of theſe Spectacles, they were ſeveral.

Lumbi alſo has been thought to want the Singular; but *Martial* has *Cerea qui patulo lucet ficedula Lumbo.* L. 13. Ep. 5.

Majores is hardly found but in the Plural, becauſe as it commonly ſignifies, it implies many, but yet *Apuleius* ſays, *Major meus Socrates.* But I believe he is the only Writer that uſes it ſo.

Manes is but an Adjective, and *Dii* underſtood with it; *Apuleius* has it in the Singular *Deum manem vocant. De Deo Socratis.* Nay, *Cato* has *Quod*; *bene eveniat mando tibi Mani uti illa ſolitaurilia, &c.* c. 141.

Menſes is found in the Singular in *Pliny*, *Ambiri arbores ſingulas à muliere incitati Menſis.* N. H. l. 17. c. *ult.*

Mores is by ſome reckoned among theſe Plurals only, and though *Charisius* ſays, *Sed & Mos legimus*, and *Voſſius* agrees with him; yet I have never ſeen it Singular in a Moral ſenſe, as in *O tempora! O Mores!* Or *bonis*, or *Malis Moribus.*

Optimates has been thought to want the Singular, but *Celius* has *Vide ne, dum pudet te parum Optimatem eſſe, parum diligenter, quod optimum ſit eligas.* Cic. Ep. Fam. l. 8. Ep. 16. And *Cicero* himſelf has *Id mandavi Philotimo, homini forti, ac nimium Optimati.*

Penates

Penates, ſaid by this Author to be only Plural, has *Penatem* in *Livy*, l. 28. as *Voſſius* ſays, but I cannot find it; and *Priſcian* acknowledges it was in uſe among the Ancients, which is confirm'dby *Dionyſius Halicarnaſſeus*, who ſays he had ſeen *Penas* upon an Ancient Inſcription.

Plerique, *Pleraque*, *Pleraque*, are ſuppoſed by many to want the Singular. But without the Adjection *que*. *Pacuvius* in *Priſcian* has

Plera pars peſſundata eſt. And ſo,

Ut fieri ſolet plerum. Sempronius Aſellio, as publiſh'd by *Auſonius Popma*, in his Fragments of the old Hiſtorians. But even with the Adjective too *Salluſt* has it four times, as Mr. *Walker* has well obſerv'd before me. *Namque antea pleraque nobilitas invidiâ æſtuabat.* Bell. Catilin. *Contra eos ſumma Ope nitebatur pleraque nobilitas ſenatûs.* Id. Ib. *Quâ tempeſtate Carthaginienſes Pleraque Africa imperitabant.* Id. Bell. Jug. *Pleráque oratione Majores ſuos extollunt.* Id. Ibid.

Plures has neither Maſculine, nor Feminine in the Singular to anſwer it, but this defect is ſupply'd by *Plus* put Subſtantively, and a Genitive of the Subſtantive, which according to the Idiom of our Language ſhould agree with it, as more Money, *Plus Pecuniæ*; more Wiſdom, *Plus Sapientiæ*.

Poſteri ſignifying Poſterity, has no Singular, and no wonder ſince it implies many. But in other ſenſes it is frequently Plural, as *Poſtero die*, *Poſtera ætas*, &c.

Primores put down by ſome for a Plural only, is but an Adjective, and when it is Plural, 'tis becauſe a Plural Subſtantive is underſtood. For in other occaſions it is Singular frequently, as

——*Naſi Primoris acumen.* Lucr. l. 6.

Exciſam Primori Marte Saguntum. Sil. l. 11.

Si me non fallit quod quidem in Primore pueritiâ legerim. Agel. l. 10. c. 19. Id. l. 16. c. 5. *Tacitus* has *Primori in acie.* Hiſt. 3.

Proceres has no Singular according to *Chariſius*, *Diomedes* and *Phocas*, *Alvarez* and *Verepæus*, but I have inſtanced already in *Procerem* out of *Juvenal*, Sat. 8. And yet *Finckius* and *Helvicus* make it Plural only in their Grammar.

Pugillares is Plural only according to *Diomedes* and *Phocas*, as well as *Alvarez*, *Verepæus*, *Deſpauterius*, and others; neither have I ever ſeen it in the Singular: though in reſpect of the Tables of which the whole was compoſed, it ſeems to require it. And this probably was the reaſon that *Robert Stephens* in his *Theſaurus* put it down *Pugillaris pen. prod. m. ſive Pugillar, vel Pugillare.* But then in a Work of that Nature it was requiſite to diſtinguiſh between his own Gueſſes, and the uſe of Authors; for want of which, in other Words alſo, that Work is apt to miſlead the Reader. Beſide, his third Word *Pugillare*, is not found in any Author, though his ſecond *Pugillar* be found in *Auſon. Epiſtens Pugillar expedi.* Ep. 137. And *Catullus* has it alſo in the Plural.

Et negat mihi veſtra reddituram
Pugillaria. Carm. 39. de Acme.

Quinquartus

Quinquatrus is put down by *Voſſius* under this Rule, as if it were Maſculine, but I ſhall treat of it under Feminines, to which it belongs.

Quirites is Plural only according to *Charifius*, *Diomedes*, and *Phocas*; but *Horace* has

Quis te redonavit Quiritem
Dis patriis, Italoque cœlo. L. 2. Od. 6. and Epiſt. 6. l. 1.
Ludicra quid, plauſus, & amici dona Quiritis?
———*Heu ſteriles veri quibus una Quiritem*
Vertigo facit. Perſ. Sat. 5.

But this the old Scholiaſt will have to be peculiar to the Poets, whoſe Words are *Quiritem ſingulariter abuſivè dixit, licentiâ poeticâ. nam ſicut Pater Conſcriptus non dicitur, ita nec Quiritem dicere poſſumus.*

Sales for Witticiſms is only Plural according to *Charifius* and *Diomedes*; but *Cicero* has, *Ita Salem iſtum, quo caret veſtra Natio, in irridendis nobis nolitote conſumere.* De N. D. l. 2. p. 79.

Salis ſatis eſt, ſannionum parum. Cic. l. 9. Ep. 16.
Sale Vero conditus & facetiis Cæſar. Cic. Of. 2. 55.

And *ad Q. Frat.* l. 1. Epiſt. 2. *Quibus quidem in rebus ſi apud te plus auctoritas mea, quàm tua, ſive natura paulo acrior, ſive quædam dulcedo iracundiæ, ſive dicendi Sal, facetiæque valuiſſent, nihil ſane eſſet, quod nos poeniteret.* And De Or. l. 2. *Nullam artem eſſe Salis*, and elſewhere. *Habent Salem, ac leporem.* Catull. Carm. 16.

Sentes, according to *Charifius* and *Phocas*, is only Plural; but *Colum.* has *Nos ſentem Canis appellamus*, L. 11. c. 3. *Deſpauterius* overlooking this denies it the Singular.

Singuli, Singula, Singula, is much the more common, and *Charifius* and *Priſcian* allow it no Singular; but *Voſſius* quotes out of *Plautus*,

At at ſingulum video veſtigium. Ciſt. Ac. 4. Sc. 2.

'Tis not certain however that *Singulum* here ſhould not be *Singulûm* for *Singulorum*; nay, I think he that looks upon the place, will think it moſt probable; although *Nonius* takes it for a proof of the Singular. But he alledges two places out of *Varro* for a farther proof of it. *Tum vero doces hiſtoriam neceſſariam ſimul unum ſingulum eſſe* Πεφαλὴν, L. 1. *Hoc erat incommodi quod neſciebamus ſemel unum ſingulum eſſe*, Id. Octogeſi ἕκαι νομισματίου And immediately, *Apud alium auctoritatis incertæ: Niſi dixerat nummo ſingulo multabatur.* But becauſe the ſenſe of the two firſt places is not very plain, and the laſt is of uncertain Authority, as himſelf owns, I think it were beſt to refrain from uſing this Word in the Singular, till better Authority appears.

Spiritus, for Confidence or Haughtineſs of Mind, is moſt commonly Plural, and ſome have thought it always ſo; but *Cicero* has *Quid L. Cacilium, nonne ratione placavi? Quem hominem? Quâ irâ? Quo Spiritu?* Ad Q. Fr. l. 1. Epiſt. 2. And *Cæſar, His rebus tantum fiducia ac Spiritus Pompeianis acceſſit, ut, &c.* Bel. Civ. l. 3. p. 319, 320.

Superi added by *Deſpauterius* and others, is no otherwiſe Plural, than all Adjectives are, when their Subſtantive is Plural. So *Dii* being commonly underſtood with this Adjective, is the reaſon why it is commonly found in the Plural, when the Gods above

bove are ſignified by it, which among the Heathens being many, were moſtly ſpoken of Plurally. And in this ſenſe *Inferi* has like uſe. But all this does not hinder but we may ſay *Superus* and *Inferus* of one ſingle God, as *Livius Andronicus* ſays in *Priſcian.*

Inferus, an Superus, tibi fert Deus funera Ulliſſes?

Triplices for the Tablets bound together is only Plural, by the Nature of the thing, and therefore the Grammarians might have ſpared themſelves the trouble of mentioning it.

Vepres is only Plural, according to *Charisius, Diomedes,* and *Phocas*; but *Ovid* has

Aut lepori qui Vepre latens hoſtilia cernit
Ora canum. Met. l. 5. p. 110.

And Colum. *Hunc Veprem manifeſtum eſt interimi non poſſe.* L. 11. c. 3. *Veprem ſine foliis.* Plin. N. H. L. 13. c. 21.

I have rather choſen to be thus particular, than to ſay only with the Annotators, *Addunt Grammatici Annales, &c.* and then conclude, *Quorum pleraque natura ſuâ ſunt Adjectiva, & alia in ſingulari, licet rarius, occurrunt.* From whence the Inquiſitive Reader cannot receive that neceſſary ſatisfaction, which I have endeavoured to give him. Beſide that one of the Words they mention to be found in the Singular ſometimes, to wit *Furfures* for a Diſeaſe of the Head (as they muſt be ſuppoſed to mean) is never found ſo.

Grammar, Lat. *p.* 30.

Hæc ſunt fœminei generis, numerique ſecundi,
Exuviæ, phaleræ, grateſque, manubiæ & idus, &c.

ANIMADVERSION LXXX.

THis Rule is defective in many Words, which are no leſs Plural only, than thoſe here mentioned; beſide that one of them is found in the Singular alſo, as being an Adjective. I ſhall examine it as the former, determining by the way upon ſuch Words as by the Authority of Grammarians of Note, the Reader may be lead to commit a Miſtake in.

Ædes, according to *Servius,* is never Singular but for a Temple, and ſo ſay *Charisius* and *Diomedes, Vireſaus,* and *Valla* after him. And ſo *Robert Stephens,* in his *Theſaurus,* after them all, determines

mines the Matter. But for all this, *Plautus* uſes it in the Singular in three Places, for a Houſe. The firſt of theſe has been obſerved heretofore by *Voſſius*, though hardly quoted full enough to clear the Matter. I ſhall therefore give it a little larger.

Lena. Non tu ſcis, hic noſter quæſtus aucupii ſimilimu'ſt.
Auceps quando concinnavit aream, offundit cibum:
Aves aſſueſcunt. Neceſſe eſt facere ſumtum qui quærit lucrum.
Sapè edunt; ſemel ſi ſunt captæ rem ſolvunt aucupi.
Itidem hic apud nos: Ædis area eſt, auceps ſum ego;
Eſca eſt meretrix, lectus illex eſt, amatores aves, Aſ. Ac. 1. Sc. 3.

Another is *Moſt. Ac.* 2. *Sc.* 2. where *Tranio* makes the old Man believe his Houſe was haunted, becauſe a Man was kill'd in it, and the firſt thing he ſays, is *Capitalis Ædis facta eſt.*

The third is,

At ſi ad prandium me in Ædem vos dixiſſem ducere, Poen. Ac. 3. Sc. 1.

Curtius alſo has *Excubabant principum liberi, ſervatis noctium vicibus, proximi foribus ejus Ædis in quâ rex acquieſcebat,* l. 8.

But here *Ædis* ſeems to be taken for one Room only. *Agellius* further relates a Story, by which it appears that the Ancients uſed it in the Singular, alſo for a Houſe. *See L.* 4. *c.* 14. *So Juvenal.*

Queis facile eſt Ædem conducere, Sat. 3. v. 31. and *Hor.*

——————*Glycera decoram.*
Transfer in Ædem, L. 1. Od. 30.

Alpes is ſaid to have no Singular by *Chariſius*, *Alvarez*, and *Verepæus*; but *Lucan* has

——————*Nunc deſuper Alpis,*
Nubifera colles, atque aeriam Pyrenen
Abripimur, l. 1. p. 27.
Agmine nubiferam rapto ſuperevolat Alpem, Id. l. 3. v. 299.
Oppoſuit natura Alpemq; nivemq; Juv. Sat. 10. v. 152.
——————*Ruptâq; emiſſus ab Alpe.*
Pœnus; Claud. Bell. Gild. v. 82. Again,
Dixit & extemplo frondoſa fertur ab Alpe, Id. Laud. Stil. 3. v. 185.

And even in the Pureſt Age *Ovid* made no ſcruple to uſe it ſo, as,

Sed neq; ramoſa numerabis in ilice frondes,
Nec quot apes Hyblâ, nec quot in Alpe fera, de Art. Am. l. 3. p. 174.

And beſides theſe Poets, *Livy* alſo ſays, L. 25. as *Voſſius* quotes him,

Ipſi per Taurinos, ſaltuſq; Julia Alpis tranſcenderent.

Ambages, ſuppoſed by ſome to have no Singular, I have already prov'd to have one under *Diptotes.*

Anguſtiæ is ſeldom found in the Singular, inſomuch that *Chariſius* will not allow it ever to have it; yet *Pliny* has *Quo tamen intercidit incuriâ coloni, lociq; Anguſtiâ,* N. H. l. 14. c. 6. not as *Voſſius* quotes it, c. 1. So *Cicero Anguſtia autem concluſa orationis non facilè ſe ipſa tutatur,* N. D. ſ. 2. p. 58. So *Anguſtia rei familiaris,* Id. Part. or. p. 212. as *Robert Stephens* quotes it, but in my

Book

Book it is *Anguſtia. Alius namq; ibi Iſthmos Anguſtiâ ſimili eſt.* Plin. N. H. l. 4. c. 11. But then for ſtraits and difficulties, I have never obſerv'd it but in the Plural.

Anta is ſuppoſed to have no Singular. 'Tis a word to be found but in *Feſtus* and *Vitruvius*, and this laſt has *Anta fixa*, though *Voſſius* concludes only from the Nature of the thing, that ſpeaking of one only, it is reaſonable to ſay *Anta*.

Antennæ is ſuppoſed to have no Singular by *Chariſius* and others, but without reaſon. For the Singular is common. *Vela Icarus, malum & Antennam Dædalus* ſubaud. invenit. Plin. N. H. l. 7. c. 56.

Effugit hybernas demiſſa Antenna procellas, Ov. Tris. L. 3. El. 4.

Et Antennæ gemino conſiſtite cornu

Oebalii fratres. Stat. Sylv. 3. Carm. 2. See Sen. Ep. 77.

Providus Antennæ ſuffixit lintea ſummæ, Luc. l. 9. v. 298.

Ecce etiam per Antemnam pelagia conſederant Volucres, Petron. p. 239. So Auſ. Idyll. 12. p. 170.

Apinæ for Trifles, has no Singular.

Ara is ſaid by *Chariſius* and *Phocas* to want the Singular, but then it is in a Senſe that implys as much without the Rule, namely, when we ſay *Pro Aris & focis dimicare* to fight for the Religion and Liberty of ones Country, ſignified by *Aris* and *Focis*, of which there are many.

Argutiæ, according to *Chariſius* and *Phocas*, has no Singular. However, *Agellius* uſes it twice in the Singular. *Nunquam, inquit Favorinus, quod equidem ſcio, tam importunâ, tamq; audaci Argutiâ fuit Noſter Probus*, l. 3. c. 1. *Levi & quaſi dicace Argutia*, Id. l. 12. c. 2. But I think he is the only of theſe Authors, I ſay of theſe Authors, for *Appuleius* has *Argutia Nilotici calami.* Met. 1.

Barba is not allow'd to be ſaid in the Singular of a Beaſt, by *Caper* and *Servius*, but *Chariſius* Corrects them, and juſtly, for *Horace* has

Utq; lupi Barbam variæ cum dente colubræ

Abdiderint furtim terris, L. 1. Sat. 8. And *Pliny*, *Afferunt & Magi ſua commenta. Primum omnium rabiem hircorum ſi mulceatur Barba mitigari*, N. H. l. 28. c. 13.

Biga, *Quadriga*, *Triga* are ſaid to be only Plural by *Chariſius*, *Diomedes* and *Phocas*; but *Statius* has

Olorinâq; jubet conſidere Biga, Syl. 3. Com. Ear.

——*Nec ſi alma per auras.*

Te potius prenſâ verberet Tritonia Bigâ, Id. Syl. 1. Ep. Stel. & Viol.

Laſſa nocturnæ levat ora Biga, Sen. Herc. Oet. Chor. 3.

And among the Proſe Writers, *Pliny* has *Eutychides pinxit Bigam regit cum victoriâ*, N. H. l. 35. c. 11. So for *Quadriga*; beſides that, *Agellius* ſays he had found it in a Satyr of *Varro*, Entitled, *Exdemetricus*, it is to be found twice in the ſame Chapter in *Pliny*, N. H. l. 36. c. 5. And in reaſon the ſame is to be ſuppoſed of *Triga*, though at preſent I can think of no Inſtance.

Blanditia in the Singular is diſallowed by *Chariſius*, *Diomedes*, and *Phocas*; and Dr. *Busby* alſo has rank'd it with thoſe that want the Singular; but not only *Plautus* has *Viſcus merus veſtra eſt Blanditia*, Bacch. Ac. 1. Sc. 1. and *Propert.*

Argutâ referens carmina Blanditiâ, L. 1. El. 16. but even *Cicero* pro Planc. *Facilis eſt illa occurſatio, & Blanditia popularis.* And again, de Rep. l. 4. *In cive excelſo, atq; homine nobili, Blanditium, oſtentationem, ambitionem eam eſſe levitatis.*

Caula Sheep Penns, or the like, has no Singular according to *Charisius.*

Ceremonia has no Singular according to *Charisius, Diomedes* and *Phocas*; but *Cicero*, pro Sex. Ros. Am. has *Perfidiâ legationis ipſius Ceremoniam polluerit*, p. 238. again, *Religio eſt quæ ſuperioris cujuſdam naturæ (quam divinam vocant) curam Ceremoniamq; affert*, Id. de Inv. l. 2. p. 73. *in Magna ceremonia*, Plin. N. H l. 6. c. 27. So *Cæſar*, *Quod more eorum graviſſima Ceremonia continetur*, Bell. Gall. l. 7. p. 138 I might give more Inſtances, but I think there is no need of it after theſe Authorities.

Ceremonia, for Reſpect, Care or Exactneſs, is only Singular, *Maximâ cum curâ & Ceremoniâ*, Cic. in Ver. l. 7. Or. 10. So *de Haruſp. Reſp.* 525. I have wrote this word *Ceremonia* after *Voſſius*, not *Ceremoniæ*, as in others, as ſuppoſing his to be the better Authority.

Clitella is never found in the Singular, probably becauſe in all Places where it is found there is conſtantly mention of two, but if there was a neceſſity of mentioning one only, I ſee no reaſon why *Clitella* might not be uſed.

Compedes is allow'd no Singular by *Charisius, Diomedes* and *Phocas*; but *Horace* has it thrice in the Singular, *L.* 4. *Od.* 11. *L.* 1. *Od.* 33. *Epod.* 4. *Juv. Sat.* 11. *v.* 80. *Mart. l.* 3. *Ep.* 29. beſide all which, *Columella* has *Eâq; quaſi Compede cohibentur feri Mores*, l. 8. c. 2. *Voſſius* ſays *extra tamen auferendi caſum haud temere reperias.* It is indeed not commonly to be found otherwiſe, but he might have obſerv'd the Genitive alſo in *Claud.*

Et ſolitos tardæ paſſurus Compedis Orbes, in Eutrop. l. 2. Prol.

Copia for an Army or Forces, is ſaid to want the Singular, by *Charisius*; but beſide that, *Plautus* has

Poſtquam utrimq; exitum eſt maximâ Copiâ, Amph. Ac. 1. Sc. 1. *Cn. Pompeius*, in his Epiſtle to *Domitius*, extant among thoſe of *Cic.* to *Atticus* l. 8. has *Quamobrem magnoperè te hortor, ut quamprimùm cum omni Copiâ huc venias*; and in the ſame, *ut cum omni Copiâ quam primùm ad me venias.* So *Tacitus*, *Is diſpoſitâ claſſiarium Copiâ, cœptantem tum primùm conjurationem diſiecit*, An. l. 4. p. 174. Again, *Additâ præſenti Copiâ ad hoſtem pergit*, Id. Ibid. p. 186. and *Miſſâ navali Copiâ*, Id. Ib. p. 192. *Catilina ex omni Copia duas legiones inſtituit.* Sal. Conjur. Cat. p. 40. *Poſtremo ex omni Copia neq; in prelio neque in fuga quiſquam Civis ingenuus captus eſt*, Id. Ib. p. 45. *Voſſius* ſays that *Cæſar* uſes it ſo frequently; but this is another plain Proof that he compil'd his Work, in many Parts of it at leaſt, out of other Grammarians and Criticks; for 'tis certain *Cæſar* does not often uſe it ſo.

Crates is ſaid by ſome to want the ſingular; but that is diſprov'd under *Diptotes.*

Cyclades may be thought to have no Singular. But we read *Cyclas exoritur Nova*, Sen. Hyp. Ac. 4. Sc. 1. Ag. Chor. 2.

Cunctaque

Cunctaque canenti perfunditur æquore Cyclas. Sil. Ital. L. 4. p. 63.

Dapes ſuppoſed by ſome to have no Singular, is prov'd to have it under *Diptotes*.

Decima in the Singular, is found in *Cic. in Ver. Or.* 8. *Ut tantum arator Decumam dare cogeretur. Ut tamen ab invito oratore plus Decumâ non poſſit auferri*, Id. Ib. *Neque Herculi quiſquam Decumam vovit unquam, ſi ſapiens factus eſſet.* Id. N. D. L. 3. p. 151. And yet this has been thought by ſome to be Plural only, poſſibly from that of *Cic. in Ver. Hinc cum una Decuma lege ac conſuetudine trahantur, altera*, &c. l. 5. or. 8. But this is no better proof than that *Veſtimenta* has no Singular from the ſame Author's ſaying, *Unis Veſtimentis pro Flac.* which will not hold, nothing being more common than *Veſtimentum*.

Dryades is ſo rarely found in the Singular, that it may be ſuppoſed to have none; yet *Martial* has

Sæpe ſub hac latuit ruſtica fronde Dryas. L. 10. Ep. 62. *ad vatem properat Dryas*, Sen. Herc. Oet. chor. 3.

Epula is never found in the Singular in the Authors that I make uſe of for this Work, and therefore it would be beſt to forbear it, ſince there is no other Authority for it, but that of *Nonius*, and *Paulus Diaconus* out of *Lucillius*, for fear of ſhocking the Reader.

Eumenides is common in the Plural, as being moſtly ſpoke of ſeveral; but *Statius* has it in the Singular of one of them.

Nec illum aut truncâ luſtraverat obvia taxo
Eumenis——Theb. l. 8. v. 10.

Eſquilia or *Exquilia* is only Plural, though omitted by this Author.

Facetia Plural is moſt common, and Dr. *Busby* allows it no Singular; but *Voſſius* brings two Proofs of the Singular, one out of *Agellius*, *Adductus ſtylo & Facetiâ ſermonis*, l. 3. c. 3. another out of *Appuleius* in *Apolog.* and I know no other.

Fala is not found in the Singular; the reaſon is, becauſe in all thoſe Places where it is found, there is mention made of ſeveral; but ſpeaking of one, there is no reaſon not to admit of *Fala*, as *Voſſius* alſo owns.

Fauces is only Plural, according to *Chariſius*, and Dr. *Busby* follows him; but I have proved under *Monoptotes*, that it has the Singular.

Fidicula, put down by Mr. *Leeds* for a Plural only, has the Singular twice in *Quintilian*, *Cum membra Fidicula flagella laxaverint*: And ſoon after, *Si me forte Fidicula flagella mutaverint, ego tamen vidi*, Decl. 7. and yet *Rob. Stephens* alſo has given it as a Plural only.

Fores may deſerve a Place here, not as a Plural only, for it has the Singular alſo, but as ſignifying the Singular too, under the Plural Termination. And leaſt it ſhould be thought that by *Fores* is meant more Doors than one, or at leaſt folding Doors, *Plautus* having made *Sofia* ſay, *Pulſabo Fores*, Amph. ac. 1. ſc. 1. makes *Mercury* ſay of the ſame Door in the next Scene, *Crepuit Foris*. Beſide that *Terence* uſes *Fores* in the Plural, and *Oſtium* in the Singular, as equivalent Expreſſions of the ſame thing. *Adel. Ac.* 4. *Sc.* 4, 5.

Fortuna, for a Man's Goods, Poſſeſſions or Eſtate, is always Plural, according to *Voſſius*, as he has obſerved from *Chariſius* and

Diomedes. But then he forgets to take Notice, that for a Man's Affairs Circumſtances, or Condition, it is moſt commonly Plural, as,

Verum ego meas queror Fortunas quam illo, quem amo, prohibeor, Plaut. Aſ. Ac. 3. Sc. 1. and ——— *Nunc hinc meas Fortunas eo queſtum ad vicinas*, Plaut. Cal. Ac. 2. Sc. 1. *Tum omnes—laudare Fortunas meas.*

Qui filium haberem tali ingenio præditum, Ter. And. Ac. 1. Sc. 1. But in this laſt Senſe it is ſometimes Singular, as *Etenim ſi in gladiatoriis pugnis, & infimi generis hominum conditione atq; Fortuna, timidos & ſupplices, &, ut vivere liceat, obſecrantes, etiam odiſſe ſolemus*, Cic. pro Mil. p. 347. and de Or. l. 3. p. 7. and ——— *Superanda omnis Fortuna ferendo eſt*, Virg. Æn. 5, p. 200.

Fraces is omitted by the Grammarians, and yet Plural only.

Fruges is denied to have any Singular, by *Voſſius*, from *Chariſius* and *Diomedes*, i. e. in the ſignification of Fruit, and in this Mr. *Leeds* follows him. This latter accompanys his Note with a diſtinction, ſaying *Nam cum dicimus Frugi vel Frugem in ſingulari eſt alius ſignificationis.* I ſuppoſe he means in the Senſe of Thrift or Honeſty. But beſide that, *Frugi* and *Fruge* in this Metaphorical Senſe, is but a Tranſlation of the word from the Natural; *Pliny* has *Numa inſtituit deos Fruge colere, & molâ ſalſâ ſupplicare*, N. H. l. 18. c. 2. and in the next Chapter, *Frugem quidem arâtro quæſitam furtim noctu paviſſe, ac ſecuiſſe puberi* XII. *tabulis capitale erat. Horace* has

Si thure placabis & horna
Fruge Lares, avidâque porcâ. L. 3. Od. 23.

Nay even *Cicero* uſes it, *Quæ nixa fibris ſtirpium ſenſim adoleſcit, culmoque erecta geniculato, vaginis jam quaſi puberſcens includitur: è quibus cum emerſerit fundit Frugem ſpicæ ordine ſtructam, & contra avium morſum munitur vallo ariſtarum.* de Senect. p. 200. That which ſtill makes this Miſtake the more ſtrange in Mr. *Leeds* is, that even in *Lilly's* Grammar *Seneca* is quoted to ſay, *Agricolam arbor ad Frugem productæ delectat*, as indeed he does. If *Voſſius* had thought of this laſt Paſſage, he would not have thought it the only Proof that the Fruits of Trees were alſo call'd *Fruges*, becauſe that Trees have the Epithet *Frugifera.*

Furiæ ſignifying the ſame with *Furor*, is omitted by all the Grammarians, and particularly by all the Annotators upon this Grammar, and yet is only Plural, as

Omne adeò genus in terris hominumque, ferarumque,
Et genus æquoreum, pecudes, pictæq; volucres
In Furias, ignemq; ruunt. Virg. Geor. 3. p. 66.
——— *Seu mœſto classica jussam*
Intermiſa ſono, clauſuſq; & frigidus enſis
Expulerat belli Furias, Luc. l. 5. p. 121.
——— *Scelerum Furiis agitatus Orestes*, Virg. Æn. 3. p. 148
——— *Miſtoque inſania luctu*
Et Furiis agitatus amor, Id. Æn. 12. p. 373. So *Cic.* *Excitate, excitate eum, ſi poteſtis, ab inferis: franget vis impetum vivi, cujus vix ſuſtinetis Furias inſepulti?* Or. pr. Mil. p. 346.

Pellæ

Pallas ne exure claſſem.
Argivûm atque ipſos potuit ſubmergere ponto
Unius ob noxam, & Furias Ajacis Oilei? Virg. Æn. 1. p. 95.
Et ardentes faces Furiis Clodianis pene ipſe conſul miniſtrabas, Cic. Or. in Piſon, p. 262.

Gemonia, forgot by all the Grammarians, is Plural only.

Gena is Plural only, according to *Chariſius* and *Phocas*; but *Pliny* has, *Sed quadrupedi in ſuperiore tantum Gena, Volucribus in inferiore.* Subaud. ſunt palpebræ. N. H. l. 11. c. 37. and ſo thrice after in the ſame Chapter.

Gerra is omitted, and yet Singular only.

Gingiva has no Singular according to *Chariſius* and *Diomedes*; but *Catullus* has

Quod quiſque minxit, hoc ſibi ſolet mane
Dentem, atque rufam defricare Gingivam. Carm. 37.

And *Juvenal* among the Inconveniences of Old Age, reckons up this for one, Sat. 10.

Frangendus miſero Gingivâ panis inermi.

Grates is rightly placed among the Plurals only by this Author, however *Deſpauterius* and Mr. *Kirkwood* came to ſay, that it has *Gratis* and *Grate* in the Singular; as for *Gratis* it is found indeed, but I ſuppoſe by contraction from *Gratiis*, which I have ſpoken of under *Monoptotes*. But for *Grate* I am very confident there is no ſuch word.

Groſſi is ſeldom found in the Singular, but it is becauſe they are moſtly ſpoken of together: For *Pliny* ſpeaking of one ſays, *Groſſus ejus non matureſcit.* L. 13. c. 7.

Habena is ſaid to have no Singular; but beſide what *Voſſius* alledges from *Varius* out of *Macrobius*, and that of *Virgil*,

——— Ille actus Habenâ
Curvatis fertur ſpatiis———

Silius alſo has *Effuſâ largus Habenâ.* L. 7. p. 121. In the Metaphorical ſenſe indeed it is hardly, if at all found in the Singular; as,

Rerum Fabio tradantur Habenæ. Sil. L. 10. p. 158. And others conſtantly.

Hyades is common in the Plural, but *Statius* has *Hyas* in the Singular; as,

Non tantis Hyas in ſerena nimbis
Terras obruit. Silv. 1. Decembr. Saturn.

Illecebræ is thought to have no Singular by *Chariſius*, and *Diomedes*; but *Plautus* has

Atque eccam, Illecebra exit tandem. Aſin. Ac. 1. Sc. 2.
Mundicia Illecebra eſt animo amantum. Id. Men. Ac. 2. Sc. 3.
Impunitatis ſpem maximam eſſe Illecebram peccandi, Cic. pro Mil. p. 234. So *Juventutis Illecebra.* Or. in Cat. 2.

Induvia us'd by *Plautus*, Men. Ac. 1. Sc. 3. is Plural only, as well as *Exuvia*, as

Er. Quid hoc eſt? Me: Induvia tua, atque uxoris exuvia, roſa.

Meaning the Mantle he had ſtole from his Wife, to preſent his Miſtreſs with. And yet this is omitted as well by all the Grammarians, as this Author.

Ineptiæ is far more uſual in the Plural, inſomuch, that *Charisius* thinks it has no Singular; but *Plautus* has

Sed amori accedunt etiam hæc quæ dixi minus,
Inſomnia, ærumna, error, terror, & fuga,
Ineptiæ, ſtultitiæque adeo, & temeritas. Merc. Ac. 1. Sc. 1.
Uſque adeo illius ferre poſſum Ineptiam. Ter. Eun. Ac. 4. Sc. 6.

So *Voſſius* quotes it, but in my Book 'tis *Ineptias*. However what he quotes out of the ſame Author, Adel. Ac. 4. Sc. 7. *Ut video tuam Ineptiam*, I find ſo too.

Inimicitiæ in the Singular, is not allow'd by *Diomedes* and *Phocas*; but it is ſo common even in *Cicero*, it needs no proof.

Lapicidinæ is never otherwiſe than Plural, as far as I know, but ſo it is us'd *Plaut. Capt.* Ac. 3. Sc. 5. Ac. 5. Sc. 1. Though *Stephanus* in his *Theſaurus* puts down *Lapicidina*, *Lapicidinæ*, but all his Examples have the Plural only.

Latebræ has no Singular according to *Charisius* and *Phocas*; but *Virgil* has

———*Telique Latebram*
Reſcindant penitus. Æn. 12. p. 366.

And *Cicero*, *Videant, ne quæratur Latebra perjurio.* Off. l. 3. p. 138. And ſo he *ad Fam*, L. 3. Epiſt. 12. *De Div.* L. 2. p. 229. and elſewhere. *Sen.* Ep. 19. 77. *Sen.* N. Q. L. 6. c. 1. *Ov. Met.* L. 3. p. 62. L. 5. p. 105.

Latomiæ, *Latumiæ*, or *Lautumiæ* (for it is written all theſe ways) is omitted by all the Grammarians, and yet Plural only, except in one place of *Suetonius*. *Uno ex his Equeſtris ordinis Viro in Latomiam condemnato.* Vit. Tib. c. 51. where in other Books is *Anviliam*, in others *Anticyram* for *Latomiam*. But *Cicero* uſes it in the Plural, *Lautumias Siracuſanas omnes audiſtis, plerique noſtis.* in Ver. L. 7. Or. 10. and twice afterwards. So *Plaut. Inde itis in Latomias lapidarias.* Capt. 3. Sc. 5. And ſo *Livy*, Dec. 4. l. 7.

Lendes has no Singular according to *Charisius* and *Diomedes*; but then the *Latin* Tongue is defective, as not having a Word to repreſent one ſingle Creature of this kind, which is not to be ſuppoſed.

Literæ for an Epiſtle is moſt uſual, but not the only Word, as *Charisius* and *Diomedes* thought. For *Ovid* has

Quam legis à raptâ Briſeide Litera venit. Briſ. Achil.
Plura feres quam quæ Litera noſtra refert. Id. Par. Hel. p. 61.
and elſewhere.

But this is hardly found but in the Poets. Yet *Cicero* has, *Ut Romam rediit, nullam Literam pupillo, nullam matri ejus reddidit*, In Ver. 3. Or. L. 6. p. 271. But here it may be ſuppoſed, that *Cicero* by way of Aggravation ſays, *nullam literam*, *i. e.* that he was ſo far from writing any Account to his Pupil, or his Mother or Guardians (as in honeſty he was oblig'd to do, and that fully) that he had not ſo much as wrote one ſingle Word, or even Letter of a Word.

Lutinæ, mention'd by *Charisius* to be Plural only, is not to be found that I know of in theſe Authors.

Manubiæ,

Manubia, ſaid by this Author to be Plural only, is ſo indeed as far as ever I could ſee, when it ſignifies a ſort of Spoils taken in War, but then it ſeems to be but an Adjective in this Acceptation, and *Præda* or *Partes* underſtood with it, upon which this Plurality depends. For *Plautus* has it in the Singular with a Singular Subſtantive; as,

Niſi te meâ Manubiâ Macherâ, & hunc vis emori. Truc. Ac. 5.

I know there are ſome of Opinion, that it ſignifies not the Spoils themſelves, but the Money rais'd by the Sale of them; and of this mind particularly are *Agellius*, L. 13. c. 23. and *Nonius* upon the Word, or rather *Favorinus* in *Agellius*, unleſs it may paſs for his Opinion alſo, as not contradicting it. But I am of the mind it ſignifies the Spoils themſelves, and by a common Metonymy, ſometimes the Money rais'd of them, but not this laſt only, as they think. *Nonius* brings nothing that looks like proof for his Opinion; that which *Favorinus* urges is a Sentence of *Cicero* in his Oration againſt *Rullus*, Cal. Januariis. *Prædam, Manubias, ſectionem, caſtra denique Cn. Pompei ſedente imperatore decem viri vendent?* Where he ſays, *Cicero* would not have added *Manubias* after *Prædam*, if they had ſignified one and the ſame thing. To which I ſay they do not ſignifie one and the ſame thing, but yet it will not follow that therefore *Manubias* muſt ſignifie Money rais'd by the Sale of the Spoil, as he concludes. For by *Manubias* may be meant one particular part of the Spoils, and by *Prædam* another; namely, by the latter the more groſs and bulky, by the firſt the more portable and handy for Carriage, ſuch as Jewels, Money, Gold and Silver, and whatever was of conſiderable Value, in a ſmall Bulk. And this ſignification of the Word is countenanc'd by the uſe of it in the Singular by *Seneca*, in a ſomething different Acceptation, *N. Q.* l. 2. c. 41. Where ſpeaking of the Thunderbolts of *Jupiter*, he calls them *Manubias* handfulls. *In illo diſſentiunt quod fulmina dicunt à Jove miſſi, & tres illi Manubias dant. Prima, ut aiunt, monet, & placata eſt*——*Secundam mittit quidem Jupiter, ſed ex conſilii ſententia.*——*Tertiam Manubiam idem Jupiter mittit, ſed, &c.* But whatever be to be thought of this Conjecture, 'tis certain that *Manubiæ* ſignified the Spoils themſelves, and that even by this place of *Cicero*, alledg'd by *Favorinus* to the contrary. For *Manubias* being equally the Object of *Vendent* with the other Acculatives, it cannot be ſuppoſed to ſignifie *Pecunias* here, becauſe there neither would, nor can be any occaſion to ſell Money. And in the next Oration againſt *Rullus*, which is entire, (as this is not, this Paſſage quoted by *Favorinus* not being in it) he ſays again, *In ejus provinciâ vendet Manubias imperatorias?* p. 30. And ſeveral times afterward in the ſame Oration, he calls theſe Things that *Rullus* would have ſold, *Manubiæ*. He that requires further ſatisfaction in this matter, let him read *Livy Dec.* 1. L. 10. toward the end. *Dec.* 3. L. 9. not far from the beginning. *Cic. pro Sext. Roſc. in Ver.* L. 7. Or. 10. where he will find the Word uſed not only for the Spoils themſelves in all Places, but in ſome plainly for that ſort which I have aſſign'd, though in ſome it ſignifies by Alluſion any Profits or Emoluments raiſed by Oppreſſion,

preſſion, as in *Suet. Vit. Aug.* p. 78. *Vit. Calig.* p. 191. *Vit. Claud.* p. 257. *Vit. Veſp.* p. 312.

Mariſca, put down by Dr. *Buby* for a Word that wants the Singular, I have proved to be but an Adjective, *Anima* or *verſion* X, under *Ficus*, and whether it be us'd for a Fig, or the Diſeaſe, or Swelling ſo call'd, there can be no imaginable reaſon why it ſhould want the Singular.

Manades in the Plural is moſt uſual, but *Propertius* has it in the Singular of one.

Seu ſequitur medias, Manas ut acta, vias. L. 3. El. 7. Sen. Troad. Ac. 3. Sc. 1. *Manas percuſſa.*

Minutia in the Plural is moſt uſual, yet there is one Example of it in the Singular in *Seneca*, *Donec in Minutiam frequenter trita redigatur.* Sen. Epiſt. 90.

Nenia has no Singular according to *Chariſius* and *Diomedes*, and the Old Gloſſes *Greek* and *Latin*, in which is read *Nenia ſingularem non habet*: But this is a Miſtake diſcoverable by the beſt Authorities.

Dicetur merità nox quoque Nenia. Hor. L. 2. Od. 28.
Ergo negatum vincor ut credam miſer,
Sabella fecius increpare carmina
Caputque Marſâ diſſilire Neniâ. Hor. Epod. 17.
Roſcia, dic ſodes, melior lex, an puerorum
Nenia. Id. L. 1. Epiſt. 1. So Quint. l. 8. c. 2. So *Plaut.*
Id fuit Nenia ludo. Pſeud. Ac. 5. Sc. 1.

And *Nonius* quotes it in the Singular out of *Varro de Vita Pop. Rom.*

Naides is ſuppoſed by ſome to have no Singular; but *Statius*, has

——————*Phœbeia Nais.* Silv. 3. Arb. Ated.

Nares has no Singular according to *Chariſius* and *Diomedes*; but *Horace* has *Naris obeſa.* Epod. 12. *Emunctæ Naris.* L. 1. Sat. 4. Claud. has *Tenera nare*, De Laud. Stil. l. 2. and

Hæ pedibus celeres, hæ Nare ſagaces. De Laud. Stil. L. 3.

Lucan has *Naris aduncæ*, L. 2. p. 35. *Seneca* has *Nare ſagaci.* Hyp. Ac. 1. Sc. 1.

Nates being ſeldom found in the Singular, may be ſuppoſed to have none; but *Horace* has

——————*Pepedi*
Diffiſâ Nate ficus. L. 1. Sat. 8. and others.

Nundinæ, omitted by this Author, is never found otherwiſe than Plural in the *Latin* Writers, as *Agellius* obſerves, with ſeveral of the Ancient Grammarians; only in the Ancient Gloſſes there is found *Nundina*; but that is ſcarce a good Authority.

Offuciæ is put down as Plural only by ſeveral of the later Grammarians: But *Plautus* has, *Neque ullam aliam offuciam.* Moſt. Ac. 1. Sc. 3.

Opes for Wealth is omitted, and yet Plural only.

Paleæ in the Plural, is by ſome diſtinguiſh'd from *Paleæ* in the Singular thus; that the firſt ſignifies the Chaff of Corn, the latter the Gills of a Cock. *Voſſius* overthrows this Diſtinction, ſhewing *Paleæ* to be uſed of Cocks Gills, and *Paleæ* as well as *Paleæ* of Chaff. His inſtance for the firſt, is out of *Columella*, L. 8. c. 2. for the laſt out of *Cicero*, *Horace*, and *Virgil*. *Servius* upon

upon the laſt cenſures *Virgil*, and ſays, that he uſes it *contra artem. Quia quæ ex pluribus conſtant, ſunt tantùm numeri pluralis, licet abutantur poeta.* This is another proof of the Negligence of this great Man in ſome things, or that ſome later Writer has, by interpoſing his own Fancies, abus'd both the World and him; for nothing is more common with the Ruſtick Writers, than to uſe *Palea* or *Palea* for Chaff indifferently, as may be ſeen in *Palladius*, *Columella*, and *Pliny*, in abundance of Places.

'*alpebræ*, put down by Dr. *Busby*, as having only the Plural, may in all reaſon have the Singular to expreſs one ſingle Hair of the Eyelids, and the reaſon why it is found only in the Plural, is, they are always ſpoken of together, as it happens, in theſe Authors.

'*arietina* is omitted by all the Grammarians, and yet Plural only.

'*artes* is Plural only, when it ſignifies Side or Party, as the Grammarians ſay, but *Cicero* has *Nuper verò cùm M. Antonius ſummam ſpem ſalutis bonis omnibus attuliſſet, graviſſimamque adoleſcens nobiliſſimus reipub. Partem fortiſſimè ſuſcepiſſet.* Pro Mil. p. 323. And *Livy*, *Non enim ſolum qui Partis Macedonum erant, ſed plerique ingentibus Romanorum obligati beneficiis, quidam vim, ſuperbiamque experti lætiam famam accepere.* Dec. 5. L. 2. p. 1139. When it ſignifies courſe or turn, it is indeed Plural only, though they ſay nothing of it, as, *Ut in actoribus Græcis fieri videmus, ſæpe illum qui eſt ſecundarum aut tertiarum Partium, cùm poſſit aliquanto clarius dicere, quàm ipſe primarum, multùm ſummittere, ut ille princeps quàm maximè excellat.* And again, *Et Cæcilius tum dixiſque ſe aliquid futurum putat, ſi Allienus minus vehemens fuerit, & ſi primas in dicendo Partein conceſſerit.* Cic. Or. in Q. Cæcil. p. 12. And ſo in thoſe Expreſſions *Primas* or *Secundas tenere* ſubaud. *Partes*. In like manner, *Ad Tertias*, as *Item decocto eorum ad Tertias poto cum vino, enterocelæ prodeſt.* Plin. N. H. l. 20. c. 4. *Et per ſe cortices decocti ad Tertias ſiſtunt alvum.* Id. Ibid. l. 22. c. 25. *Ad Tertias* and not *ad Tertiam*, and ſo in other Numerals.

'*lagæ*, which all the Grammarians have let paſs for a Plural only, is Singular in *Cicero*, *Sic tu cùm ades proſcribas, tabulam tanquam Plagam ponas*, Off. 3. 124.

'*raſtigia* reckoned for a Plural only by *Charisius* and *Diomedes*, has the Singular in *Quintilian*, as *Et hujus velut Præſtigiæ plauſum petat*, L. 4. c. 1. p. 167.

'*rimitiæ* is but an Adjective, as appears by *Primitium torrem*, Ov. Met. 12. but in the ſignification of firſt Fruits, or the like, 'tis always Plural, *Partes* being underſtood, never Singular with *Pars*.

'*quinquatrus* omitted in the Rule, is only Plural.

'*eliquiæ* is only Plural, according to *Charisius* and *Phocas*; yet *Plautus* has,

At pedites tibi Reliquia erant, ſi viverent. Mil. Ac. 1. Sc. 1.

So *Voſſius* ſays it is read in the Old Copies.

'*elebra* in the Singular, is rarely found; however *Cicero* has *Hæret in Salebra*, De Fin. l. 5. p. 287. So *Triſtitiæ Salebrâ*. Val. Max. l. 6. p. 303.

'*alina* is only Plural according to *Charisius*, and I have not found any thing to the contrary. It is but an Adjective, and ſome Subſtantive muſt be underſtood, but I cannot agree with

Voſſius, that *Taberna* is it, for it ſignifies Pits where Salt was made, not Shops where it was ſold.

Sarcina is often found in the Singular, notwithſtanding *Chariſius* allows it only the Plural.

Eſſem Militiæ Sarcina fidæ tuæ. Prop. L. 4. El. 3.

Non ego ſum Claſſi Sarcina Magna tuæ. Ov. Briſ. Achil.

So *Plautus* and others. *Sen.* 6. Ben. c. 34. Ep. 15. 76. *Ov. Met.* 6. 118. Tr. l. 5. p. 76.

Secundæ for the after Birth, is not mentioned by any of the Grammarians, and yet among the many places where *Pliny* mentions it, he always uſes it in the Plural, and ſo does *Cornelius Celſus.*

Scalæ has no Singular in theſe Authors, though *Scala* is found in ſome after Writers. But the *Romans* of theſe Ages ever uſe it in the Plural, and that though of what we call one Ladder; for they reſpected the multitude of the Degrees, and did not conſider it as one compacted Body, as we do, witneſs that Paſſage of *Saluſt*, *Ubi unæ atque alteræ Scalæ cominutæ ſunt.* Bell. Jug. p. 92. So *Quint.* Inſt. l. 1. c. 5. ſays, Scala *tamen* & Scopa, *contraque* Hordea & Mulſa, *licet literarum Mutationem, detractionem, adjectionem non habeant, non alio vitioſa ſunt, quàm quòd pluralia ſingulariter, ſingularia pluraliter efferuntur.*

Scopæ. *Servius* is of Opinion, that this Word ought to be uſed in the Plural only. For in his Note upon that of *Virgil*, Georg. 1.

Nequicquam pingues palea teret area culmos.

He ſays, *Notandum* paleam *dictam numero ſingulari contra artem: Nam ea quæ ex pluribus conſtant, numeri ſunt tantùm pluralis ſecundum artem: Ut, Cancelli, Biga, Scopæ*; *licet abutantur poetæ.* But *Chariſius* ſays, *Dicimus tamen & Scopa.* And this latter appears likely from the Apellation of the Herb *Scopa regia*, mention'd by *Plin.* L. 21. c. 6. doubtleſs for its ſimilitude to a Broom. *Columella* alſo has the Diminutive *Scopula* in the Singular, L. 12. c. 18.

Sordes has no Singular, if we believe *Chariſius* and *Diomedes*; however the Singular is common in the beſt Authors.

Immo etiam in medio oculo parum Sordis eſt. Plaut. Poen. Ac. 1. Sc. 2. So Pall. L. 1. Tit. 10.

Auriculas collectâ Sorde dolentes. Hor. L. 1. Epiſt. 2.

Nullam in re familiari Sordem poſſe proferri. Cic. pro Flac. *Apud Sordem urbis, & fecem.* Id. ad Att. L. 1. Epiſt. 13. Yet it may thus far come under this Rule, that the Plural may be uſed indifferently with the Singular upon the ſame occaſion, as may be ſeen by the place of *Plautus* above quoted, where *Ad.* ſays, *Viden tu? Pleni oculi Sordium qui erant, jam ſplendent mihi? An:* *Immo etiam in medio oculo parum Sordis eſt. Quanquam ego ſum ſordidatus.* Plaut. Aſ. Ac. 2. Sc. 4.

Sortes upon the ſame account may come under this Rule, as being uſed Singularly or Plurally on the ſame occaſion. Thus *Ovid* having ſaid of *Deucalion* and *Pyrrha*,

Placuit cœleſte precari
Numen, & auxilium per ſacras quærere Sortes.

Subjoyns preſently after,

Mota dea eſt, Sortemque dedit.

And

And after that,

Interea repetunt cæcis obſcura latebris
Verba data Sortis ſecum. Met. 1.

So little reaſon had *Diomedes* to ſay it was never ſingular in this ſenſe. *Cicero* alſo uſes it in the Singular in this ſenſe, *Nam cum Sors illa edita eſt opulentiſſimo regi Aſiæ.*

Creſus Halym penetrans magnam pervertet opum vim, &c. Div. 2.

Stativa put down in the *Oxford* Notes, is not found that I know, but *Stativa* Neuter.

Symplegades, is thought by ſome to have no Singular; but it may be uſed of one in the Singular; witneſs that of *Seneca*, *Her. Fur.* Ac. 5. *Illa quæ pontum Scythen.*

Symplegas arctat. So Luc. L. 1. v. 718. *Vagâ Symplegade.* Sen. Herc. Oet. Ac. 4. Sc. 1.

Thyades is commonly Plural, as *Pleiades*, *Hyades*, *Dryades*; but as I have ſhewn of them already, ſo I ſhall ſhew of this now, that one of them may be mention'd in the Singular, as

Pulſo Thyas concita tympano. Hor. L. 3. Od. 15. So Virg. Æn. 4.

Tenebræ which this Author has omitted, is only Plural.

Vergiliæ omitted by moſt of the Grammarians, is Plural only.

Vires for bodily ſtrength or ability, figuratively, is here omitted, and yet never otherwiſe than Plural.

Some of the Names of Towns which are commonly Declined Plurally, as by this Rule, are alſo found in Authors declined Singularly, as *Cumæ* or *Cume*, *Fidenæ* or *Fidena*, *Mycenæ* or *Myeene*, *Thebæ* or *Thebe*. *Fatorum conſcia Cume*, Sil. L. 8. p. 134. *Fidenam*, Plin. N.H. L. 16. c. 4. ——*Romæ Minanti*, *Impar Fidenæ* —— Sil. L. 15. p. 133. *Agamenonium Mycenen.* Sil. L. 1. p. 1.

Quid referam Æſopon, quem cepit Martia Thebe. Ov. Amor 3. El. 6.

Others terminated them in *a*, as,

Vive ſuperſtes ait, direque ad mœnia Thebæ
Solus abi. Stat. Thebaid. 8.

Now whoever compares what all the Annotators upon this Grammar have ſaid upon this Head, will find them all ſhort, in one reſpect or other; and particularly the *Oxford* Notes, who have ſubjoyn'd a long Catalogue of Words, rarely Singular as they ſay, without diſtinction, between which however there is a conſiderable Difference.

Of Neuters *which want the* Singular.

Grammar, Lat. *p.* 31.

Rarius hæc primo plurali neutra leguntur.

ANIMADVERSION LXXXI.

THis Rule is defective, and none of the Annotators have ſufficiently ſupply'd it, as will appear by the following Catalogue.

Acta for a Regiſter or Rolls of any Court is Plural only, as,

——*Cupient & in Acta referri.* Juv. Sat. 2. v. 136. So Sat. 7. v. 104. And *Cicero* never otherwiſe.

Adverſaria is indeed but an Adjective, and ſo conſider'd at large has the Singular, but for as Books ſo call'd with *Scripta* underſtood, it is never uſed in the Singular. See *Cic. pro Roſc. Com.* about the beginning.

Æſtiva, with *Caſtra* or *Loca* underſtood, is Plural only.

Apluſtra and *Apluſtria* are ſaid to be Plural only; but *Luc.* has,

Graiumque audax Apluſtre retentat. L. 3. p. 76.
Tortum validis Apluſtre lacertis. Id. Ib. p. 79.

Arbitria for the Sentence of the Judge, or Arbitrator, is uſed Plurally by *Horace*, though of one Judge, and one Perſon Judged; as,

Cum ſemel occideris, & de te Splendida Minos
Fecerit Arbitria. L. 4. Od. 7.

And I know not that it is otherwiſe uſed in this Senſe. *Voſſius* indeed alledges a place of *Cicero* to prove that it is; but I think it will not do it. *Reliquorum autem judiciorum hæc verba maximè excellunt, in Arbitrio rei uxoriæ* Melius, *Æquius. In fiduciâ, ut Inter bonos benè agier.* Now there is no concluding from hence, that by *Arbitrio* here is meant, the Sentence of the Judge. The only thing that can be inſiſted on for that Opinion, is the Words *Melius, Æquius*, joyn'd with it as part of the Judges Sentence; but then *Inter bonus benè agier*, is joyn'd likewiſe with *Fiduciâ*, which yet cannot be ſuppoſed to be the Sentence of the Judge in that caſe, but the caſe it ſelf. And ſo it appears to me of *Arbitrio*. However that of *Horace* is certain, this of *Cicero*, Off. 3. uncertain.

Avia,

Avia is but an Adjective, and conſidered meerly as ſuch, has both Numbers; but put without a Subſtantive expreſſed for By or Untrodden Ways; it is not found in the Singular. And the ſame holds of *Devia*.

Batualia for the Exerciſe ſo called, is only Plural. It is likewiſe an Adjective with *Excercitia*, or *Certamina* underſtood.

Bona for a Man's Goods or Poſſeſſions, is only Plural according to *Chariſius*, and the Grammarians follow him in it, particularly *Daneſius*, Mr. *Leeds*, Mr. *Walker*. But *Plautus* uſes it in this ſenſe in the Singular, *Trin.* Ac. 4. Sc. 1. where *Charmides* after a Proſperous Voyage is brought in ſaying,

Salſipotenti multipotenti Jovis fratri, & Nereo Neptuno
Lætus, lubens laudes ago, & grates, gratiaſque habeo, & fluctibus ſalſis,
Quos penes mei poteſtas Boni, naviſque foret, & mea vita.

Brevia, though but an Adjective, for Flats and Shallows, is only Plural, as

In Brevia & Syrtes. Virg. Æn. 1.
Impactum Brevitus Mare. Luc. l. 9. p. 245.

Cete has no Singular Analogous to it, though there is *Cetus* to ſupply that want.

Cibaria, put Subſtantively, has no Singular, as *Voſſius* thinks after *Chariſius*, and *Diomedes*; but *Pliny* has *Et Cibarii quod ſecundarium Vocant, ſextarios quatuor.* N. H. l. 18. c. 9.

Comitia, for an Aſſembly of the *Roman* People is Plural only. There is indeed *Comitium*, but then it ſignifies the place of that Aſſembly.

Compita is not now to be found in the Singular, as *Voſſius* and Mr. *Leeds* think, though *Compitum* and *Compitus* were in uſe, as they ſay. But *Pliny* has *in Compito Acilio.* N. H. l. 29. c. 1. So in *Compito*, *Cato* c. 5.

Diaria is not found in the Singular, though *Voſſius* thinks that for the Proviſion of one Day it may be Singular. I think ſo too, and this Reaſon will hold in many places, where he does not think of it.

Donaria is not found in the Singular; but if the reaſoning be good in the foregoing Word, a ſingle gift may be ſo called.

Flabra for the Blaſts of Winds, is not found but in the Plural, but poſſibly the reaſon is, becauſe there is no mention any where in theſe Authors of a ſingle one.

Fraga is not found but in the Plural, but ſure the Reaſon muſt be, that wherever it is found a Multitude is mention'd.

Geſa is found only in the Plural in theſe Authors, as *Voſſius* and others think. All the Authority he produces for *Geſum*, is from *Feſtus*, *Papias*, and the *Latin* Verſion of the Hiſtory of *Judith*, Chap. 9. But beſide the unreaſonable nicety, of tying Writers up to uſe no Words, but what they actually find, when the nature of things and the occaſion of writing requires the liberty of Analagous Formations, this Word in the Singular, is found after all in *Livy*,

Sub lævo humero ſummum pectus Geſo ictum eſt. Dec. 3. l. 6. about the beginning.

Inteſtina has no Singular for a Gut, if we believe *Charisius* and *Diomedes*; but *Celſus* has *Tenuioris Inteſtini*, L. 2. c. 1. And *Pliny*, *Quibus à Ventre protinus recto Inteſtino tranſeunt cibi.* N. H. l. 11. c. 37. and before Ibid.

Juga is Plural only for the top of a Mountain, according to *Charisius* and *Diomedes*; but *Virgil* has *Hoc ſuperate Jugum.* Æn. 6. and ſo ſeveral others.

Ilia, thought by ſome to be Plural only, has the Singular in *Pliny*, *Ab hoc ventriculo lactes in homine, & ove, per quas labitur cibus; in cæteris Ile.* N. H. L. 11. c. 37. not c. 32. as *Voſſius* quotes it.

Lamenta is found in theſe Authors only in the Plural, poſſibly becauſe there happens to be mention made of ſeveral Lamentations, either of the ſame Perſon, or of ſeveral, as often as we find the Word. But ſome of the Dictionaries, particularly that of *Papias*, and *Robert Stephens*, have *Lamentum*.

Lautia, according to *Charisius*, is only Plural, and I know nothing to the contrary.

Licia is thought by ſome to have no Singular; but beſide that, we find in *Agellius*, *Fuſa, quæ per lancem Liciumque concepta eſſent.* L. 11, c. 18. *Virgil* has

Terna tibi hæc primum triplici diverſa colore
Licia circundo. Ecl. 8. p. 21. And if *terna*, then by conſequence *unum*.

Magalia, omitted by this Author, is no more found in the Singular than *Mapalia*, which he takes notice of: Nay, this laſt is found in the Singular in *Val. Flac.* as *Voſſius* has obſerved.

Coit è ſparſo concita Mapali.
Agreſtum manus

And poſſibly the only reaſon why they are not found in the Singular elſewhere; is, becauſe as often as we find them, there are ſeveral mentioned.

Menſtrua, when it is put Subſtantively for *Mulierum Menſes*, is Plural only as well as *Menſes* in that Senſe, according to *Robert Stephens*, but the Singular is in *Serv. Ben.* l. 4. c. 31. Though I know no Grammarian that has taken notice of it.

Malitia or *Maltisia*, Subſtantively is only Plural, and omitted.

Nutricia, uſed by *Ulp.* is Plural only, but it is not to be found, I think, in theſe Authors.

Oblivia is reckon'd by many to have no Singular; but *Tacitus* has *Oblivio tranſmiſit.* Hiſt. 4. p. 620.

Orgia is Plural only.

Palaria is always Plural, as *Charisius* ſays, and I know nothing to the contrary.

Palearia, is thought to have no Singular by ſome; but *Seneca* has, *Muſco tenaci pectus, ac Palear vivet.* Hyp. Ac. 4.

Parentalia, here omitted, is Plural only.

Parapherna, omitted likewiſe, is Plural only.

Præbia, omitted likewiſe, is Plural only.

Principia, a part of the *Roman* Army, is Plural only, though all the Grammarians are ſilent of it.

Quiſquilia is found alſo in the Plural only, as well as *Quiſquilia* in the ſame ſenſe. *Voſſius* makes a doubt of it; for having quoted *Quiſquilia* from the Gloſſes of *Philoxenus*, he ſays immediately,

Verum

Utrum hic numero ſingulo, an plurali? And determines nothing. But *Petronius* has *Corcillum eſt quod homines facit, cætera Quiſquilia omnia*, p. 152. Indeed out of the tranſlated ſenſe we read *Quiſquilium* in *Pliny*, L. 16. c. 8. or as ſome Books have, and mine in particular, *Cuſculium*, from the *Greek* κυσκυλιον, as *Salmaſius* conjectures.

Rapacia or *Rapicia*, is never found but in the Plural.

Repotia likewiſe is Plural only.

Serta is common in the Plural, and is ſuppoſed by ſome to have no Singular: But *Voſſius* alledges the authority of *Servius* for it in this Number, who upon that of *Virgil*,

——Sertiſq; recentibus halat. Says,

Sertum & Serta eum nihil adjicitur dicimus.

And there is alſo farther proof for it, namely, from the Uſe of *Claud.* and *Auſon.*

Et Sertum vati Martia laurus erat. Claud. Præf. de Laud Stil. L. 3.

Dic mihi Calliope, tanto cur tempore differs
Pierio meritam Serto redimire Sirenam. Claud. Lau. Seren.

Sertum corona præferens Olympia. Auſon. Prof. Carm. 6.

Scruta, omitted here, and by moſt of the Grammarians, is Plural only.

Spectacula, ſuppos'd by ſome to have no Singular, has it in *Pliny*, *Pantomimorum Spectaculum.* Plin. Pan. ad Trajan. But the Plural much more uſual, though for one ſhew.

Spolia is ſaid to be Plural only by *Charifius*, *Diomedes*, and *Phocas.* However *Diomedes* adds that *Virgil* has *Spolium.*

——Validam vi corripit haſtam
Altoris Aurunci Spolium. Æn. 12.

But this Word is uſed in the Singular by others beſide *Virgil*; as *Africâ vero totâ ſubactâ, Magnique nomine Spolio inde Capto, eques Romanus (id quod antea nemo) curru triumphali revectus eſt.* Plin. N. H. L. 7. c. 26. So *Ovid*,

——Spolioque leonis
Suſtinet incurſus—— Met. 3. p. 53. And again,

Viperei referens Spolium memorabile Monſtri. Met. 4. p. 87. Met. 7. Sil. L. 5.

Subſellia, ſuppoſed by ſome to have no Singular, has it in *Plautus*, *Imi ſubſellii virum* Capt. & Stich. as *Voſſius* obſerves.

Talaria might as well have been here, as many others that Grammarians have added; for it is not found in the Singular. But the reaſon, I ſuppoſe, is, becauſe one ſingle one is never mentioned.

Tempora, the Temples of the Head, is thought to be Plural only by *Charifius.* But then he owns that *Virgil* has,

It haſta Tago per Tempus utrumque.

Neither is this at all irregular in *Virgil*, there being no inſtance of *Tempora* in the Plural, but when both are ſpoken of. For *Catullus* has,

Uſque dum tremulum movens
Cana Tempus anilitas
Omnia omnibus annuit. Epithal. Juliæ.

At iſte——dubitanti Graccho quid eſſet, neque tamen locum, in quo conſtiterat,

conſtiterat, relinquenti perculit Tempus. Aut. ad Her. L. 4. p. 37. Neither will it appear, that *Tempora* may be ſaid of one of the Temples, from that of *Virgil*,

Super utraque quaſſat
Tempora ——— Æn. 5.

For the ſame Author uſes *utraſque* in the Plural, with a Subſtantive, which was never thought to ſignifie Singularly under the Plural Termination. Æn. 6. p. 225.

——— *Palmas utraſque tetendit.*

Vada is ſaid to be Plural only by *Charifius* and *Diomedes*. But the firſt ſays, that *Salluſt* has *Vadum* in the Singular, *Vnum haud facilem pugnantibus Vadum*. The Paſſage is Hiſt. 1. ſaving that *Vnum* is not here, but there is nothing peculiar in it, but that *Vadum* here is Maſculine, as it ſeems, from *Vadus*. But for *Vadum* Singular, it is common in other Authors. *Rhodanus nonnullis in locis Vado tranſitur.* Cæſ. Bell. Gal. L. 1. p. 6. *Voſſius* after *Stephens*, and *Stephens* after *Calepine*, quote out of *Livy*, Bell. Maced. L. 8. *Quia Vado Nuſquam tranſitus erat.* But not thinking, whilſt I was reading, that any of the Grammarians had diſputed *Vadum* in the Singular, I did not mark this Paſſage in *Livy*; and *Stephens* quoting there, as in many other places, falſely, I cannot find it. *Ovid* has it in the Singular, *De Ar. Am.* L. 3. p. 181. *Sil.* L. 8. p. 134. *Juv. Sat.* 2. V. 151. So *Terence*, *Res eſt in Vado.* Plaut. *In Vado ſalutis.* Liv. D. 1. L. 8. D. 3. L. 1. *Vadum facilem*, V. M. l. 3. c. 2.

Verbera, ſaid to be Plural only by *Charifius*, has the Singular frequently in the Genitive and Ablative, as this Grammar obſerves.

Viſcera has no Singular, if we believe *Charifius* and *Diomedes*; and *Phocas* will allow it but the Ablative only. But *Lucretius* has the Accuſative.

Viſceribus Viſcus gigni, ſanguenque creari. L. 1. p. 24.

Pliny the Dative, *Quoniam Viſceri interiori nexus Spiritualis non ineſſet.* N. H. L. 11. c. 3. *Charifius* alſo afterward makes mention of *Viſceris*, and ſays, *Lucilius* uſed the Nominative *Viſcus*; and ſince the Accuſative is in *Lucretius*, as well as *Suet.* in *Vitell.* I know not why the Nominative ſhould not ſtill be allowable. *Viſcere* in Ovid. Met. 6. p. 120.

Equibus una trabens harentia Viſcera tela.

And in *Tibull. ad Meſſ.* El. 3. p. 92.

Aſſiduas atro Viſcero puſcit avos.

Beſide that it is common in *Celſus* in the Singular, ſo *Sen. Herc. Oet.* Ac. 4. Sc. 1.

Quacunque peſtis Viſcerè in noſtro lates. So Auſ. 144.
Carnem lacteoli Viſceris indicat, Auſ. Epiſt. 7. & Epiſt. 9.

Of Nouns *which under a* Plural Termination, *mean no more than under a* Singular.

ANIMADVERSION LXXXII.

THis Obſervation is wholly omitted by this Grammar, and by all the Grammarians that I know of; and yet has its uſe as well as many others, which they have made, to underſtand the Authors, and the liberty a Man may take, eſpecially in Verſe. Though the Proſe Writers too ſometimes follow the Poets, in the uſe of ſome of theſe Words, which follow.

Alta is ſaid of one Sea, and ſignifies no more than *Altum*, as,

Ecce autem gemini à Tenedo tranquilla per Alta
(Horreſco referens) immenſis orbibus angues
Incumbunt pelago——Virg. Æn. 2. p. 121.

Aura or *Aure* is indifferent, as,

——*Superat ne & veſcitur Aurâ*
Æthereâ——Virg. Æn. 3. p. 148.
Quiſquis es haud credo inviſus cœleſtibus Auras
Vitales carpis——Æn. 1. p. 104.

So *Stat ferrea turris ad Auras*, Id. *Quis tantas plangor ad Auras*, Id. and others.

Carina is uſed by *Horace* as *Carina* Singular, as,

O navis referent in mare te novi
Fluctus: O quid agis? Fortiter Occupa
Portum: Nonne Vides ut
Nudum remigio latus
Et malus celeri ſaucius Africo
Antemnaque gemant? Ac ſine funibus
Vix ducare Carina
Poſſunt imperioſius
Æquor?——Hor. L. 1. Od. 14. But I think this is the only place.

Cervices is ſaid commonly of one Neck, and means no more than *Cervix*,

Qui tamen inſequitur, pennis adjutus amoris,
Ocior eſt, requiemque negat, tergoque fugacis

Immittit, & crinem ſparſum Cervicibus afflat. Ov. Met. 1. p. 20. So Met. 4. and elſewhere, and others, even Proſe Writers.

Colla is often put to expreſs the Neck of one Creature, as,

Conjugis ille ſuæ complexus Colla lacertis. Ov. Met. 1. p. 25. and ſo he elſewhere, and all the Poets frequently.

Coma or *Comæ*, are us'd indifferently,

——————*Semper habebunt*
Te Coma, te Citharæ, te noſtræ, laure Pharetræ. Ov. Met. 1. p. 20.

——————*Gelidoq; Comæ terrore rigebant.* Id. Met. 3. p. 35. and elſewhere in both uſes, and others.

Connubia is uſed to ſignifie no more than *Connubium*, as,

——————*Pyrrhin Connubia Servas?* Virg. Æn. 3. p. 148.
Phœbus amat, viſaque cupit Connubia Daphnes. Ov. Met. 1. p. 18.
Connubio jungam ſtabili, propriamque dicabo. Virg. Æn. 1. p. 96.

Corda.——————*Sed pectus anhelum*
Et rabie fera Corda tument. Virg. Æn. 6. p. 207. *i. e. Corda Sibyllæ*, or *Cor.* So *Ovid* and all the Poets.

Corpora for one Body, as

Hic Curius clara ſocius virtutis, & ille
Flamminius, decocta dedit qui Corpora flammæ. Virg. Cul. and once before. So *Ovid*,

——————*Nudabant Corpora venti.* i. e. *Corpora* or *Corpus Daphnes.* Ov. Met. 1. p. 19. and elſewhere.

Crepuſcula is uſed for *Crepuſculum*, as,

Traherent cum ſera Crepuſcula noctem. Ov. Met. 1. p. 11. and elſewhere.

Currus Plural, is uſed for one Chariot by *Ovid.* as,

Vix bene deſierat, Currus petit ille paternos,
Inque diem alipedum jus, & moderamen equorum. Met. 2. p. 28.

Now *Phœbus* had but one, and 'tis plain *Phaeton* deſired but one. So P. 29. of the ſame Book and elſewhere. So *Seneca* Thy. Chor. 4.

Exilia is uſed for *Exilium* in *Virgil*, Æn. 2. p. 137.

Longa tibi Exilia, & vaſtum Maris Æquor arandum.

Frigora is equal to *Frigus* in that of *Virgil*,

Bacchus amat colles, Aquilonem & Frigora Taxi. Georg. 2. p. 46.

And ſo *Calores*, *Tepores*, *Æſtus*, *Siccitates* are uſed, as has been ſaid before.

Gaudia is equal to *Gaudium* in that of *Virgil.*

Latonæ tacitum pertentant Gaudia pectus. Æn. 1. p. 107.

And ſo he elſewhere, and others, even Proſe Writers. *Quibus Gaudiis exultabis?* Cic. in Cat. Or. 1. Unleſs here it be ſaid to expreſs ſeveral Acts, which nevertheleſs *Quo Gaudio* would have imply'd, which is but a ſmall difference.

Guttura is uſed for *Guttur* in that of *Ovid.*

Donec Agenoridas Conjectum in Guttura ferrum
Uſque ſequens preſſit, i. e. *Guttura ſerpentis.* Met. 3. p. 5 and elſewhere.

Hymenæi, in the Plural, ſignifies but one Marriage; as,

Pa

Per connubia noſtra, per inceptos Hymenæos. Virg. Æn. 4. p. 169.

Pergama cum peteret, inconceſſoſque Hymenæos. Id. Æn. 1. p. 112. and elſewhere he and others.

And the reaſon of this is more obvious, as relating to the frequent repetition of this Word in the Marriage Song, as appears by *Catullus*, *Jul.* & *Mal. Epithal.*

Jejunia ſignifies no more than *Jejunium* in that of *Ovid.*

——Neque enim Jejunia curat
Cæde boum, diramque famem finire. Met. 11. p. 233. So,
Nec niſi perdideris alium, placare voracis,
Et malè morati poteris Jejunia ventris. Id. Met. 15. p. 315. and others.

Ignes ſignifies no more than *Ignem*, in that of *Ovid.*

Illa quidem primo nullos intelligit Ignes, i. e. *nullum amorem.* Met. 9. p. 193. for ſoon after he ſays,
——Nullumque ſub illo
Igne facit votum, verum, tamen æſtuat intus.

Inguina is all one with *Inguen.* For whereas *Horace* ſays,
——Inguen ad obſcœnum. L. 1. Sat. 2. And
Obſcœno Inguine—— L. 1. Sat. 8.

So *Virgil* ſays,
Quid loquar aut Scyllam Niſi, quam fama ſecuta eſt
Candida ſuccinctam latrantibus Inguina Monſtris
Dulichias vexaſſe rates—— Ecl. 6.

Lucan alſo has,
Inguinaque inſertis pedibus diſtendit, & omnem
Explicuit per membra virum—— L. 4. p. 105.

Juba or *Juba*, is all one in ſignification; as *Leoni præcipua generoſitas tunc cum colla, armoſque veſtiunt Juba.* And, *Leonum duo genera, compactile & breve criſpioribus Jubis.* Plin. N. H. L. 8. *c.* 16.
Turpis equus niſi colla Juba flaventia velent. Ov. Met. 13. p. 285.
Demq; decent fuſa lactea colla Juba. Mart. l. 1. Ep. 32.
Denſa Juba, & dextro jactata recumbit in armo. Virg. Georg. 3. p. 62.
Talis & ipſe Jubam cervice effundit equinâ
Conjugis adventu pernix Saturnus. Id. Ib.

Limina is equal to *Limen* in that of *Ovid*,
——Peliæque ad Limina ſupplex
Confugit—— Met. 7. p. 140.
Perge modo, atque hinc te reginæ ad Limina perfer. Virg. Æn. 1. p. 104.
——Limen adit Semeles. Ov. Met. 3. p. 58. and elſewhere he, and others.

Littora is all one with *Littus* in that of *Ovid.*
——Nam dum per Littora lentis
Paſſibus, ut ſoleo, ſummâ ſpatiarer arenâ. Met. 2. p. 42.
Forte petens Delon Chiæ telluris ad oras
Applicor, & dextris adducor Littora remis. Id. Met. 3. p. 67.

Menſa or *Menſa*, are uſed indifferently for a Service or Courſe of Diſhes. For as *Cicero* ſays,
Hæc ad te ſcripſi appoſita Menſa ſecunda. Ad At. L. 14. Epiſt. 6.

Nec ad hoc Menſa ſecunda Venit. Mart. L. 3. Ep. 49. and L. 5. Ep. 79. So *Horace* has

——— *Tum penſilis uva ſecundas*
Et nux ornabat Menſas, L. 2. Sat. 2. and others commonly.

Numina ſignifies no more than *Numen*, in that of *Virgil*,

Ad te confugio, & ſupplex tua Numina poſco, Æn. 1. p. 112.

Odia or *Odium* are uſed indifferently for the hatred of one Perſon, as

Nec tacui demens & verbis Odia aſpera movi, Virg. Æn. 2. p. 118.
Conveniunt quibus aut Odium crudele tyranni,
Aut metus acer erat, Id. Æn. 1. p. 104. and others.

Ora or *Orа* are uſed indifferently for the Borders of a Place, as

Hinc Depram me portus, & illætabilis Ora
Accipit, Virg. Æn. 3. p. 159. *Oram Illyrici æquoris.* Id. Ecl. 8. and others.

Teucrus Rhœteas primùm eſt advectus in Oras. Virg. Æn. 3. p. 142. and he elſewhere, and others commonly.

Ora for *os* is common, and that whether it ſignifie the Mouth, or the whole Face, as,

Talibus inde modis Ora indignantia ſolvit, Ov. Met. 1. p. 10.
Ipſa ſed in ſomnis inhumati venit imago
Conjugis, Ora modis attollens pallida miris, Virg. Æn. 1. p. 103.

Otia for *otium*, is common, as

O Melibœe deus nobis hæc Otia fecit, Virg. Ecl. 1.
Mollia ſecura peragebant Otia gentes, Ov. Met. 1. p. 8. and elſewhere.

Pectora for *Pectus* is common, as

Pectora percuſſit, Pectus quoq; robora fiunt, Ov. Met. 11. p. 225.

Rictus is uſed in the Singular or Plural indifferently, for the Jaws of one Creature ——— *Fit luminis arctior orbis,*
Contrahitur Rictus, Ov. Met. 1. p. 25. *Rictu ad aures debiſcente*, Plin. N. H. l. 8. c. 21.
Spumaque peſtiferos circumfluit albida Rictus, Ov. Met. 3. p. 52.
Rictibus bis tauros non eripuere magiſtri, Mart. l. 1. Ep. 49. and others.

Robora is equal to *Robur*, in that of *Virgil*,

Centum ærei claudunt vectes, æternaque ferri
Robora, Æn. 7. p. 249. So *Ovid*
Subruit hæc nempe ſenecta *ævi demoliturque prioris*
Robora, Met. 15. p. 318. ——— *Sic tempore verti*
Cernimus, atque illas aſſumere Robora gentes
Concidere has Id. Ib. p. 324.

Silentia for *Silentium* is common, as *Tum regia Juno*
Acta furore gravi, quid me alta Silentia cogis
Rumpere? Virg. Æn. 10. p. 303.
Tacita per amica Silentia lunæ, Id. Æn. 2. p. 123.
———*Natuſq; Silentia ruris*, Ov. Met. 1. p. 11.
Et deſolatas agere alta Silentia terras, Ov. Met. 1. p. 14.

Sinus for that part of the *Romans* Garment which hung full and looſe before the Breaſt, is uſed in the Singular, or Plural indifferently, as *Tum Romanus Sinu ex togâ facto, hic inquit vobis bellum, pacemq; portamus*, Liv. Bell. Pun. and ſoon after, *Quum Sinu effuſo bellum ſe dare dixiſſet*, &c. Id.

Nodoque

Nodoque Sinus collecta fluentes, Virg. Æn. 1. p. 102.

——*Lugubris & amens*

Et laniata Sinus, totum percenſuit orbem, Ov. Met. 2. p. 35. and elſewhere as well as others.

Teda and *Teda* are uſed indifferently for Marriage, as

Si non pertæſum thalami Tedæq; fuiſſet, Virg. Æn. 4. p. 160.

Me tibi, teq; mihi Tæda pudica dedit, Ov. Hyp. Jas. and elſewhere.

Illa velut crimen Tedas exoſa jugales, Ov. Met. 1. p. 18.

Teq; adeo eximia Tedis felicibus aucte, Catul. Argon.

Terga for the back of one Creature, is common, as

Eſt etiam ille malus Calabris in ſaltibus anguis,

Squamea convolvens ſublato pectore Terga, Virg. Geor. 3. p. 71. So Æn. 2. p. 129. and others commonly.

Tempora is uſed for *Tempus*, as *Erat cùm literis Latinis, tùm etiam Græcis, ut Temporibus illis, ſatis eruditus*, de Clar. Or. *Fuit, ut Temporibus illis, juris valde peritus*, Id. Ib.

Aſpicit hunc oculis Pentheus, quos ira tremendos

Fecerat, & quanquam pœna vix Tempora differt, Ov. Met. 3. p. 66.

Thalamus or *Thalami*, are uſed indifferently for one Marriage, or Marriage Bed; as firſt for Marriage,

Nec ſceptra movent Priameia tantum

Quantum in connubio nata, Thalamoque moratur, Virg. Æn. 7. p. 239.

Hac ope debueram Thalamos petiiſſe, ſocerq;

Non orandus erat mihi, ſed faciendus Erichtheus, Ov. Met. 6. near the end.

Ante ſuos Niobe Thalamos cognoverat illum, Id. Ib. v. 148. and ſo often.

For the Bed, *Hic Thalamum invaſit natæ*, Virg. Æn. 6. p. 223.

Tum me confectum curis, ſomnoq; gravatum

Infelix habuit Thalamus, Virg. Æn. 6. p. 220.

Plena patris Thalamis excedit & impia diro

Semina fert utero, Ov. Met. 10. in the Fable of *Myrrha*.

——*Pro verbis murmura reddunt*,

Pro Thalamis celebrant ſilvas, Ov. Met. l. 10. v. 703. Fable of *Atalanta* and *Hippomenes*.

Torus and *Tori* are uſed indifferently for one Bed, as

Inde Toro pater Æneas ſic orſus ab alto, Virg. Æn. 2.

Extructoſque Toros obtentu frondis inumbrant, Virg. Æn. 11. p. 330. where but one is meant to lay the dead Body of *Pallas* upon.

Violare prima quæ Toros auſa eſt tuos, Sen. Oct. Ac. 1. Sc. 3.

Vultus Plural is uſed as the Singular very commonly,

——*Aſpice Vultus*

Ecce meos, utinamq; oculos in pectore poſſes

Inſevere, Ov. Met. 2. p. 29. and frequently elſewhere, and all the Poets.

And as in theſe Caſes the Plural is uſed for the Singular, ſo in others the Singular is uſed for the Plural, as when *Miles*, *Eques*, *Pedes* are put for the whole Soldiery, Horſe or Foot of an Army; and this is ſtill more common with the Adjective

Multus, as well in theſe as other words, which is ſtrange *Robert Stephens* ſhould not take Notice of in *Multus*. *Quis Multâ gracilis te puer in Roſâ*, &c. Hor. l. 1. Od. 5. *Quam multo repetet Græcia Milite*. Id. l. 1. Od. 15.

Of Adjectives Heteroclite.

ANIMADVERSION LXXXIII.

HEre is no Notice taken in this Grammar of Adjectives that vary from the common form of Declining, in reſpect of redundancy, or deficiency, of which yet there are ſeveral beſide thoſe already mentioned under *Aptotes*, which the Reader ought to be acquainted withal, to enable him readily to read the Authors, and to write himſelf according to the true Standard; which are theſe that follow. *Degener*, *Deſes*, *Dives*, *Hebes*, *Immemor*, *Inops*, *Locuples*, *Memor*, *Pauper*, *Perpes*, *Præpes*, *Puber*, *Soſpes*, *Superſtes*, *Teres*, *Veges*, *Uber*, which all want the Neuter Termination in the Nominative, and Accuſative Plural. This defect in *Dives*, indeed is ſupply'd by its Contract *Dis*, which has *Ditia*, though *Dives* at length has not *Divitia*.

Forſitan & lucos illic, urbeſq; deorum
Concipias animo, delubraque Ditia donis, Ov. Met. 2. p. 28.
——— *Tot Ditia dona Sacratis*
Poſtibus, & totidem, voti memor, exige tauros, Stat. Theb. 10. v. 338.

They which are redundant in the Obliques, are *Alius*, *Alter*, *Neuter*, *Totus*, *Nullus*, *Solus*, *Ullus*, *Unus*. Of which *Alius* is alſo redundant in the Neuter of the Nominative Singular, and in this the Grammar Rule is ſhort, which I come now to examine.

Grammar, Eng. *p.* 7.

THere are beſides theſe, certain Nouns Adjectives of another manner of Declining, which make the Genitive Caſe Singular in ius, *and the Dative in* i, *which be theſe with their Compounds, and then follows* Alius, Alter, Neuter, Nullus, Solus, Totus, Ullus, Unus, Uter.

ANIMADVERSION LXXXIV.

SOme of theſe Nouns are found alſo in good Authors, to be Declined after the common manner in theſe Caſes, of which the Reader ſhould have been advertiſed, that he may not, when he meets with them, be puzzled, or miſtake them for other Caſes, which will be to miſtake his Author. I ſhall give ſuch Examples of them as I have obſerved; and the rather, becauſe I don't find that any of the Notes upon this Grammar, either thoſe of Mr. *Leeds*, or of the *Oxford* Men have taken Notice of them.

Alio in the Dative, *Non modo non panituit, ſed rurſus Alio furori Acceſſit.* Latr. in Sal. p. 210. *Alio nubere.* Plaut. Stich. Ac. 1. Sc. 2.

Alii, *Alia*, *Alis* in the Genitive. *Itaq; propterea inſtitutum, diverſâ de cauſâ, ut ex caprino genere ad Alii dei aram hoſtia adduceretur, ad Alii non ſacrificaretur.* Var. R. R. l. 1. c. 2. *Sed ſi eâdem horâ Alia pecudis jecur nitidum atque plenum eſt, Alia horridum, & exile; quid eſt quod declarare poſſit habitu extorum?* Cic. Div. l. 2. p. 223. Nay this word is alſo redundant in the Nominative, for inſtead of *Alius*, we read *Alis* in *Catul.*

Anne bonum oblita es facinus, quòd regium adepta es
Conjugium, quòd non fortior aut ſit Alis. De Comâ Ber. So *Voſſius* reads it, and ſo I ſuppoſe it to be read; for thoſe Books that have inſtead of it, *fortior auxit avis* are unintelligible. So *Lucr.* has *Alid* for *Aliud. Quando Alid ex alio reficit Natura*, L. 1. p. 8.

Altera in the Dative. *Altera dum narrat.* Ter. Heau. Ac. 2. Sc. 3.

Nulli in the Genitive. *Tam Nulli conſilii Sum.* Ter. And. Ac. 3. Sc. 3.

Nulla in the Genitive. *Et potius Nulla ſibi turpis conſcius rei.* Lucr. l. 6. p. 181.

Sola in the Dative. *Mibi Sola ridiculo fuit.* Ter. Eun. Ac. 5. Sc. 6. Plaut. Mil. Ac. 4. Sc. 2.

Tota. Otium. Tota inſula conciliavit, Nep. Vit. Eumen.

Ulli in the Genitive. *Itane erubuiſti? quaſi vero corpori reliqueris*
Tuo poteſtatem coloris Ulli capiendi, mulæ, Plaut. Truc. Ac. 2. Sc. 2.

Una, in the Genitive.

Efficitur quiddam quadratum, Unaque figura. Lucr. L. 2. p. 53.

Grammar, Eng. *p.* 7.

NOte, That *Unus* hath not the Plural Number, but when it is joyn'd with a Word that lacketh the Singular Number, as *Una Literæ*, *Una Mœnia*.

ANIMADVERSION LXXXV.

THis Rule is left without a Remark by all the Notes upon this Grammar, but I ſhall therefore give one in the following Examples.

Una quinque remorantur mina. Plaut. Pſeud. Ac. 1. Sc. 1.
Quia ego rure dum ſum Unos ſex dies. Plaut. Trin. Ac. 1. Sc. 1.

So *Treunos paſſus.* Id. *Molas aſinarias Unas.* Cat. R. R. c. 10. c. 11. c. 13. *In qua tibi invideo quod Unis Veſtimentis tamdiu lautus es.* Cic. pro Flac. p. 476. Now theſe Words, 'tis plain, have all a Singular Number, with which *Unus* is joyn'd in the Plural, it is not therefore true, without limitation, that *Unus* has not the Plural Number, but when it is joyn'd with a Word that lacks the Singular. 'Tis true indeed, that in the Phraſe *Unos ſex dies*, *Una quinque mina*, and the like, the Subſtantive to *Unos* and *Una* is not *Dies* or *Mina* alone, but *ſex dies* and *quinque mina* together, which in ſome ſenſe wants the Singular, *i. e.* if the ſeverals be particularly reſpected, but as taken together it is one ſingle ſpace of ſix days, *&c.* and *Unum*, not *Unos*, would ſeem to be the Adjective requir'd, but for this Obſervation, without which alſo it would not be known whether *Unas Molas*, and *Unis Veſtimentis*, were *Latin*.

Of

Of Compariſon.

Grammar, Eng. *p.* 8.

Adjectives, whoſe Signification may encreaſe, or be diminiſhed, may form *Compariſon.*

Grammar, Lat. *p.* 32.

Comparantur nomina, quorum ſignificatio augeri, minuíve poteſt.

ANIMADVERSION LXXXVI.

THere is no one thing, in which the Doctrine of the Grammarians is leſs to be relied on, than this one of *Compariſon.* Learned Men are generally agreed, that nothing of this kind is to be attempted, but what the uſe of the Claſſicks will bear a Man out in. *Voſſius* and *Scaliger* particularly are poſitive in this, however this laſt Writer breaks his own Rule in the uſe of *Manciora* from *Mancus*, de Cau.L.L.L.7. p.366. for which there is no Example in any good Author: And the firſt comes very ſhort in his limitation of this Rule by Exceptions, his Rule for which is as follows. *Supereſt Videamus de Adjectivis, quæ non variantur per gradus. Talia ſunt gentilia, ut Romanus, Spartiata: Poſſeſſiva, ut patrius Evandrius: Numeralia ut primus, decimus: Materialia, ut aureus, æneus: temporis ſignificativa, ut heſternus, craſtinus: participialia in* dus, *ut amandus, reverendus: deſinentia in* bundus, *ut errabundus, moribundus: in* plex *exeuntia, ut duplex, triplex, Excipe ſimplex, & multiplex. Deſinentia in* imus, *ut bimus, legitimus, in* ivus, *ut fugitivus, deliberativus. Compoſita à* fero, *&* gero, *ut frugifer, letifer, corniger, armiger. Item hæc adjectiva; almus, balbus, calvus, caurus, canus, cicur, claudus, criſpus; degener, diſpar, egenus, magnanimus, mediocris, memor, mirus, opimus, ſilveſter, vetulus, unicus: atque alia, ſed pauca, ut puto, in quibus per particulas exceſſûs (uti ſunt magis, valdè & maximè) ſupplemus comparativorum, & ſuperlativorum defectum.* And in this he is followed with little Variation by thoſe that have wrote after him, namely *Farnaby*, *Daneſius*, *Meſſieurs de Port Royal*, the Annotators, and Mr. *Leeds*, not to name others of leſs Note. But this Rule has theſe ſeveral Faults. Thoſe Adjectives which

end in *bundus*, are not ſo Univerſally excluded, but that *Tremebundior* is found in *Columella*, which all but the Annotators have over-look'd.

Effœta Tremebundior ubere porcæ. L. 10. p. 582.

Secondly, Not only the Compounds from *Fero* and *Gero*, but from whatever Verbs, except ſome few from *Dico*, *facio*, or *fio* and *Loquor*, are not compared, as *Altivolus*, *Altiſonus*, *Carnivorus*, &c. and yet they all give this Rule for Compounds of *Fero* and *Gero* only.

Thirdly, Of Adjectives that end in *ivus*, *Feſtivus* is compar'd, though forgot by *Farnaby*, Meſſieurs *de Port Royal*, the Annotators and Mr. *Leeds*. *O pater mi Feſtiviſſime.* Ter. Ad. Ac. 5. Sc. 9. And *Quid iſto Feſtivius*, Cic. in Ver. 5. So is *Laſcivus* alſo, and *Tempeſtivus*. See for the firſt *Ov. de Art. Am.* L. 3. p. 229. Suet. Vit. Tib. p. 147. for the laſt *Hor.* L. 4. Od. 1.

Fourthly, Some of theſe particular Adjectives here nam'd, and by others, as excluded Compariſon, are yet found compared in unqueſtionable Authors.

Criſpus ſet down by *Voſſius*, *Farnaby*, and Mr. *Leeds*, as not compar'd, is found in the Comparative frequently in *Pliny*, whom this laſt Author owns in another place to be *peritus Romani loquendi moris. Leonum duo genera, compactile, & breve, Criſpioribus jubis.* Plin. N. H. L. 8. c. 16. *Folium oliva verùm Criſpius, & aculeatum.* Id. Ib. L. 12. c. 15. *Materies Criſpioris elegantiæ*, Id. Ib. L. 13. c. 9. *Radice nihil Criſpius*, Id. Ib. L. 13. c. 16. *Montanum*, i. e. acer *verò Criſpius, durioſque, etiamnum è maſculâ Criſpius ad lautiora opera.* So it is in my Book, I ſuppoſe it ſhould be *Maſculo*, Id. Ib. l. 16. c. 15. *Meliora materie, Criſpioraque in montibus.* Id. Ib. l. 16. c. 17. *Mediaque pars arborum Criſpior*, Id. Ib. L. 16. c. 43. *Chryſippus feminam eſſe dicit Criſpioribus foliis*, Id. Ib. L. 20. c. 11. *Criſpius ſic putant fieri*, Id. Ib. L. 19. c. 8. *Capillum Criſpiorem*, Id. Ib. L. 22. c. 10. Beſide that *Solinus* has *Folium licèt Criſpius, olivæ tamen ſimile*, c. 48. The Superlative is alſo found in *Columella Criſpiſſimi folii*, L. 11. c. 3.

Jejunus reckon'd among thoſe that have no Compariſon by *Daneſius*, *Farnaby*, and Mr. *Leeds*, has the Comparative in *Cicero* ſeveral times. *Hæc dicuntur fortaſſe Jejunius.* Cic. de Fin. L. 3. p. 187. *Lyſias oratione locuples, rebus ipſis Jejunior*, Cic. de Fin. L. 5. p. 254. *Si aut Antonium Jejuniorem, aut Craſſum fuiſſe pleniorem putet.* Cic. de Or. L. 3. p. 8. *Videtur eſſe Jejunior.* Cic. de opt. gen. dic. p. 216. *Quis enim Jejunius dixit inimicus?* Cic. ad At. L. 12. Ep. 21. Beſide which, *Columella* has, *Tamen inferiorem partem Jejuniorem habet*, L. 2. c. 4. And *Seneca*, *Quid tam abruptum undique quam hoc ſaxum? Quid ad copias reſpicienti Jejunius.* Conſ. ad Helv. c. 6. If it be ſaid now for theſe Authors, that they mean *Jejunus* for Faſting is not compar'd. Firſt, They ſhould have ſaid ſo. Secondly, the Word in that ſignification is not of this place, for ſo taken it is a Privative, and can have no Encreaſe.

Mediocris put down by *Voſſius* here, Meſſieurs *de Port Royal*, the Annotators, and Mr. *Leeds*, as a Word that has no Compariſon, is yet found in the Comparative in *Cicero*, *Hoc vellem mediocrius ad At.* L. 1. Ep. 20. and again L. 12. Ep. 46.

Opimus,

Opimus, put down by Mr. *Leeds* after *Voſſius*, for an Adjective that has no Compariſon, is found in the Comparative in *Agellius*, *Membra Opimiora*, L. 5. c. 14. And in *Auſonius*,

Dic ceſſante cibo ſomno quis O, inior eſt Glis. Idyll. 12.

And the worſt of theſe Authors is no bad Authority. Nay, even *Cicero* himſelf has, *Ne eiſdem opimius.* Orat. ad Brut. p.187.

Sylveſtris, reckoned alſo by Mr. *Leeds* after *Voſſius*, for an Adjective that has no Compariſon, has yet the Comparative in *Pliny*, *Silveſtriora omnia tardiora.* N. H. l. 16. c. 27.

Now beſide theſe Faults in the Words nam'd, as excepted from the general Rule, there are a great Number omitted, which are really excepted. They are theſe that follow in Alphabetical Order.

A Liſt of *Adjectives*, whoſe Signification may Encreaſe, or be Diminiſhed, which yet do not form Degrees of Compariſon.

Abſonus, *Acclinis*, *Accommodus*, *Adulterinus*, *Aduncus*, *Ægrotus*, *Æmulus*, *Affinis*, *Albatus*, *Albus*, *Almus*, *Altiſonus*, *Altivolus*, *Anceps*, *Anhelus*, *Artificialis*, *Auratus*, *Balbus*, *Bellicus*, *Belluinus*, *Blandidicus*, *Caducus*, *Cærulus*, *Cæcus*, *Campeſtris*, *Calamiſtratus*, *Canorus*, *Carnivorus*, *Caſtificus*, *Catus*, *Cavus*, *Cicur*, *Cincinnatus*, *Clandeſtinus*, *Claudus*, *Compos*, *Concolor*, *Credulus*, *Creperus*, *Crinitus*, *Curvus*, *Damnificus*, *Decolor*, *Decorus*, *Decrepitus*, *Defectivus*, *Degener*, *Delirus*, *Deſes*, *Dilabidus*, *Diſcors*, *Diſpar*, *Diſparilis*, *Diſſonus*, *Diutinus*, *Ebriolus*, *Egenus*, *Emollidus*, *Enervus*, *Erraticus*, *Evanidus*, *Exanimus*, or is, *Exanguis*, *Excors*, *Exors*, *Exitialis*, *Expers*, *Expes*, *Facutinus*, *Famelicus*, *Fanaticus*, *Falſidicus*, *Fatidicus*, *Feralis*, *Ferinus*, *Ferus*, *Feſtinus*, *Finitimus*, *Flavus*, *Fluidus*, *Fœnebris* or *Funebris*, *Fortuitus*, ~~*Fucatus*~~, *Fugitivus*, *Fulvus*, *Fulgidus*, *Furvus*, *Futilis*, *Garrulus*, *Generalis*, *Gibber*, *Gibbus*, *Glacialis*, *Glaucinus*, *Glaucus*, *Gnavus*, *Gracilentus*, *Gradatus*, *Graphicus*, *Gravidus*, *Harmonicus*, *Herbidus*, *Heroicus*, *Hirtus*, *Hiſpidus*, *Hiulcus*, *Honorus*, *Hoſtilis*, *Hyperbolicus*, *Immenſus*, *Impos*, *Improvidus*, *Incurvus*, *Indigus*, *Inermis*, *Infamis*, *Infernus*, *Infidus*, *Inhonorus*, *Inhoſpitus*, *Inopinus*, *Inops*, *Inſolitus*, *Inſons*, *Intempeſtus*, *Invidus*, *Irritus*, *Fugis*, *Lacer*, *Lacerus*, *Lætificus*, *Laſſus*, *Legitimus*, *Loripes*, *Lubricus*, *Lucifugus*, *Luciferus*, *Luciſonus*, *Ludicrus* or *Ludicer*, *Lurilus*, ~~*Lutulentus*~~, *Macilentus*, *Magnanimus*, *Malacus*, *Mancus*, *Marcidus*, *Maritimus*, *Matutinus*, *Madidus*, *Medicus*, *Mellificus*, *Melancholicus*, *Memor*, *Merus*, *Methodicus*, *Mimicus*, *Mirus*, *Modicus*, *Mœſtificus*, *Mollipes*, *Montanus*, *Monſtrificus*, *Morbidus*, *Morus*, *Mucidus*, *Multiformis*, *Multiplex*, *Mutilus*, *Nativus*, *Naturalis*, *Navus*, *Neſaſtus*, *Nocivus*, *Nubilus*, *Nudus*, *Nuperus*, *Obliviofus*, *Obſtipus*, *Odorus*, *Olidus*, *Opiparus*, *Orbus*, *Pacificus*, *Paluſtris*, *Pandus*, *Parilis*, *Particeps*, *Patulus*, *Peculiaris*, *Perfidus*, *Pernicialis*, *Præceps*, *Prapes*, *Præpoſterus*, *Præſagus*, *Priſcus*, *Privus*, *Prodigus*, *Profanus*, *Proverus*, *Providus*, *Publicus*, *Puſillus*, *Puſillanimus*, *Quæſus*, *Querulus*, *Rabidus*, *Rationalis*, *Raucus*, *Ravus*, *Rebellis*, *Reclinis*, *Recurvus*, *Regularis*, *Repandus*, *Repentinus*, *Reſer*, *Reſimus*, *Retorridus*, *Rhetoricus*, *Roſcidus*, *Rudis*, *Ruſticanus*, *Rutilus*, *Salvus*, *Sanguinolentus*, *Satyricus*, *Scabioſus*,

Scurrilis, Sedulus, Segnipes, Serotinus, Servilis, Simus, Sinuoſus, Smeticus, Somnificus, Sons, Sonorus, Soporus, Soſpes, Spleneticus, Stomachicus, Stridulus, Stypticus, Subdolus, Sudus, Supplex, Supernus, Tabidus, Tabificus, Tardigradus, Tardiloquus, Temulentus, Tenebricus, Tenebricoſus, Tetricus, Tremulus, Trux, Turgidus, Tyrannicus, Vacivus, Vagus, Vdus, Vecors, Venalis, Venialis, Ventroſus, Verſipellis, Veſanus, Veſcus, Victrix, Victus, Vijcatus, Umbratilis, Umbraticus, Unanimus or *is, Undiſonus, Uvidus, Vultuoſus*, and all other Compounds from Nouns, or Verbs, which I may have omitted, except ſome of thoſe from *Dico, Facio, Loquor* and *Volo*, of which hereafter upon the Grammar Rule concerning them, and Diminitives, as *Ferculus*, &c. There are beſide theſe a great Number of Adjectives ending in *bilis*, and in *ilis*, from the Supines of Verbs which form no degrees of Compariſon, and yet are capable of it by their ſignification. I ſhall put down them Alphabetically, which I find Compar'd, and leave the Reader to take the reſt as excepted from this general Rule of Compariſon.

A Liſt of Adjectives *in* bilis, *which are found to have one or more Degrees of Compariſon.*

Admirabilius. *Quo ſpectaculo nihil poteſt Admirabilius eſſe.* Cic. N. D. L. 2. p. 91.

Æquabilius. *Nihil ea juriſdictione Æquabilius.* Cic. ad At. L. 5. Ep. 20.

Æqualius. *Verùm id quoque Æqualius erit.* Quint. L. 3. c. 8.

Affabilior. *Alius erit Affabilior, alius Expeditior.* Sen. Epiſt. 79.

Affabiliſſime. *Multa ejuſmodi alia Affabiliſſimè dicebat.* Agel. L. 16. c. 3.

Alibilior. *Et ſterquilinium, ut ſe volutare poſſint, quòd ita Alibiliores fiunt.* Var. R. R. L. 3. c. 9.

Amabilior. *Amabilior mihi Velia fuit, quòd,* &c. and ſo often. Cic. Fam. L. 7. Ep. 20.

Amabiliſſimus. *Quod genus ſtultorum Amabiliſſimum eſt.* Sen. l. 10. Contr. 5. So again *Suaſ. ult.*

Cognobilior. *Itaque ego Cognobiliorem cognitionem eſſe arbitror.* Agel. l. 20. c. 5. ex Catone.

Commendabilior. *Nec majoris Gracchi Commendabilior modeſtia fuit.* Auſ. Grat. Act.

Conducibilius. *Hoc eſt, utrùm venuſtius, facilius, Conducibilius.* Ad Her. l. 2. p. 9.

Contemptibilius. *Nihil temeritate Contemptibilius.* Porc. Lat. in Cat.

Credibilior. I have overlook'd, if there be any ſuch word out of Compoſition; but *Incredibilior* will be found in the Letter *i*.

Debilior. *Dirus ore, ingenio Debilior.* Tac. Hiſt. l. 4. p. 655.

Deſiderabilior. *Ut tali ſucceſſore Deſiderabilior ipſe quandoque fieret.* Suet. Tib. c. 22.

Deteſtabilior. *Quo Deteſtabilior iſtorum immanitas.* Cic. Off. L. 1. p. 25.

Execrabilior. *Quod ſi verum eſt, hâc Execrabiliorem eum dixerim.* Plin. N. H. l. 22. c. 6.

Exorabilior.

Exorabilior. *Longeque ſit in ſuis, quàm in alienis Exorabilior injuriis.* Sen. de Clem. l. 1. c. 20.

Favorabilior. *Adiiciunt Magi ſucco cum oleo perunctos Favorabiliores fieri, & quæ velint facilius impetrare.* Plin. N. H. l. 20. c. 8.

Flebilior. *Nulli Flebilior, quàm tibi Virgili.* Hor. L. 1. Od. 24. Ov. Med. Jaſ.

Habilior. *Habiliora ſunt corpora puſilla.* Sen. de Tranq. c. 8.

Horribilior. *Horribile eſt capitis cauſam dicere, Horribilius priore loco dicere.* Cic. pro Quint. p. 227.

Ignorabilius. *Alterum autem illud Ignorabilius, obſcuriuſque eſt.* Agel. l. 9. c. 12.

Immobilior. *His Immobilior Scopulis, violentior amne.* Sen. Ben. l. 7. c. 23.

Impetrabilior. *Quo Impetrabilior pax eſſet.* Liv. Dec. 3. l. 10.

Incredibilius. *Cum (quod Incredibilius eſt) dicat Epicurus, &c.* Sen. Epiſt. 66.

Inſatiabilior. *Nulla eſt enim Inſatiabilior ſpecies.* Cic. N. D. l. 2. p. 112.

Inteſtabilior. *Cum interim Inteſtabilior, & ſævior exortus eſt.* Tac. Hiſt. 4. p. 641.

Intolerabilius. *Intolerabilius nihil eſt quam femina dives.* Juv. Sat. 6.

Irrevocabilior. *Et quo obſcurior, eò Irrevocabilior.* Tac. Vit. Agr. p. 745.

Laudabilior. *Meliorem ne efficit, aut Laudabiliorem virum.* Cic. Parad. 1.

Memorabilior. *Bellicis tamen, quàm pacis artibus Memorabilior.* Liv. Dec. 4. L. 8.

Mirabilior. *Quò iſta majora, ac Mirabiliora feciſti,* &c. Cic. de Or. l. 2. p. 33. So Plin. N. H. l. 5. c. 1.

Mirabiliſſimus. *Specie tenus Mirabiliſſimam ſobolem progenerant.* Colum. l. 6. c. 36. but this is a ſingle place.

Miſerabilior. *Cui morte filia cauſa mortis indignior, & Miſerabilior eſſet.* Liv. Dec. 1. L. 1.

Mobilior. *Frenis Caſtoreâ Mobilior manu*
Spartanum poteris flectere Cyllarum. Sen. Hip. Ac. 2. Chor. and others.

Mobiliſſimus. *Integro, puro, acerrimo, eodemque Mobiliſſimo ardore.* Cic. N. D. l. 2. p. 62. and Sen. N. Q. l. 6. c. 16.

Notabilior. *Tenuem & ſtridulam vocem ſubinde exprimens, quo ſit Notabilior.* Sen. Epiſt. 57. and Plin. N. H. l. 7. c. 2. Tac.

Optabilior. *Ob eamque cauſam Stoicis non videtur Optabilior longa vita.* Cic. Fin. 3. p. 199. and elſewhere.

Placabilior. *Omniaque habuiſſet æquiora & Placabiliora.* Cic. in Ver. Or. 7.

Præſtabilius. *Mundo nihil Præſtabilius, nihil pulchrius.* Cic. de N. D. l. 2. p. 57.

Probabilior. *Antonius autem Probabiliorem populo orationem fore cenſebat ſuam.* Cic. de Or. l. 2. p. 6. and elſewhere often.

Sanabilior. *Aut ſanior domum redeat, aut Sanabilior.* Sen. Epiſt. 108.

Stabilior. *Cominus Stabilior, & tutior, aut parmâ, aut ſcuto Liguſtino Romanus erat.* Liv. Dec. 5. l. 4. and others.

Stabiliſſimus. *Maximeque pius quæſtus Stabiliſſimuſque conſequitur.* Cato R. R. Procem. But this is a ſingle Inſtance.

Terribilior. *Serpentem Romanis legionibus bello ipſo Terribiliorem, &c.* Sen. Epiſt. 72.

Tolerabilior.

Tolerabilior. *Sed prapoſita, aut præcipua malo: Sic Tolerabilius, & mollius.* Cic. Fin. 4. p. 243.

Tractabilior. *Tradunt hulcera Tractabiliora fieri.* Plin. N. H. l. 30. c. 13. So Plin. Sec. L. 5. Epiſt. 1.

Vendibilior. *Nam ut ſint illa Vendibiliora, hæc uberiora certè ſunt.* Cic. Fin. p. 101. and Var. R. R. l. 1. c. 4.

Venerabilior. ——— *Venerabilior Lare dives.* Hor. l. 2. Sat. 5. and Liv. Dec. 1. l. 1.

Now what a Rule is this, which ſays, that all Nouns whoſe ſignification may encreaſe, or be diminiſhed, may form Compariſon without any Exception? And what Notes have they that have written upon this Grammar given us, who name ſo few for all, or near all, out of ſo many: Eſpecially ſince they ſay, that we are not to form any Word by the general Analogy of the Language, without the Authority of the Claſſicks, in which this Grammar alſo goes along with them ſaying, *Interim acre judicium adhibendum eſt, ut quæ in legendis autoribus rarò occurrunt, rarò itidem uſurpentur.* But then here is ſtill another Exception to this Rule, unobſerved not only by this Grammar, but by all the Commentators upon it, and even by all that have wrote upon this Subject; namely, that there are ſome Nouns, whoſe ſignification cannot in reality encreaſe, or be diminiſhed, which yet by cuſtom of ſpeaking form all the Degrees of Compariſon. Of this ſort are *Falſus*, *Rectus*, and *Verus*, at leaſt, according to that of *Sen.* Epiſt. 66. *Nihil invenies Rectius Recto, non magis quam Verius vero, quam temperato Temperatius*, &c. ſpeaking of the equality of Virtues. Where we ſee there is occaſion for the Comparative at leaſt for the expreſſing this ſenſe. And not only in ſuch like Negatives, but alſo upon other occaſions, we find theſe Words compared in Language, whoſe Buſineſs it is not to conſider things meerly Philoſophically, but to provide Expreſſions for all manner of Conceptions, whether true, or falſe. Thus *Martial*,

Vis dicam tibi Veriora veris? L. 6. Ep. 30. And,
Vero Verius ergo quid ſit audi. Id. L. 9. Ep. 76.

Beſide that theſe Words are compared oftentimes, not to imply any degrees in truth; or falſhood, but only to ſhew the clearneſs of the Evidence for either.

Of

Of the ſeveral Degrees of Compariſon.

Grammar, Eng. *p.* 8. Lat. *p.* 32.

THere *be three Degrees of* Compariſon ; *the* Poſitive, *the* Comparative, *and the* Superlative. *And to the ſame effect*, Gram. *Lat.* p. 32.

ANIMADVERSION LXXXVII.

THings indeed are Compared in three ſeveral Degrees: Either as both equal ; or one, or more exceeding ſome one or others ; or laſtly, as one or more exceeding all, or at leaſt very much exceeding in the kind. But then this Firſt Degree of Compariſon, which is here call'd the Comparative, is not ſignified by the Adjective alone, but by the Particles *Tàm Quàm. Æquè ac. Æquè atque. Non minus quàm.* There are therefore in Adjectives, but two Degrees of Compariſon, ſince the Poſitive of it ſelf, as this Grammar confeſſes, does but *Rem ponere*, not *Componere*, or *Comparare*. The Term Comparative, is likewiſe improperly attributed to this Degree of Compariſon, ſince there can be no Degree of Compariſon, but what is Comparative. The Superlative alſo is no leſs improper to denote that diſtinct Degree of Compariſon, ſince there is alſo *Superlatio*, if I may ſo ſay, imply'd in the Comparative.

Of

Of the Comparative.

Grammar, Eng. *p.* 8.

THe *Comparative* ſomewhat exceedeth the *Poſitive* in ſignification; as *Durior* harder.

Grammar, Lat. *p.* 32.

COmparativus, qui ſignificationem ſui poſitivi per adverbium magis auget, ut Albior, &c.

ANIMADVERSION LXXXVIII.

THis Rule is falſe in two reſpects. Firſt, The Comparative Termination *ior*, does not always repreſent an exceſs above the Poſitive, but only above the Thing it is compar'd with. For it is ſometimes put for the Poſitive, as *Quintilian* has obſerved long ſince, who well knew the Propriety of the *Latin* Tongue, though he has not told us in what Words. They are therefore theſe which follow. *Plures, Complures, Senior, Ocyus* or *Ociùs, Dexterior, Siniſterior.*

Dexterior. *Neu te Dexterior tortum declinet ad anguem,*
Neve Siniſterior preſſam rota ducat ad aram. Ov. M. l. 2. p. 31.
Etſi Dexterius cornu fugaverant legionem vicęſſimam quintam. Cic. Fam. l. 10. Ep. 30.

Complures. *G. Venire ſalvum volupe eſt.* C. *Credo.* G. *Quid agitur.* C. *Multa advenienti, ut fit, nova hic Compluria.* Ter. Phor. Ac. 4. Sc. 2. *Erant præterea Complures paulo occultiùs conſilii hujuſce participes Nobiles, quos magis dominationis ſpes hortabatur, quàm inopia aut alia neceſſitudo.* Sal. Conj. Cat. p. 11.

Plures. *Aquatilium tegumenta plura ſunt.* Plin. N. H. l. 9. c. 12. i. e. *Multa. Quantum valeat eloquentia pluribus credere potes.* Plin. l. 3. Ep. 3.

Ocius. *Accipe à me hunc ocius.* i. e. *Ociter*, if that Word were in uſe. *Ter. And.* Ac. 4. S. 4. *Nemón' oleum feret Ociùs.* Hor. L. 2. Sat. 7.

Senior. Is frequently us'd for *Senex*, as in that of *Ovid. Met.* 12. p. 259.

Ani-

Atq; ait: Herculea mirum eſt Oblivia laudis
Acta tibi Senior, or *Senex.*

Venerat & Senior pando Silenus aſello. Ov. Faſt. 1. p. 17. *i. e.* Senex. *Sed ſi quarimus cur adoleſcens magis floruerit dicendo quam Senior Hortenſius.* Cic. Brut. p. 173. or *Senex*, for there is no difference.

Bos aret, aut mortem Senioribus imputet annis. Ov. Met. 15. p. 325.

Sinisterior. Beſide what is ſaid of it above in *Dexterior*, is uſed alſo for the Poſitive in *Suetonius*, Vit. Tib. c. 6. *Debinc pubeſcens Actiaco triumpho currum Auguſti comitatus eſt Sinisteriore funali equo, cum Marcellus Octavia filius Dexteriore veheretur.* It is alſo uſed to ſignifie leſs than the Poſitive, either by the help of *Juſto*, *Paulo*, *Æquo*, or *Solito* expreſs'd, or Elliptically underſtood, ſo that the Comparative only appears, and yet ſignifies leſs than the Poſitive. Examples of the firſt kind are,

———————*Ineptus*
Et Jactantior hic paulo eſt. Hor. L. 1. Sat. 3.
———*At eſt Truculentior, atque*
Plus aquo liber———— Id. Ib.

Examples of the ſecond kind are, *Quid praterea ad te ſcribam non habeo; & mehercule eram conturbatior. Nam puer feſtivus, anagnoſtes noſter Sositheus deceſſerat, méque plus quàm ſervi mors debere videbatur, commoverat.* Cic. ad At. L. 1. Ep. 12. And this goes generally through all Comparatives. So *Agellius* uſes *Irritatior*, l. 15. c. 9. and *Doctior*, l. 4. c. 1. *Oſtentabat quiſpiam Grammatica rei Doctior Scholica quadam nugalia.*

It is *Doctor* in my Book, but *Perizonius* quotes it *Doctior*, and I am pt to believe he made uſe of a better Copy, for mine is erroneus in many things. However the Reader hath other Examples nough of this kind.

Beſide all this, the Word *Albior*, given as an Inſtance of the ormation of the Comparative in the *Latin* Grammar, is a meer ıvention of this Author's, and no where found in the compaſs of ieſe Books, which are as many as learned Men have thought of .uthority in this caſe.

There is yet wanting one Remark more upon this Subject, name-, that though the Comparative alone do ſufficiently ſignifie this :ceſs, it is yet allowable to add *Magis* to it, by way of *Pleonaſm*, to preſent Hyperbolical Exaggerations; and this is a familiar thing ith *Plautus*; as, *Imo enim his magis eſt dulcius.* Stich. Ac. 5. Sc. 4. *ni dederit magis majores nugas egerit.* Id. Men. Prol. So Amph. c. 1. Sc. 1.

Of the Superlative.

Grammar, Eng. *p.* 8.

THe *Superlative* exceedeth the *Poſitive* in the higheſt Degree. *&c.*

ANIMADVERSION LXXXIX.

THe *Latin* Rule gives a better account of this matter, ſaying, *Superlativus qui ſupra poſitivum cum valdè, vel maximè ſignificat, &c.* but this *Engliſh* Rule is always firſt taught, and moſt times only taught, and in that there's a Notorious Miſtake. For the Superlative does not always exceed the Poſitive in the higheſt Degree, but ſometimes ſpeaks only of a conſiderable, and extraordinary, but not of the higheſt Exceſs. Thus in that of *Cicero*, *Vale igitur, mi Cicero, tibiq; perſuade, te mihi quidem eſſe cariſſimum; ſed multo fieri cariorem, ſi talibus monumentis, præcentiſq; lætabere.* Cic. de Off. l. 3. p. ult. where by *Cariſſimum* cannot be meant the higheſt Exceſs, for then there would be no room for *Cariorem*, but only ſome conſiderable, and extraordinary Degree. And of like nature is that of the ſame Author to his Wife *Terentia*. *Ego autem hoc miſerior ſum quàm tu, quæ es miſerrima, quod ipſa calamitas communis eſt utriuſq; noſtrum, ſed culpa meæ propria eſt.* Cic. Fam. l. 14. Ep. 3. And this ſignification of the Superlative will be found to hold in many other Inſtances, where the Comparative does not thus follow, as exceeding the Superlative. This Conſideration induced *Sanctius* to believe and teach, that there is never any Compariſon ſignified by the Superlative. But this is one of the Errors of that Author, into which too eager a deſire of contradicting the eſtabliſh'd Doctrine of other Grammarians carried him. For in the following Inſtances, and innumerable others, there is a plain Compariſon or Exceſs of one thing above another, imply'd in the ſignification of the Superlative. *Oculorum, inquit Plato, eſt in nobis ſenſus acerrimus.* Cic. Fin. l. 2. p. 149. *Antiochum politiſſimum, & acutiſſimum omnium noſtræ memoriæ philoſophorum judico.* Cic. Fin. l. 2. p. 58. *Zeno in una virtute poſitam beatam vitam putat. Quid Antiochus? Etiam, inquit, beatam, ſed non beatiſſimam.* If there be not a Compariſon in theſe Sentences, I am yet to learn what is Compariſon. And as *Magis* is added to the Comparative, *Maximè* is for the ſame reaſon added ſometimes to the Superlative, or to aſcertain its ſignifying the higheſt Exceſs, as *Hi ſunt vel maximè humaniſſimi.* Agel. l. 13. c. 15. Another

ther times the ſame is done by *quàm*, which is frequent with all Authors; as, *Neceſſitati dant operam, ut quàm occultiſſime pareant.* Cic. Off. l. 1. p. 52. *Si eam quàm expeditiſſimam mihi tradideris, facilior erit mihi quaſi decurſus mei temporis*, Cic. Fam. l. 3. Ep. 2. and others frequently. Sometimes the Superlative is conſidered as a Poſitive, and ſo a new formation made from it, of which *Voſſius* gives ſeveral Inſtances *de An.* l. 2. c. 26. as *Extremius, Extremiſſimus, Minimiſſimus, Peſſiſſimus, Poſtremius, Poſtremiſſimus, Proximior*, but of none but this laſt, out of any of theſe Authors. *Ita tamen ut quorum abſtinentiam interrupi, modum ſervem, & quidem abſtinentiæ Proximiorem.* Sen. Ep. 108. *Dextimus* in Sall. Bell. Jug. Sylla. *cum equitatu apud Dextimos*, ſeems to be only Poſitive, and ſo *Siniſtimus* is ſaid to be by *Feſtus*.

Of the Formation of the Superlative *from* Poſitives *in* er.

Grammar, Eng. *p.* 9. Lat. *p.* 33.

AND if the Poſitive end in *er*, the Superlative is formed by putting to *rimus*, as *Pulcher Pulcherrimus.*

ANIMADVERSION XC.

MR. *Leeds* upon this Rule takes notice of *Celeriſſimus*, from *Celer*, or *Celeris* rather, after *Voſſius*, found only in Quotations of *Priſcian*, but he forgets *Crebriſſimus* alſo from *Creber* or *Crebris* obſolete, for which there is the Authority of *Agellius. Nam fluctus, qui flante aquilone maximi, & Crebriſſimi excitantur*, l. 2. c. 30. Of near kin to theſe is, *Maturrime* uſed by *Saluſt*, Hiſt. l. 1. p. 141. *Ut quàm Maturrimè merita inveniat.* And again, p. 142. of the ſame Book, *Uti Lepidus & Catulus decretis exercitibus Maturrimè proficiſcerentur.* So Cæſ. Bel. Gal. l. 1. *Quibus rebus quàm Maturrime occurrendum putabit.* For which we read alſo *Maturiſſimus*, as, *In ætate Maturiſſimâ*, Ad Her. l. 4. p. 27.

Of the Superlative *from* Positives *in* lis.

Grammar, Eng. *p.* 9.

ALſo theſe Nouns ending in *lis*, make the Superlative by changing *lis* into *limus*; as *humilis*, *humillimus*; *ſimilis*, *ſimillimus*; *facilis*, *facillimus*; *gracilis*, *gracillimus*; *agilis*, *agillimus*; *docilis*, *docillimus*.

ANIMADVERSION XCI.

AGillimus and *Docillimus*, are to be found in no good Author, and *Chariſius* is expreſs for *Agiliſſimus*, *Dociliſſimus*. But for *Gracillimus* (which Mr. *Leeds* rejects, ſaying, *Et deſideratur adhuc Autor qui dixit, aut Agillimus, aut Gracillimus*, as *Voſſius* had done before him) there is very good Authority, namely, that of *Sueto-nius*, Vit. Claud. Neron. c. 51. *Ventre projecto, Gracillimis cruribus, valetudine proſpera.* And yet *Daneſius*, *Farnaby* and *Kirkwood*, are all under this Miſtake. *Imbecillimus* from *Imbecillis*, ſhould have been added to theſe Superlatives in *limus*, which is uſed by *Sen.* Ep. 85. *Quantum autem ſapienti damus, ſi Imbecillimis fortior eſt?* Though this Poſitive ending alſo in *us*, *Imbecilliſſimus* alſo may be form'd from that, as, *Ovum durum valentiſſimæ materiæ eſt: Molle, vel ſorbile, Imbeciliſſimæ.* Celſ. l. 2. c. 18.

Of

Of the Compariſon of Compounds *from* Dico, Loquor, Volo, Facio.

Grammar, Lat. p. 33.

QUæ derivantur à Dico, loquor, volo, facio, ad hunc modum Comparantur: Maledicus, maledicentior, maledicentiſſimus à dico: Magniloquus, magniloquentior, magniloquentiſſimus, à loquor.

ANIMADVERSION XCII.

THis Rule is too looſely worded, for *Blandidicus, Falſidicus, Fatidicus, Verdicus* from *Dico* are not compar'd at all, no more *Ceſtificus, Horrificus, Latificus, Luctificus, Mellificus, Maſtificus, Monſtrificus, Pacificus, Tabificus* from *Facio*. From *Mirificus, Terence* forms *Mirificiſſimus*, Phorm. Ac. 5. Sc. 6. Neither is there any Authority for the Compariſon of *Tardiloquus* from *Loquor*, tho' from *Confidentiloquus, Mendaciloquus Plautus* forms *Confidentiloquius, Mendaciloquius*. Trin. Ac. 1. Sc. 2.

Of

Of Compariſon *of* Adjectives, *whoſe* Poſitive *ends with a Vowel before* us.

Grammar, Lat. *p.* 33.

QVoties vocalis præcedit us, *Comparatio fit per adverbia magis & maximè, &c.*

ANIMADVERSION XCIII.

THis Rule does not hold ſo perpetually, but that ſeveral of theſe Adjectives are found compar'd after the ordinary manner, by the Adjection of *or* and *ſimus*, as will appear by the following Liſt.

Arduius. *Quod iter longius Arduiuſque erat à curiâ.* Cat. in Priſc. l. 3. *Aſperrimo, atque Arduiſſimo aditu.* Id. Ibid.

Aſſiduior. *Ita enim ſunt Aſſiduiores.* Var. R. R. l. 2. c. 9.

Aſſiduiſſime. *Aſſiduiſſimè autem mecum fuit Dionyſius.* Cic. Brut. p. 172.

Egregior. *Egregius cœnat, meliuſque miſerrimus horum.* Juv. Sat. 11. v. 12.

Nam nihil Egregius quàm res ſecernere apertas
A dubiis ——— Lucr. l. 3. p. 107.

Exiguius. Is quoted by *Voſſius* out of *Ulpian*, and it is ſo much the more allowable, becauſe the Superlative is found in *Ovid*, and *Pliny*.

De fratrum populo pars Exiguiſſima reſtat. Hyperm. Lync.
Qui nunc Exiguiſſima legata theatralis operæ corollarium accipient. Plin. l. 7. Ep. 24. ad Gem.

Induſtrior. *Quo neque Induſtrior de juventute erat.* Plaut. Moſt. Ac. 1. Sc. 2.

Injurius. *Nihil amore Injurius eſt.* Plaut. Ciſt. 'Tis in my Book, *Nihil amori Injurium eſt.* But *Duza* reads it as firſt quoted.

Innoxius. Is quoted out of *Cato* by *Priſcian*, and is ſo much the more allowable, for that *Noxior* is found in *Seneca*, De Clem. l. 1. c. 15. *Omnibus reis Noxior, & Solicitior.* And *Noxiiſſimus* too in the ſame Author, c. 26. of the ſame Book, *Si Serpentibus*

in

in nos, & Noxiiſſimo cuique animali daretur poteſtas. It is written alſo *Innoxîus*, and for that there may be reaſon to diſtinguiſh it from *Innoxius* the Poſitive; but for theſe Comparatives in *ior*, which are alſo ſometimes thus written, I ſee no reaſon.

Luxurior. Is found in *Valerius Maximus. Tunc Craſſus: Uter igitur Luxurior eſt? Egone, &c.* L. 9. c. 1.

Piiſſimus. Is found in ſeveral Writers after *Cicero*'s Time, though in his Age it were diſapprov'd, as appears by his Jeer upon *Antonius*, Phil. 13. *Tu porro ne pios quidem ſed Piiſſimos quaris; & quod verbum omnino nullum in Latina lingua eſt, id propter tuam divinam pietatem novum inducis.* However after-times did indeed induce this Word, For *Quintilian* uſes it, Declamat. 6. *Ille juvenis ante hoc crimen Piiſſimus.* So *Seneca*, *Quod longè à ſenſibus tuis prudentiſſimis, Piiſſimiſque abeſt.* Conſ. ad Pol. c. 26. and *Curtius* and *Auſonius* afterwards.

Perpetuior. } Are quoted by *Priſcian* out of *Cato*.
Perpetuiſſimus. }

Strenuior. Is found in *Plautus.*

——Nam Strenuior deteriori ſi pradicat
Suas pugnas, de illius ore fiunt ſordida. Epid. Ac. 3. Sc. 4.

Strenuiſſimus. Is uſed by *Cato* R. R. Procem. *At ex agricolis & viri fortiſſimi, & Strenuiſſimi milites gignuntur.* So *Nam Strenuiſſimus quiſque aut occiderat in prælio, aut, &c.* Sal. Conj. Cat. p. 45. So Plin. N. H. l. 18. c. 5. *Strenuiſſimi milites.*

Vacuiſſimus. Is found in *Ovid de Ponto*, l. 1. El. 3.

Nec rurſus jubeo dum ſit Vacuiſſima quæras.

Of Unuſual Compariſon.

Grammar, Lat. *p.* 33.

INterea acre judicium adhibendum eſt, ut quæ in legendis autoribus raro occurrunt, raro itidem uſurpentur.

Cujuſmodi ſunt quæ ſequuntur;

Aſſiduior, ſtrenuior, Egregiiſſimus, Mirificiſſimus, Pientiſſimus vel Piiſſimus, Ipſiſſimus:

Perpetuiſſimus } { *Exiguiſſimus apud Ovidium.*
Tuiſſimus } { *Multiſſimus apud Ciceronem.*

ANIMADVERSION XCIV.

THis Rule indeed a Man would oblige himſelf, in point of Prudence, to obſerve, conſidering how imperfect the generality of Readers are in the *Latin* Tongue; who may therefore ſuppoſe that which is rare and unuſual, not to be at all, and ſo

ſo condemn the Writer without reaſon. Otherwiſe I do not ſee, in an imperfect Language, as this is, why the moſt unuſual word in *Plautus* may not well enough be uſed, provided the Character of the Perſon ſpeaking, and the occaſion and Humour of ſpeaking be the ſame. In the Caſe before us, *Perjuriſſimus* is a peculiar word of *Plautus*, but yet *Cicero* uſed it after him, pro Qu. Roſc. *Nam Ballionem illum improbiſſimum, & perjuriſſimum lenonem cum agit, agit Charean*, p. 245. And yet this word is found no where but in *Plautus*, and in this place, in imitation of him. But let us ſee how this Author obſerves his own Rule. And firſt it might have been expected after ſuch a Rule, that he ſhould have given a juſt Account of what Compariſons are unuſual, which 'tis plain he has not; for there are many other unuſual ones, beſide thoſe he mentions; and ſome of thoſe he mentions are not unuſual, as *Piiſſimus*; others as *Aſſiduior*, *Strenuior*, not leſs uſual than great Numbers which he takes no Notice of. *Exiguiſſimus*, which he thinks to be only in *Ovid*, is alſo in *Pliny*, as has been obſerv'd before; and *Multiſſimus*, which he thinks to be in *Cicero*, is diſcharged by Learned Men, as *Victorius*, *H. Stephens*, and *Voſſius*, and *Multis meis* replac'd from the Authority of the beſt Copies, *Cic. ad At. l.* 11. *ep.* 2. *Multeſſimus* indeed is found in *Lucretius*, but then it is a diſtributive there, and not a Comparative.

Quam ſit parvula pars, & quam Multeſſima conſtat, Lucr. l. 6. p. 188.

And after all, this Author, who would have us ſo cautious againſt uſing words that are but rarely uſed, makes uſe of one himſelf that is never uſed, namely *Albior*, as I have ſaid before.

Of

Of Irregular Compariſon.

Grammar Lat. *p.* 34.

Comparatio anomala.

BOnus, *melior*, *optimus*. *Malus*, *pejor*, *peſſimus*. *Magnus*, *major*, *maximus*. *Parvus*, *minor*, *minimus*. *Multus*, *plurimus*, *Multa*, *plurima*, *Multum*, *plus plurimum*, &c.

ANIMADVERSION XCV.

IT may be ſome occaſion to make young People the leſs boggle at theſe irregularities, and by conſequence the better retain them, to explain the reaſon of theſe Compariſons, which with *Voſſius* I take to be this. The true reaſon of Diſproportionate Compariſon is nothing elſe but the Arbitrary Will of Mankind, which at pleaſure overrules all ordinary Rules. From hence it has happen'd, that whereas the Latins in other words form'd the Comparative by an Adjection of Termination to ſome Caſe of the Poſitive, they have in theſe borrow'd them from ſome other words, as *Melior quaſi Mavelior* from *magis velim*; *Optimus* from *Opto*, becauſe what is better, or beſt, we more, or moſt wiſh for. *Pejor* and *Peſſimus quaſi Peſſior Peſſimus* from *Peſſum*, becauſe the worſt is often at the bottom, and to be undermoſt in Contention, ſignifies to have the worſt of it: *Minor Minimus*, either from μινύθω *Attick*, which ſignifies the ſame with μειόω, or from *Mina*, the Turrets and Spires of Buildings, which are the ſmalleſt. But *Parviſſimus* is alſo found from *Parvus*. *Parviſſima corpora*, and *Parviſſima quaque*, Lucr. L. 1. p. 18. *Plus* from πλέων or πλείων or πολύς. *Major* and *Maximus*, ſeem to be but contractions from *Magnior*, *Magniſſimus*. In the following Account which this Author gives of Adjectives, which form Compariſon from indeclinables, ſuch as *Citra*, *Intra*, *Infra*, *Extra*, *Supra*, *Poſt*, *Ultra*, *Prope*, *Pridem*, *Diu*, *Sepe*; I ſhall not trouble the Reader with the Diſpute between *Voſſius* and others, whether the Formation be from thoſe Adverbs, or Prepoſitions, or from Adjectives conjugate with them; becauſe as to the uſe of the word it is not Material. I ſhall therefore only take Notice of three things upon the remaining part of the Rule, which are neceſſary for uſe.

Diutior and *Diutiſſimus*, form'd by this Author from *Diu*, are meer inventions of his own, and no where found in any Author. *Voſſius* ſays he does not remember that he ever read them; and I dare aſſure the Reader there are no ſuch words, tho' the Adverbs *Diutius Diutiſſimè* be common enough.

Poſtumus for *Poſtremus* from *Poſterus* is allow'd by *Voſſius*, and in this Senſe it is, that he underſtands that of *Virgil*, Æn. 6.

Proxima ſorte tenet lucis loca, primus ad auras
Æthereas Italo commixtus ſanguine ſurget
Silvius, Albanum nomen, tua Poſthuma proles:
Quem tibi longævo ſerum Lavinia conjux
Educet ſilvis regem, regumq; parentem.

Where for *Poſthuma* he would have it read *Poſtuma*, and the meaning to be, that he was the laſt Son born to *Æneas*, but not after his Death; becauſe by *tibi longævo* is imply'd that *Æneas* was yet alive, tho' very old, *longævus* never being apply'd to ſignifie the State of Immortality after Death, but length of life only. But *Servius* expounds it the other way, ſaying, *longævo, id eſt, Deo. Ævum enim proprie æternitatis eſt, quæ non niſi in deos venit. Malè autem vindicavit uſus per quem dixit Longævoſq; ſenes.* And this is agreeable to the truth of the Story, as *Servius* tells it, namely, That *Lavinia* fearing the Treachery of her Son-in-Law *Aſcanius*, fled into the Woods, where ſhe was brought to Bed of this *Silvius*, who took his Name from thence, and that *Aſcanius* finding himſelf under an Odium upon that Account, recalled his Mother, and gave her the Kingdom of *Laurolavinium*, keeping *Alba* to himſelf, and after dying without Heirs, left both to this *Silvius*, who alſo bore the name of *Aſcanius*. But however this be, and whatever *Poſtuma* ſignifies in this Place, 'tis certain it is uſed ſometimes to denote a Perſon born after his Father's Death, not ſo neceſſarily in that Place of *Plautus*, inſiſted on by *Lambinus* in his Comment. *Turnebus Adverſ.* l. 10. c. 23. not l. 18. c. 23. as *Voſſius* quotes him, *Gul. Canterus* Var. Lect. l. 2. c. 10. not l. 7. as *Voſſius* quotes him, and others,

Poſt mediam ætatem, qui mediam ducit uxorum domum,
Si eam ſenex autem prægnantem fecerit,
Quid dubitas, quin ſit paratum nomen puero Poſtumo? Aul. Ac. 2. Sc. 2.

where though 'tis probable he means the Father will not live to ſee the Son Born; yet 'tis poſſible he means no more than that he will be his laſt, ſo that this ſignification of *Poſtumus* or *Poſthumus*, cannot of neceſſity be evinced from this Place. But there are two others from whence it may, one of *Juſtin Charilao filio ejus, qui natus Poſthumus fuerat regnum ſummâ fide reſtituit*, l. 3. p. 44. the other of *Cicero, Dicuntq; ut liberis conſultum velimus, etiam ſi Poſthumi futuri ſint*, Fin. l. 3. p. 203. In this laſt Example it is plain, without more to do, that *Poſtumi*, or *Poſthumi* ſignifies Children born after the Father's Death, and it is no leſs plain from the firſt, if the Story of *Lycurgus* and his Brother be conſidered; by which it appears that the Son he ſpoke of, was born after his Father's death.

Sapiſſimus is quoted by *Priſcian* from *Cato, Propter diem & Sapiſſimam diſcordiam fuiſſe*, of which this Author takes no Notice.

Of

Of Defective Compariſon.

Grammar Lat. *p.* 34.

Comparatio Defectiva.

Inclytus } { *Meritus*,
Inclytiſſimus, &c. } { *Meritiſſimus*, &c.

ANIMADVERSION XCVI.

THis is a Defective Rule of *Defective Compariſon*, for there is a great Number of words not here mentioned, which want one of the degrees of Compariſon, of which the Grammarians have hitherto given no tolerable Account. *Voſſius* ſays upon this Subject, *Comparativo deſtituuntur Nuper ſive Nuperus Nuperrimus, Sacer, Sacerrimus; Invitus, Invitiſſimus: Et quædam alia, etſi non tanto numero, quàm creditum vulgò.* And of thoſe that want the Superlative, *Superlativum non agnoſcunt Adoleſcens, Juvenis, Senex.——Similia ſunt Ingens, Satur, Dexter, Siniſter*, to which he adds *Supinus, Supinior; Infinitus, Infinitior; Dives, Divitior; Taciturnus, Taciturnius; Salutaris, Salutarius*; and *Anterior* without a Poſitive. This is a very ſhort Account, as will be ſeen by the Liſt which I ſhall ſubjoyn; and even in this there is one thing omitted, that ſhould have been taken Notice of; namely, that though *Invitior* the Adjective, be not found, yet *Invitius* Adverbially is us'd even by *Cicero*, *Quem ego paulò ſciebam vel pudentius, vel Invitius ad hoc genus ſermonis accedere*, Cic. de Or. l. 2. p. 133. Now this gives at leaſt great Countenance to the uſe of the Adjective in the ſame degree, ſince it has the Poſitive and Superlative, though one wou'd not for the ſake of *Diutius* ſay *Diutior*, becauſe it has neither. Mr. *Leeds* and *Farnaby* add to thoſe that want the Comparative *Diverſus, Falſus, Fidus*; and the Annotators add to them both, *Apricus, Bellus, Conſultus, Inviſus*: But with what Reaſon let the Reader judge by the following Liſt.

Apricior is found in *Columella*, an unexceptionable Author. *Nonnulli hunc eandem locis Apricioribus à Calendis Martiis deponunt*, l. 11. c. 3.

Bellior is quoted out of *Varro περὶ διαθηκῶν* by *Nonius*. *Nunc venio ad alterum genus Teſtimenti, quod dicitur Phyſicon, in quo Græci Belliores quàm noſtri.*

Conſultius

Conſultius ſimply has ſlip'd my Obſervation, though I perſuade my ſelf I have read it, but the Compound *Inconſultius* I find in *Livy*, *Ubi Inconſultius quàm venerat, ſe geſſit*, Dec. 5. l. 1.

Diverſior denied by theſe, and ſeveral other Grammarians of Note, is found ſeveral times, firſt in *Lucretius*, l. 3. p. 86.

Qui l enim Diverſius eſſe putandum eſt. So *Agellius*

Qui in annalibus, non pennas Dædali prapetes, ſed longe Diverſius inquit, l. 6. c. 7. Again, *Quod enim dici poteſt efferatius? Quid ab hominis ingenio Diverſius*, Id. l. 20. c. 1.

——*Nec armorum cultu Diverſior unquam* —— *Confluxit populus*, Claud. Lau. Stil. 1. p. 165. And even *Pliny*, whom Mr. *Lee ls* owns to be *Peritum Romani loquendi moris, his Pretia nulli Diverſiora*, N. H. l. 12. c. 19.

Falſius is read in *Petronius*, another good Author, *Hominum ineptâ perſuaſione nihil Falſius*, p. 314.

Fidior alſo ſtands excluded by theſe, and all other Grammarians who have happened to think of it, but unjuſtly, for *Juſtin* has

Ut eos ſibi Fidiores, & dominis infeſtiores redderet, l. 16. p. 175. And *Livy*, *Fidiora hac genera hominum fore ratus in Romano bello*, Dec. 4. l. 10. Nay, *James Kirkwood*, an Eminent Grammarian, and one who has made a very Laudable attempt to reform *Deſpauterius* for the uſe of the *Scotch* Nation, does not only agree with the forementioned in the excluſion of *Falſus*, *Fidus*, *Invitus*, from the Comparative, but in a manner excludes *Fidiſſimus*, ſaying *rarius etiam ſuperlativo legas: ideoq; potius dicerem, eſt hic vir maximè fidus, quàm fidiſſimus.* But this Learned Man had ſtrangely forgot himſelf at this time, for no word whatever has better Authority; and I will undertake to ſhew *Fidiſſimus* oftener, than he can ſhew *maximè Fidus*.

Aſſidet inde Jovi; Jovis eſt Fidiſſima cuſtos, Ov. Faſt. 5. Fab. 1.

Durius eſt igitur noſtrum, Fidiſſima conjux,
Illo quod ſubiit Æſone natus, opus. Ov. de Pont. l. 1. El. 5.

Poſtibus Auguſtis eadem Fidiſſima cuſtos
Ante fores ſtabis, mediamq; tuebere quercum, Ov. Met. 1. p. 20.

Aut ultor veſtra, Fidiſſima corpora, mortis,
Aut comes, inquit, ero, Ov. Met. 3. p. 52.

Te quoq; nunc adamas; quondam Fidiſſime parvo
Celme, Jovi, Ov. Met. 4. p. 78.

Nox, ait arcanis Fidiſſima, Ov. Met. 7. p. 137.

Et paulum blandita, ſer has, Fidiſſime noſtro,
Dixit. Ov. Met. 9. p. 196.

O lux Dardania, ſpes o Fidiſſima Teucrum, Vir. Æn. 2. p. 123.

Præterea regina tui Fidiſſima dextrâ
Occidit ipſe ſuâ, Virg. Æn. 12. p. 173.

Lydia dicebar, domino Fidiſſima dextra. Mart. l. 11. Ep. 70.

Convocatos domi Fidiſſimos amicorum in vindictam patria hortatur Juſt. l. 26. p. 237.

Qui

Qui regis verbis ab Mario petivere, duos quàm Fidiſſumos ad eum mit teret. Sal. Bel. Jug. p. 124. Nay even *Cicero* uſes not only the Adverb in the Superlative, which alone would give countenance for the like uſe of the Adjective. *Nec me iſta terrent quæ mihi à te ad timorem Fidiſſimè, atque amantiſſimè proponuntur ad Fam.* L. 2. Ep. 16. But the Adjective Caſe, as *Mea Terentia, Fidiſſima atque optima uxor, ad Fam.* L. 14. Ep. 4. It may be needleſs after all this to ſay *Suetonius* alſo has it, Vit. Claud. c. 47. *Claudian. de Nup. Hon. & Mar. de Rapt. Proſ.* l. 1. p. 253. Curt. l. 6. p. 190. l. 9. p. 352. *Tacit.* in the Life of *Agr.* *Auſonius* in ſeveral Places, and *Stat.* over and over.

Inviſior alſo is unjuſtly excluded its freedom of the *Latin* Tongue, there being no better Authority for any word than it, witneſs the following Inſtances. *Haterius Inviſior fuit.* Tac. Ann 6. p. 214. *Urtica quid Inviſius eſſe poteſt?* Plin. N. H. l. 22. c. 13. *Et ſi qua his Inviſior vox eſt.* Sen. de Ira. l. 2. c. 35. *Inviſior ſibi quam ſervientibus.* Sen. de Clem. l. 1. c. 13. *Adjectis quæ ſe commendatiorem, & inimicum Inviſiorem factura videbantur.* V. M. l. 3. c. 8. *Quoque illum miſerabiliorem redderet, ſe fecit Inviſiorem.* V. M. l. 4. c. 7.

Heu Nero crudelis, nullâque Inviſior umbrâ. Mart. l. 7. ep. 20. *Quo enim quiſque verſutior, & callidior eſt, hoc Inviſior, & ſuſpectior.* Cic. Off. l. 2. p. 78. *Contemptior in dies & Inviſior.* Suet. Tib. c. 13.

But to come to ſomething that may be depended upon in this matter, I ſhall ſubjoyn a Liſt of Adjectives that are Defective in one of the Degrees of Compariſon; in which, for fear thoſe that obſerve them to want one, may alſo conclude, for want of Examples at hand, that they are alſo excluded from the other Degree: I ſhall give one inſtance of the Degree in which theſe Defectives are found, leaving the Reader to ſuppoſe they want the other.

A Liſt of Adjectives *that are Defective in* Compariſon.

Actuoſior. *Eo mobilior & Actuoſior, quo vehementior fuerit.* Sen. Ep. 39.
Æternior. *Nec eſt ligno ulli Æternior natura.* Plin. N. H. l. 4. c. 1.
Agreſtior. *Forenſeis cauſas Agreſtioribus muſis reliquerunt.* Cic. Or. p. 175.
Alacrior. *Hoſtes ad pugnandum Alacriores effecit.* Cæſ. Bel. Gal. l. 5.
Albidior. *Color Caruleo Albidior, Viridior, & preſſior.* Plin. L. 8. Epiſt. 20.
Alſius. *Nihil quietius, nihil Alſius, nihil amœnius.* Cic. ad At. L. 4. Epiſt. 8. *Lucretius* uſes this Word in the Poſitive, but no Body elſe that I know of.

Ignis enim curavit, ut Alſia corpora frigus.
Non ita jam poſſent cœli ſub tegmine ferre. L. 5. p. 158.

Aquatius. *Omne autem Vernum Aquatius æſtivo.* Plin. N. H. l. 28. c. 9. Sen. N. Q. L. 1. c. 3.
Arcanius. *Quid tamen Arcanius judicem ſuo loco dicam.* Colum. l. 3. c. 2.

Barbarior.

Barbarior. *Sacra ſuo facio Barbariora loco.* Ov. de Pont. L. 3. El. 2.

Capitalior. *Totius autem injuſtitiæ nulla Capitalior eſt, quam, &c.* Cic. Off. L. 1. p. 19.

Civilius. *Ipſe pater patriæ (quid enim Civilius illo)*
Suſtinet in noſtro carmine ſæpe legi. Ov. Tr. L. 4. El. 4.

Communior. *Nec ullo ſpectaculi genere Communior, aut remiſſior erat.* Suet. V. Claud. c. 21.

Concinnior. *Et quò formam ſuam Concinniorem efficerent.* V. M. l. 2. c. 1. and others.

Corpulentior. *Corpulentior videre, atque agilior.* Plaut. Epid. Ac. 1. Sc. 1.

Crudior. *Cum ad illud prandium Crudior veniſſet.* Cic. pro Cluen. p. 417.

Dirius. *Quibus nihil videtur eſſe Dirius.* Cic. de Div. l. 2. p. 225.

Divitior. *Ut ſemper aliquid addent Divitioribus.* Ter. Phor. Ac. 1. Sc. 1. and others. Cic. de Or. l. 3.

Diuturnior. *Hic qui diligitur vellem Diuturnior eſſet.* Ov. Met. 3. p. 63. and others.

Eviration. *Spadone cum ſis Eviratior Fluxo.* Mart. L. 5. Ep. 42.

Exilior. *Quoniam ſit Exilius, & candidius.* Plin. N. H. l. 20. c. 15. and elſewhere, and others.

Exitioſius. *Nihil eſt enim Exitioſius civitatibus.* Cic. leg. 3. p. 365.

Fluxior. *Nam Druſus animi Fluxioris, remiſſioriſque vitæ erat.* Suet. Tib. c. 52.

Fuſcior. *Græci duo genera ejus fecere——alteram——duriorem Fuſcioremque.* Plin. N. H. l. 16. c. 13. Mart. l. 1. 4. Ep. 62.

Geminiſſimus. To: *Tace ſtulte, hic ejus Geminus eſt frater.* Po: *Hiccine'ſt?* To: *Ac Geminiſſimus.* Plaut. Pers: Ac. 5. Sc. ult.

Germaniſſimus. *Erat quidem ſi perpauca mutaviſſet Germaniſſimus Stoicus.* Cic. A. Q. l. 2. p. 68.

Glabrior. *Glabriorem reddas mihi quam Volſus Lydius eſt.* Plaut. Aul. Ac. 2. Sc. 9.

Gnariſſimus. *Inter hos & Indiam Gnariſſimi Ciconas locaverant.* Solin. p. 338.

Hebetior. *Neceſſe eſt cum populariter loquamur eſſe interdum paulo Hebetiorem.* Cic. Fin. 2. p. 134.

Horridior. *Horridiores evadunt, aſperiores, duriores.* Cic. Fin. 4. p. 247.

Ignariſſimus. Ba. *An neſcis? Quæ ſit hæc res?* St. *Juxtà cum Igneriſſimis.* Plaud. Pſeud. Ac. 4. Sc. 7.

Ignitius. *Quod ſemina quædam caloris in ſeſe haberet, eſſetque naturâ Ignitius.* Agel. l. 17. c. 8.

Induſtrior. *Quo neque Induſtrior de juventute erat.* Plaut. Moſt. Ac. 1. Sc. 2.

Illecebroſius. *Quia iſtoc Illecebroſius——Fieri nihil poteſt.* Plaut. Bacch. Ac. 1. Sc. 1.

Incolumior. *Nam hæc maximè verſatur deorum iniquitas, quod deteriores ſunt Incolumiores.* Agel. ex Quadrigario, l. 17. c. 2.

Infandiſſimus. *Jamfero, Infandiſſima jam facere cogor.* Quint. l. 3. c. 8. *ex Vario.*

Informius. *Nihil eſt illis dum fiunt, & à face ſua ſeparantur, Informius.* Sen. Ep. 94.

Ingentior. *O famâ ingens, Ingentior actis.* Virg. Æn. 12. p. 331.

Inſubidius. *Nihil eſt prorſus iſtis, inquit, imperitius, nihil Inſubidius.* Agel. l. 6. c. 2.

Juvenilior. *Silenuſque ſuis ſemper Juvenilior annis.* Ov. Met. 14. p. 306.

Languidior. *Languidiore ſtudio in causâ fuiſtis.* Cic. pro Lig. p. 380. and elſewhere.

Licentior. *Non converſatio cum vitiis Licentior.* Sen. l. 6. Contr. 8. and elſewhere.

Longinquior. *Nec Longinquiora brevibus anteponentur.* Cic. Fin. 3. p. 199. and others.

Lutulentius. *Illius domino non lutum eſt Lutulentius.* Plaut. Pœn. Ac. 1. Sc. 1.

Mediocrius. *Hoc vellem Mediocrius.* Cic. ad At. l. 1. Ep. 20. and L. 2. Ep. 46.

Meracior. ——— *Niſi hac Meraciore*
Se uſquam percuſſit flore Libyco. Plaut. Caſ. Ac. 3. Sc. 5. and Solin. p. 305.

Mirificiſſimus. G. *Quodnam arbitrare?* A. *Neſcio.* G. *Atqui Mirificiſſimum.* Ter. Phor. Ac. 5. Sc. 6.

Miſericordior. *Miſericordior nulla me eſt feminarum.* Plaut. Rud Ac. 1. Sc 5.

Mortalius. *Eademque providentia nihil in rebus Mortalius faciente, quàm quod infeſtiſſimum mortalitati.* Plin. N. H. l. 34. c. 14.

Nefandiſſimus. *Ferrem tamen adhuc ſuſpiciones tuas Nefandiſſimè ſenex.* Quint. Decl. 18. p. 200. and Juſt. l. 16. p. 174.

Oculatior. *Simul ne βαθύτης mea, qua in agendo apparuit, in ſcribendo ſit Oculatior.* Cic. ad At. l. 4. Ep. 6.

Occuliſſimus. *Salve Occuliſſime homo.* Plaut. Curc. Ac. 1. Sc. 2.

Obliquior. *Quia poſitis ſignifieri circa media ſui Obliquior eſt.* Plin. N. H, l. 2. c. 77.

Obſtinatior. *Quanto mihi videatur voluntas illius Obſtinatior.* Cic. ad At. L. 1. Ep. 11.

Opinioſiſſimus. *Antipater, & Archidemus, Opinioſiſſimi homines.* Cic. A. Q. l. 2. p. 73.

Pædidiſſimus. *Pædidiſſimi ſervi minorem nobis aſtum ſuâ frequentiâ facient.* Petron. p. 62.

Pathiciſſimus. *Muſæi Pathiciſſimos libellos, &c.* Mart. L. 13. Ep. 97.

Pariſſimus. *Pariſſimi eſtis hibus.* Plaut. Curc. Ac. 4 Sc. 2.

Patruiſſimus. *O patrue mi Patruiſſime.* Plaut. Pœn. Ac. 5. Sc. 4.

Perennius. *Exegi monimentum ære Perennius.* Hor. l. 3. Od. ult.

Penitior, *and* Penitiſſimus, which *Farnaby* ſays, have no Poſitive, have it in *Plautus*, As: Ac. 1. Sc. 1. *quaſo hercle ex Penitis faucibus.*

Popularius. *Et quo nihil Popularius eſt, quibus artibus petierat magiſtratus, iis gerebat.* Liv. Dec. 1. L. 7.

Peniſſime. *Ea ſublevit os mihi Peniſſime.* Plaut. Aul. Ac. 4. Sc. 6. and Ac. 3. Sc. 4.

Portuoſior. *Qua Portuoſior, & ædificiis magis exornata erat.* Sall. Bell. Jug. p. 59.

Proclivior. *Adoleſcentiam Procliviorem ad libidinem.* Cic. Part. Or. p. 206. and others.

Prolixius. *Accipit homo nemo melius prorſus, neque Prolixius.* Ter. Eun. Ac. 5. Sc. ult. and others.

Pronior. *Ad ſuſpicionem accepta cladis, quàm ad ullam bonam ſpem Pronior erat.* Liv. Dec. 3. l. 5. and others.

Propinquior. *Mitius exilium paulòque Propinquius oro.* Ov. Tr. L. 4. El. 3. and others.

Protervior.

Protervior. *Quam Proterviorem——quotidiana regis ſtupra faciebant.* Juſt. l. 30. p. 254.

Putiſſimus. *Quam bonam meis Putiſſimis orationibus gratiam retulerit.* Cic. ad At. l. 2. Ep. 9.

Ridiculiſſimus. *Quando abibero, alludiabo, tum ſum Ridiculiſſimus.* Plaut. Stich. Ac. 2. Sc. 3.

Rubicundior. *Subulo albus alienus: contra Rubicundior appoſitus.* Var. R. R. l. 1. c. 10.

Rubrior. *Colorem illico mutant Rubriore pilo.* Plin. N. H. l. 11. c. 63. and elſewhere.

Rufior. *Nam & materies maris dua, Rufiorque & nodoſa.* Plin. N. H. l. 16. c. 14. and elſewhere.

Ruſticior. *Simus hoc titulo Ruſticiore contenti.* Sen. Ep. 88.

Ruſticius. *Ruſticius tonſo toga deſſuit.* Hor. L. 1. Sat. 3.

Sacerrimus. *Deprecor hoc unum per jura Sacerrima lecti.* Ov. Dejan. Herc.

Sacrilegiſſimus. *Exi è fano, natum quantum eſt hominum, Sacrilegiſſime.* Plaut. Rud. Ac. 3. Sc. 4.

Salutarius. *Nihil præclarius actum unquam, nihil reip. Salutarius.* Cic. Fam. l. 9. Ep. 14.

Saturior. *Purpuram, quò melior, Saturiorque eſt, eò oportet,* &c. Sen. N. Q. l. 1. c. 5. *Colum.* l. 7. c. 4.

Scabrior. *Horridior eſt mas Scabriorque.* Plin. N. H. l. 33. c. 6.

Segnior. *Nec Segniorem ad reſpondendum redidiſti.* Cic. Fin. 1. p. 110. and elſewhere, with others.

Serior. *Sationes ejus duas ſervamus——Seriorem alteram,* &c. Colum. l. 2. c. 10.

Spiſſigradiſſimus. *Hos duco advocatos homines Spiſſigradiſſimos.* Plaut.

Squallidius. *Sed quia ſuâ ſponte Squallidiora ſunt* Cic. Or. and *Squallidius.* Id. Fin. 4. p. 214. Pœn. Ac. 3. Sc. 1.

Stomachoſior. *Stomachoſiores meas literas quas dicas eſſe non intelligo.* Cic. Fam. l. 3. Ep. 11.

Sublimior. ——*Qui ſcit quanto Sublimior Atlas*
Omnibus in Libyâ ſit montibus. Juv. Sat. 11. v. 24. and others.

Surdior. *Surdior ille freto clamantem nomen Oreſtis*
Traxit.——Ov. Herm. Oreſt.

Sylveſtrior. *Sylveſtriora omnia tardiora.* Plin. N. H. l. 16. c. 11.

Taciturnus. Is allowed the Comparative by all, and good reaſon becauſe of that of *Horace.*

Statuâ Taciturnius exit. L. 2. Epiſt. 2.

But then *Voſſius* excludes it the Superlative, and ſo do the Annotators, and Mr. *Leeds* after him. What then will they ſay to that of *Plautus,*

Belliſſimum hercle vidi & Taciturniſſimum. Curc. Ac. 1. Sc. 1.

Mr. *Leeds* indeed reckons this Author among the *Proletarian* Writers, as he calls them; but *Voſſius* has another Opinion of him, and often rebukes the Grammarians upon his Authority, with an *Ipſe Plautus.*

Temperius. Without Poſitive, or Superlative.

Memini te mihi Phamea cœnam narrare: Temperius fiat. Cic. Fam. 9. Ep. 16.

Temporius. *Ut ante crepuſculum propter cibi ſpem Temporius ad officinam redeant.* Colum. l. 8. c. 4. And this alſo has neither Poſitive, nor Superlative. *Ovid* has it alſo, Met. 4. p. 76. Turbidior.

Turbidior. *Lumine nos Æfer Turbidiore notas.* Mart. l. 9. Ep. 26. Quint. l. 3. c. 8.

Vegetior. *Modò Vegetiore, modò languidiore pulſu venarum.* V. M. l. 5. c. 7. and elſewhere.

Verberaliſſimus. *Verberaliſſime etiam rogitas?* Plaut. Aul. Ac. 4. Sc. 4.

Vicinior. *Si convexa foret, parti Vicinior eſſet.* Ov. Faſt. 6. And Plin. N. H. l. 34. c. 14. and others.

Virilius. *Omnes iſti Virilius peccant.* Sen. de Brev. Vitæ. c. 6.

Vividior. *Maximi exercitûs complexui, humanitate, quàm ſpiritu, Vividiore ſuffecit.* V. M. l. 5. c. 1.

Vocaliſſimus. *Scripſit— eligeretur aliquis ex ipſis Vocaliſſimus.* Plin. l. 4. Ep. 7.

Now if there be no Degrees of Compariſon to be allow'd, but what are actually found in Authors, as learned Men agree, as well as the Author or Authors of this Grammar, by limiting the General Rule by ſome Exceptions, they have altogether given but a lame Account of this Matter, and the Reader is little beholding to him for tying him or them up ſo ſtrictly to the uſe of Authors, and yet giving him no account in a manner of that uſe. What he gets by his reading, which they ſo often refer him to, he may thank himſelf for, and not them. I have ſpoken my Mind already as to the liberty of Analogical Formations in general; and whatever the Reader ſhall think of that Matter, theſe Liſts will be of Service to him, by ſhewing him the uſe of Authors, if he have a mind ſtrictly to keep to that, or what ground there is for other Formations, if he ſhall think that liberty allowable. There are beſide all theſe a great Number of Adjectives Participial, and ſome Participles, which though Compar'd, neither this Grammar, nor any other, have taken any notice of, but I ſhall reſerve them till I come to treat of Particles.

Of Pronouns.

I Shall not trouble the Reader with any Diſpute about the Number of Pronouns, whether *Alius*, *Alter*, *Solus*, *Totus*, *Ullus*, *Unus*, *Uter*, *Neuter*, be to be added to them, as ſome ſuppoſe, or theſe aſſign'd here by this Author, be the complete Number. Becauſe, as to practiſe of ſpeaking, it will make no Difference, and ſo there is no uſe of the Speculation in this Place. That which is more material, is the extraordinary Significations they are found to have in Authors, which being no where, that I know of, well ſtated yet, I ſhall give ſuch Inſtances of them, as I have obſerved.

Qui, which this Author makes to be a Relative only, is alſo both an Interrogative and indefinite. This laſt uſe of it *Robert Stephens*

Stephens gives no account of, but it is as certain as the firſt, which he takes notice of, as, *A quibus ſi Qui quæreret, ſediſſentne judices in C. Fabricium; ſediſſe ſe dicerent.* Cic. pro A. Cluent. p. 409. *Interceſſit Ligus iſte neſcio Qui.* Cic. pro Sext. p. 553. So for the Indefinite *Aliquis*, he has alſo *Aliqui*. *Si te dolor Aliqui corporis aut infirmitas valetudinis tenuit.* Fam. l. 7. Ep. 3. So *Gebhardus* will have it, ſaying, *Sic Victorius, & Vatic. & alibi ſæpiſſimè reſtituimus Qui, pro quo vulgabatur Quis.* Of the Interrogative uſe, *Stephens* gives ſeveral Inſtances, and there are beſide, one in *Cicero*, and one in *Terence* *Quod attinuit relinquere hanc urbem?* Cic. pro Flac. p. 480. *Qui nominat me?* Ter. Phor. Ac. 5. S. 8. It is alſo uſed in the ſignification of *Qualis*, as, *Tandem agnôſti Qui ſiem.* Ter. And. Ac. 3. Sc. 4. for which he has before Ac. 3. Sc. 2. *Non ſatis me pernôſti Qualis ſim, Simo.* So *Sentiet Qui vir ſiem.* Id. Eun. Ac. 1. Sc. 1. and *Cicero* in ſeveral places, as quoted by *Stephens*.

Quiſque is alſo found uſed for *Quicunque* although not obſerv'd by the Dictionaries, nor even by *Stephens*, as,

Qui omnis ſe amare credit, Quæque aſpexerit mulier,
Eum odere quâ viri, quâ mulieres. Plaut. Mil. Ac. 4. Sc. 9.

Si verò non quiſque loquitur orator eſt, & tum non tanquam oratores loquebantur: Neceſſe eſt oratorem factum arte, nec ante artem fuiſſe fateantur. Quint. Inſt. l. 2. c. 17.

Hæc non modo illum qui amat, ſed Quemque attigit,
Mavno, atque ſolido mactat infortunio. Plaut. Merc. Ac. 1. Sc. 1.

Quicquid is uſed for *Aliquid* by *Lucretius*, and *Unumquidquid* for *Unumquodque*; as,

Semper enim ſummum Quicquid de rebus abundat,
Quod jaculentur. i. e. *Aliquid.* L. 4. p. 99.
Sic Unumquidquid paulatim protrahit ætas. Id. l. 5. p. 168.

Quiſquam is uſed by *Plautus* for *Quicunque*; as,

——Meretricem eſſe ſimilem ſentis condecet,
Quenquam hominem attigerit profectò aut malùm, aut damnum dari. Plaut. Truc. Ac. 2. Sc. 1.

Of the Declenſions *of* Pronouns.

Grammar, Eng. *p.* 10.

Singulariter.	Pluraliter.
Nom. *ego.*	Nom. *nos.*
Gen. *mei.*	Gen. *noſtrum* vel *noſtri.*
Dat. *mihi.*	Dat. *nobis.*
Acc. *me.*	Acc. *nos.*
Voc. *caret.*	Voc. *caret.*
Abl. *à me.*	Abl. *à nobis.*

Singulariter.	Pluraliter.
Nom. *Tu.*	Nom. *vos.*
Gen. *Tui.*	Gen. *veſtrum* vel *veſtri.*
Dat. *Tibi.*	Dat. *vobis.*
Acc. *Te.*	Acc. *vos.*
Voc. *ô Tu.*	Voc. *ô vos.*
Abl. *à Te.*	Abl. *à vobis.*

ANIMADVERSION XCV.

THere are ſeveral Remarks upon the Declenſion of theſe two Pronouns, uſeful for the underſtanding of ſome Authors, omitted here by this Grammar, ſome of which are likewiſe omitted by all the Annotators that have wrote upon it. As,

Firſt, *Ego* had anciently *Mis*, and *Tu*, *Tis* in the Genitive Singular, inſtead of *Mei* and *Tui*, which the *Oxford* Notes ſay nothing of, though *Voſſius* had obſerv'd it before them, and 'tis ſtill to be found in *Plautus*; as,

Ait illam miſeram, cruciari, & lamentantem ſeſe affligere,
Quia Tis egeat, quia te careat. Mil. Ac. 4. Sc. 2.

Duorum labori ego hominum parſiſſem lubens,
Mei te rogandi, & Tis reſpondendi mihi. Id. Pſeud. Ac. 1. Sc. 1.

So *Voſſius* would have it read, and not *Tui reſpondendi*, as it is generally; *Mis*, he ſays, is in *Plautus* too, *Trin. ſc. Salſi potenti*, i. e. Ac. 4. Sc. 1. but I cannot find it.

Secondly, *Me* and *Te* are found to have the Literal Adjection *d* in the Accuſative and Ablative, and the Syllable *cum* in the Accuſative, in *Plautus*, as *Ut aſſimulabat Sauream Med eſſe.* Aſ. Ac. 3. Sc. 2.

Una edepol operâ in furnum calidum condito,
Atque ibi torreto me pro pane calido hera,
Quàm iſtanc operam à Med impetres quod poſtulas. Plaut. Cæſ. Ac. 2. Sc. 5. *Audivi Ted eſſe iratam mihi.* Plaut. Amph. Ac. 2. Sc. 3. *Nam abſque Ted eſſet nunquam hodie ad ſolem occaſum viverem.* Id. Men. Ac. 5. Sc. 7.

Negavi enim optimo conceſſurum Jovi
Si is Mecum oraret——— Plaut. Caſ. Ac. 2. Sc. 5.

Where I take *Mecum* not to be the Ablative, but the Accuſative, with the Adjection of *cum*, both becauſe the ſame Author makes *oro* govern an Accuſative in another place. *Ut quod me oraviſti impetres.* Capt. Ac. 3. Sc. 2. And that he has *Mecum* where there can be no room to ſuppoſe the Ablative; as,

At ego cenſui abs te poſſe hoc Mecum impetrare uxor mea
Caſina ut uxor mihi daretur——— Plaut. Caſ. Ac. 2. Sc. 6.

And this young People may be well ſuppoſed to boggle at, if they have no account of it before hand, as there has yet none been given.

Thirdly, In the Genitive Plural of theſe Pronouns, we frequently read *Noſtrorum* for *Noſtrûm*, when Maſculine Perſons are ſpoken of, and *Noſtrarum* when Feminine, and ſo likewiſe *Veſtrorum* and *Veſtrarum*; of which *Voſſius* gives no Example, but of *Veſtrorum* for *Veſtrûm*; ſuppoſing only, that *Noſtrum* is likewiſe but a Contraction of *Noſtrorum*. And Mr. *Leeds* does not ſo much as intimate *Noſtrorum* for *Noſtrûm*; and as for *Noſtrarum* and *Veſtrarum*, neither of them give the leaſt Intimation. I ſhall therefore confirm all by Examples. *Nam Noſtrorum nemo dignus eſt.* i. e. *Noſtrûm* of us, as will appear by the Place, the Perſon ſpeaking being included in the Number.

———*Hunc oculis ſuis*
Noſtrarum nunquam quiſquam vidit Phœdria. Says *Pythias* of her ſelf and others. Ter. Eun. Ac. 4. Sc. 4. So
Verum illud eſt, maximaque pars Veſtrorum intelligit
Quibus anûs domi uxores ſunt, qua vos dote meruerunt. Plaut. Moſt. Ac. 1. Sc. 3.
Et cum egomet nunc mecum in animo vitam tuam conſidero,
Adeoque Voſtrarum omnium, volgus qua ab ſeſe ſegregant;
Et vos eſſe iſtiuſmodi, & nos non eſſe, haud mirabile eſt. Ter. Heau. Ac. 2. Sc. 4.
An quia ruri eſſe crebrò ſoleo, neſcire arbitramini,
Quo quiſque pacto hic vitam Voſtrarum exigat? Ter. Hec. Ac. 2. Sc. 1.
———*Nam Voſtrarum nulla eſt, quin gnatum velit*
Ducere uxorem——— Id. Ib.

The

The uſe of the Reciprocals ſhould properly have come in here, as not being matter of Government, but Application or Signification, and here I thought to have treated of it; but I have been perſuaded to refer it to the Place where the Grammar treats of it, that the Animadverſion may lie more appoſite to the Grammar Rule.

Of the Second Declenſion *of* Pronouns.

Grammar, Eng. *p.* 10.

THeſe ſix *ille*, *ipſe*, *iſte*, *hic*, *is*, and *qui*, be of the Second Declenſion, and be thus Declined.

ANIMADVERSION XCVI.

IN the Declenſions of the Pronouns, there are ſeveral Remarks omitted, both here, and in the *Latin* Grammar, which yet conduce all of them to the clearing of Authors, and many to the juſtifying our uſe of them. From

Hic we find *Hiſce*, for *Hi* in the Nominative Plural Maſculine, and *Hoc* for *Ha*, *Hibus* for *His*; as,

Non hercle Hiſce homines me marem, ſed feminam
Vicini rentur eſſe ſervi militis. Plaut. Mil. Ac. 2. Sc. 6.
Non poſſunt minaciis tuis Hiſce oculi fodiri. Plaut. Mil. Ac. 2. Sc. 4.
Hiſce hami, & hæ arundines ſunt nobis quæſtu, & cultu. Id. Rud. Ac. 2. Sc. 1. *Periere Hæc oppido ædes.* Plaut. Moſt. Ac. 1. Sc. 3.
Ubi Iſthæc ſunt quas memorat mulieres. Id. Rud. Ac. 2. Sc. 7.
Pariſſimi eſtis Hibus. Id. Curc. Ac. 4. Sc. 2.

Ille has *Illa* for *Illius* in the Genitive, and *Illæ* alſo for *Illi* in the Dative,

Et ſtimuli ſubſunt, qui inſtigant ladere id ipſum,
Quodcunque eſt, rabies unde Illa germina ſurgunt. i. e. *Rabici Illius.* Lucr. l. 4. p. 124.
Sublevit os Illæ lena, & matri mulieris. Plaut. Mil. Ac. 2. Sc. 1.

Olli for *Illi*, is not only found among the Writers of the firſt Age, but in *Virgil* alſo,

Olli

Olli ſubridens hominum ſator atque deorum,
Vultu quo cœlum, tempeſtatoſque ſerenat,
Oſcula libavit nata, dehinc talia fatur. Æn. 1. p. 101.

So that the Ancient Nominative ſeems to have been *Ollus* or *Olle*, as *Voſſius* obſerves, which he proves by *Oloe* for *Illi* Plural, out of the *Lex Regia*, So *Ollis* for *Illis*, Lucr. l. 5. p. 141.

Ipſe is alſo found to have *Ipſa* for *Ipſius* in the Genitive Singular, as *Qui poſtea creverunt, peculia diviſerunt, ac factum, ut dicerentur, alii agricola, alii paſtores. Qua ipſa pars eſt duplex, tam etſi a nullo ſatis diſcreta, quod altera eſt villatica paſtio, altera agreſtis,* Var. R. R. l. 3. c. 1. i. e. *Cujus ipſius.* From

Is there is alſo found *Eji* or *Eii*, for *Ei* in the Dative Singular, and not only *Im* for *Eum*, which Mr. *Leeds* obſerves after *Voſſius*, but *Em* alſo, which neither of them take Notice of. So alſo *Ibus* for *Iis* and *Eabus* in the Feminine, as

Nec facile in venas cibus omnis diditur Eii, Lucr. l. 2. p. 62.
Feci ejus Eii quod me oravit copiam, Plaut. Ciſt. Ac. 1. Sc. 2.

So he frequently, and *Lucr.* twice elſewhere. I know not how the Grammarians came to take no Notice of this variation; I think it as conſiderable, at leaſt as ſome others, which they mention.

Nolo nimis deſidia Em dare ludum. Plaut. Bacch. Ac. 4. Sc. 10.
Propter hunc ſpes etiam & hodie exinaniri Im militem. Id. Truc. Ac. 4. Sc. 4. See *Feſtus*, and *Nonius*.
In Ibus emit olim amiſſum filium. Plaut. Capt. Arg. as *Gulielmius* and *Gruterus* have reſtor'd him.
Navis confracta eſt Ibus. Plaut. Rud. Prol. So Truc. Ac. 1. Sc. 2.

Eabus for *iis* in the Feminine, is not only found in *Priſcian* from the Annals of *Caſſius Hemina*, as produc'd by *Voſſius*, which are loſt, but in *Cato* alſo *de R. R.* which is ſtill extant; as, *Facito ſcopas Virgeas, Eabuſque latera doliis intrinſecus perfricato,* c. 152.

Iſte is alſo found to have *Iſta* for *Iſti* in the Dative Singular, and *Iſtes* for *Iſtos* in the Accuſative Plural, as *Iſta dedi.* Plaut. Truc. Ac. 4. Sc. 3.

Iſtes qui nunc me culpant confutaverim. Id. Truc. Ac. 2. Sc. 3.

And *Plautus* has *Iſti* for *Iſtius* in the Compound *Iſtimodi*; as,

Qui malum! bella, aut faceta es? qua amas hominem Iſtimodi. Truc. Ac. 5.

Qui, beſides *qua* for *cujus*, already in *Ipſe*, has alſo *quoius* for *cujus*, and *quoi* for *cui*, and that frequently, either ſimply, or in compoſition; as,

——*Quoius amatores olivi*
Dynamin domi habent maximam. Plaut. Pſeud. Ac. 1. Sc. 2.
Eorum ſi quoiuſquam ſcropham in publico conſpexero. Plaut. Capt. Ac. 4. Sc. 2.
Quoi juvenis ipſe parſerit. Plaut. Merc. Prol.
Quojuſcumque cluet de corpore fuſa vaguri. Lucr. l. 4. p. 96.
——*Nam ſeorſum quoi poteſtas*
Diviſa eſt, ſuavis quoique eſt. Lucr. l. 4. p. 108.

Neſcia quojus otii eſſet non modo præſcribere hæc, ſed etiam animadvertere. Cic. Fam. L. 8. Ep. 1. *Ut in totum vitam quoivis ſatis eſſet.* Id. Fam. L. 8. Ep. 2. *Nec quod non venderet quoiquam reliquerat.* Id. Fam. L. 8. Ep. 8. and elſewhere, as is obſerved by *Voſſius*.

And

And anſwerable to *quoius* and *quoi*, the Accuſative ſeems formerly to have been *quo*, and that either Singularly or Plurally, by which ſuppoſition thoſe common Expreſſions are regularly reſolvable. *Poſt hunc fundum, quo ut venimus.* i. e. *ad quem. Digniſſimi quo cruciatus confluant.* i. e. *ad quos. Me ad eam partem eſſe venturum quo te maxime velle arbitrabor.* i. e. *ad quam.* The ſame formation, ſeems to have taken place anciently in the antecedents *Is* and *Ille*, and the ſame way *Eò* and *Illò* may be reſolv'd when they are not Ablatives, as, *Eo dementia ventum eſt. Ubi Illo adveni*, and the like. Though I know of no Example, where theſe can be ſuppoſed to be Plural. *Qui* in the Ablative is ſaid by *Voſſius* to be obſolete, unleſs in Compoſition, or when *Modo* is underſtood. *Extra vero Compoſitionem* qui *in uſu eſſe deſſit. Excipe cum intelligitur* modo, are his Words. I cannot but wonder at this, ſince he produces ſeveral Inſtances of it out of *Plautus*, and beſide them, there are a great many more. 'Tis not ſo ſtrange that Mr. *Leeds* ſhould follow him in it, as he does, *Qui pro quo extra compoſitionem nunc non utimur, niſi ſubintelligitur* modo. For with him *Plautus* paſſes but for a *Proletarian* Writer, but with *Voſſius* at other times he is of another Figure, and cited with an *Ipſe Plautus*. They both of them cite *Quicum* out of *Virgil*, as extraordinary, but with ſome doubt, ſaying that for *Qui* in ſome ancient Copies there is found *Quâ*. I ſhall ſet this Matter clearly before the Reader, and ſhew him other good Authority, not only for *Quicum*, but for *Quî* alſo, where *modo* is not underſtood. But becauſe I have found frequently by Converſation with ſome School-Maſters and others, that it is doubted whether there be any Example of *quî* in the Ablative, either in, or out of Compoſition, I ſhall firſt ſet down what Authorities there are for it in Compoſition.

——— *Dic quid me cenſes aquum tibi pro illâ dare,*
Annum hunc ne cùm quîquam alio ſit, Plaut. As. Ac. 1. Sc. 3.
Nam neq; uſquam fictum, neq; pictum, neq; ſcriptum in poematis,
Ubi lena benè agat cùm quîquam amante, quæ frugi eſſe velit.
Id. Ib.
——— *Neq; cum quîquam alio quidem*, Id. As. Ac. 4. Sc. 1.
Sed tu en unquam cùm quîquam viro ———
Conſueviſti, Plaut. Ciſt. Ac. 1. Sc. 1.
Ergo ob hoc verbum te Scapha donabo ego profectò te hodie Aliquî, Id. Moſt. Ac. 1. Sc. 3. So *Aut ture, aut Aliquî ſemper Supplicant*, Id. Aul. Prol. Truc. Ac. 5.
——— *Nec ſatis a quîquam homine accepi*, Id. Perſ. Ac. 4. Sc. 3.
Quicunvis depugno multo facilius, quàm cùm fame, Id. Stich. Ac. 4. Sc. 2.
Abs quîvis homine, cum eſt opus, beneficium accipere gaudeas, Ter. ad Ac. 2. Sc. 3.

Now for *quîcum*, of which they ſpeak ſo doubtfully, not only *Plautus*, but *Terence* alſo has it, and that ſeveral times, beſide that of *Virgil*.

Amphitruo qui nunc præfectus eſt Thebanis legionibus.
Quîcum nupta Alcumena eſt, Plaut. Amph. Ac. 1. Sc. 1.

Nam

Nam ubi illo adveni, quaſi patriciis pueris monedula,
Aut anates, aut coturnicis quatur, quîcum luſitent,
Itidem hac mî advenienti nupta, qui me delectem data eſt, Id. Capt. Ac. 5, Sc. 2. where it is Feminine and Plural.

Ego tibi meam filiam bene quîcum cubitares dedi, Plaut. Stich. Ac. 4. Sc. 1, where it is again Feminine.

Quîcum res tibi eſt, peregrinus eſt, Ter. Eun. Ac. 4. Sc. 6. So Ac. 4. Sc. 4.

Ph. *quîcum?* Do. *Cum Parmenone. Quîcum loquitur filius?* Id. Heau. Ac. 1, Sc. 2. *Is quîcum expoſita eſt gnata,* Id. Heau. Ac. 4. Sc. 1. in which three laſt it is Maſculine.

Ille bonus vir nobis pſaltriam ſi diis placet.
Paravit quîcum vivat, Ter. Ad. Ac. 3. Sc. 4. where it is Feminine.

Ita me dii ament, ut video tuam ineptiam
Futurum credo, ut habeas, quîcum cantites, Id. Ad. Ac. 4. Sc. 7. where it is Feminine again.

offendi advenienſ.

Quîcum volebam atq; ut volebam conlocatam filiam, Ter. Phor. Ac. 1. Sc. 1.

Nam ſi is poſſit ab ea ſeſe derepente avellere
Quîcum conſueſſet tot annos, non eum hominem ducerem
Nec virum ſati' firmum gnata. Ter. Hec. Ac. 4. Sc. 1.

There is no doubt therefore to be made of the uſe of *quîcum*, which is ſuppoſed by ſuch Authorities. Now *quîcum* being nothing but *quî*, with the Prepoſition ſet after it, as in *me penes, Romam verſus, Te propter*, and the like, 'tis already plain, that *quî* is not out of uſe, but when *modo* is underſtood. And thus *Plautus* has it frequently, without *Cum*, which inſtances I ſhall put down for the ſatisfaction of thoſe who think *qui* is not found in the Ablative, at leaſt in all Genders, and both Numbers; and then add ſuch out of *Terence*, as may ſatisfie thoſe who may be apt to ſcruple the uſe of it, when *modo* is not underſtood upon *Voſſius*'s Authority.

Maſculine Singular.

Sed quî preſente id aurum Theotimo datum eſt? Plaut. Bacch. Ac. 2. Sc. 3.

Feminine Singular.

Pterela rex quî potitare ſolitus eſt paterâ aureâ. Plaut. Amph. Ac. 1, Sc. 1.

Etiam opilio, qui paſcit, mater, alienas oves,
Aliquam habet peculiarem, quî ſpem ſoletur ſuam. Plaut. Aſ. Ac. 3. Sc. 1.

Phil. *Cedo ceruſſam.* Sea. *Quid ceruſſâ opus eſt?* Phil. *Nam qui malas oblinam.* Plaut. Moſt. Ac. 1. Sc. 3.

Quibus ſui nihil eſt, niſi una lingua,
Quî abjurent, ſi quid creditum eſt. Plaut. Curc. Ac. 4. Sc. 2.

Neuter

Neuter Singular.

Danista adest, qui dedit argentum fœneri,
Quî amica est empta——— Plaut. Most. Ac. 3. Sc. 1.
Quî illum Persam, atque omnes Persas, atque etiam omnes personas Mali Di omnes perdant. i. e, *Utinam aliquid fiat qui.* So I resolve these abrupt Sentences. *Plaut. Pers.* Ac. 5. Sc. 2.
———*Nam nunc nihil est quî te inanem.* Plaut. Rud. Ac. 2. Sc. 4.
Occlûsti linguam nihil est quî respondeam. Plaut. Trin. Ac. 1. Sc. 2.

Feminine, or Neuter Plural.

I have not seen it in the Masculine Plural, but I do not suppose but they us'd it so, though it has not happened to come to our hands, or I have overlook'd it.

Istas minas decem, qui me procurem,
Dum, melius sit mihi des———Plaut. Curc. Ac. 4. Sc. 2.
Enim mihi quidem aquum est purpuram, aurum dari
Ancillas, mulos, muliones, pedissequas,
Saluti gerulos pueros, vehicula qui vehar. Plaut. Aul. Ac. 3 Sc. 5.
Sed tandem opinor æquius est, heram mihi esse supplicem
Atque oratores mittere ad me, donaq; ex auro, & quadrigas
Qui vehar. Plaut. Stich. Ac. 2. Sc. 2.
Quin tu in paludem is, exsiccasq; arundines,
Quî pertegamus villam dum sudum est, Plaut. Rud. Ac. 1. Sc. 2.

And thus much out of *Plautus*, to shew that *quî* is to be read in the Ablative, for the satisfaction of those who think otherwise. Now for those who think this use died with him, or at least now is not now to be found in after Writers, but with *modo* understood, I shall produce instances of like kind out of *Terence*.

Hanc fidem sibi, me obsecravit, quî se sciret non deserturum, ut darem. Ter. And. Ac. 3. Sc. 2. i. e. *quî fide*, for that I take to be more Natural than *Quomodo*.
——— *Nam hercle nemo posset, sat scio,*
Qui haberet quî pararet alium, hunc perpeti. Ter. Eun. Ac. 3. Sc. 2.

where if *modo* may be understood, so may *Unde* or *Quo* likewise. And if *modo* may be understood, it must signify the means, not barely the manner, which is worth remark.

Thr. *Quid ignave? peniculone pugnare, qui istum hic portes, cogitas?*
S. *Egone? Imperatoris virtutem noveram, & vim militum.*
Sine sanguine hoc fieri non posse. Quî abstergerem volnera, Ter. Eun. Ac. 4. Sc. 7.
Homo confidens! Quî illum dii omnes perduint, Ter. Phor. Ac. 1. Sc. 2.

Of Pronouns *of the* Fourth Declenſion.

Grammar Eng. *p.* 12.

NOſtras, *Veſtras*, and this Noun *Cujas* be of the Fourth Declenſion, and be thus Declined, *&c.*

ANIMADVERSION XCVIII.

THeſe are Nouns contracted into *as* from *atis*, their Ancient ending, which yet remains in one of them, as

——— *Dic mihi*
Quid eum nunc quæris, aut Cujatis? nempe es. Plaut. Curc. Ac. 3.
Rogant Cujatis ſit. Id. Men. Ac. 2. Sc. 2.

Of a VERB.

And Firſt

Of the Definition.

Grammar, Eng. *p.* 13.

A *Verb* is a part of Speech, declined with Mood and Tenſe, and betokening Doing; as, *Amo*, I love: or ſuffering; as, *Amor*, I am loved: Or being; as, *Sum*, I am. And to the ſame purpoſe in the *Latin* Grammar.

ANIMADVERSION XCIX.

AS to the firſt part of this Definition, the being Declined with Mood and Tenſe, it might have been admitted for a tolerable Deſcription of a Verb, if it had been explain'd, that by Moods were meant the Modes or Manners of Predication, which being the only thing peculiar to a Verb, ſhould by no means have been omitted. And though this defect be in ſome meaſure ſupply'd by the addition of the Moods at length afterwards, where Predication is imply'd; yet not being expreſs'd, it is not plain enough for the Capacities of young Learners, who for want of a clearer and more diſtinct Definition, are often at a loſs to find which is the Verb, eſpecially in *Engliſh*, where they frequently miſtake the Participle of the Præter Tenſe for a Verb, becauſe being all one in Sound and Spelling with the Verb, they think it may be declin'd with Mood and Tenſe. And I appeal to the experience of any School-maſter, whether he does not find it a very difficult thing to teach Boys how to find out a Verb by this Definition; nay, whether when they come at laſt to diſtinguiſh it, they do not do it rather by ſome other Obſervation, than by that. I am ſure I have always found that the Participles *Loved*, *Taught*, *Read*, and the like, are often taken by the Scholars for Verbs, becauſe

the ſame Words in Sound and Spelling, are frequently Verbs. And whereas it is ſaid, that the Verb is declined with Mood and Tenſe, it does not appear, whether the Mood and Tenſe be in the Verb, or ſignified by ſomething elſe; which yet ſhould have been, to have made the Definition plain and intelligible. For ſometimes the Mood and Tenſe is ſignified by the Verb, as *Amato*, *Amatote*, ſometimes they are ſignified of the Verb by ſomething elſe, as *Amat'ne*, where the Interrogative Mood is ſignified by the Particle *ne*, not by *Amat*, which differs in nothing from the Indicative Mood, and ſo cannot of it ſelf ſignifie the Interrogative. And ſo in the Potential, and Permiſſive, and ſome other Moods, in which the Mood is ſignified by the Senſe or Context, and not by the Verb, which has all one Termination with the Subjunctive Mood. It muſt therefore be underſtood at leaſt, that there is no neceſſity, that the Mood ſhould be in the Word it ſelf, to bring it under this Definition, and make it a Verb. And ſo likewiſe of Tenſe, it is not requir'd that it ſhould be in the Verb, there being ſeveral Tenſes, which have but one and the ſame Termination, and ſo cannot be diſtinguiſhed by that alone, but by the ſenſe of the Sentence, or by the Context, as I ſhall ſhew when I come to treat of thoſe Tenſes. And now for the Term Declined, it implies a Variation from ſome Primitive, which in the *Latin* Tongue all Verbs have not, witneſs *Infit*, which is the ſole Word, and therefore not Declined. Nay, Words of the Infinitive Mood, ſo call'd, have both Mood and Tenſe, according to this Grammar, and yet are not Verbs but Nouns, as I ſhall ſhew hereafter, when I come to treat of that Mood. As for the other part, *viz.* Its betokening *Doing*, *Suffering*, or *Being*, it can by no means enter into the Definition of a Verb, there being ſeveral which ſignifie neither Doing, nor Suffering, nor meer Being, as *Libet*, *Liquet*, *Jaceo*, *Cubo*, *Pendeo*, *Oportet*, *Soleo*, and the like. Now a Verb being a Word of that uſefulneſs, both in the Conſtruction of Sentences, and for the Formations that come from it, it muſt neceſſarily be a great inconvenience to have it thus obſcurely and imperfectly Defin'd. And yet this Definition is not peculiar only to this Author, but runs in a manner through all the Grammarians. Wherefore I have taken ſomething the more pains to come to the bottom of this matter, which is at laſt no more than this.

The Mind, in its Conceptions of Things, takes notice of ſome as Subjects, and ſome as Predicates, and this ſame Complex Apprehenſion is the Ground and Subject of all Humane Diſcourſe.

As for Example: In the Conſideration of *Homo* and *Animal*, *Homo* appears to be capable of being Subjected to *Animal*, and *Animal* to be Predicable of *Homo*; and the Word by which this Predicate is affirm'd of *Homo*, as of its Subject, is the Verb *Eſt*, by the Interpoſition of which, they are no longer conſider'd as two independent Words or Things, but the firſt as the Subject, the latter as the Predicate; from whence ariſes a diſtinct and complete ſenſe or propoſition in the Indicative Mode, or form of Speech. Now this application of ſomething to another, as to its Subject, is ever in the Verb, which was therefore called *Verbum*, the Word κατ' ἐξοχὴν for excellency ſake, becauſe no complete ſenſe can be without it.

'Tis

Tis by this therefore that I Define the Verb; namely, that it is *a Part of Speech, by which ſomething is apply'd to another, as to its Subject*; and not by its being Declined with Mood and Tenſe, which are not always in the Verb, and even when they are, differ however from the Power of Predication, as the Mode or Time from the Thing, and therefore are not the immediate Notion of a Verb.

By this Definition, when it is once underſtood by a little application, which will not be long, where there is a ſufficient Capacity in the Scholar, it will not be hard to find out the Verb in any Language, which the Scholar may be put to Tranſlate from, nor to diſtinguiſh it from the Participle of the Preterperfect Tenſe in *Engliſh*, where though it be all one in Sound and Spelling, yet it differs much in Signification, the Verb and the Noun making a complete Senſe, which the Participle and the Noun does not. But becauſe the Apprehenſions of Mankind are different, and ſome things though plain to one, are not ſo to another, I have try'd to inculcate this another way into ſuch Children as were leſs apprehenſive of the former.

I reſolved the whole Verb into *Am* in *Engliſh*, and its ſeveral Variations.

Am, *Are*, *Art*.
Was, *Were*, *Wert*.
Is, *Be*, and *Been*.

And allow'd nothing for a Verb, but one of theſe nine Words, or that which imply'd them.

For Example: *Amo* I ſaid was therefore a Verb, becauſe it ſignified as much as *Sum Amans*, I am Loving. *Legebam* was therefore a Verb, becauſe it was as much as *Eram Legens*, I was Reading. As *Terence* ſays, *Ut tu ſis ſciens*, for *Ut tu ſcias*. And by this laſt way at leaſt, I always found it an eaſie thing to make a Child ready at finding the Verb, and diſtinguiſhing it from all other Parts of Speech.

Of Verbs Perſonal *and* Imperſonal.

Grammar, Eng. *p.* 13.

OF Verbs, ſuch as have Perſons, are called Perſonal; as, *Ego Amo*, *Tu Amas*. And ſuch as have no Perſons, are called Imperſonal; as, *Tædet*, it Irketh; *Oportet*, it Behoveth.

ANIMADVERSION C.

THis Denomination of theſe Verbs, is improper by the Conceſſions of this Grammar. For if an Infinitive Mood may be the Nominative Caſe to any one of theſe Verbs, or an Infinitive Propoſition, as it may, and is in a hundred Inſtances, and this Grammar allows, then a Noun may be the Nominative Caſe; and by conſequence the Verb is of the Third Perſon by this Grammar, which makes the Verb to agree with its Nominative Caſe, in Number and Perſon, and all Nouns to be of the Third Perſon; and ſo it cannot be altogether Imperſonal, which has one Perſon. I do not inſiſt meerly upon the Grammars calling the Infinitive Mood the Nominative Caſe, by which this Author may mean only, that it ſupplies the uſe of that Caſe only; but ſince it is the Subject of the Verb, it muſt be the Name of a Thing, for nothing elſe can be the Subject of a Verb, and by conſequence it is a Noun Subſtantive. But properly ſpeaking there are indeed in the *Latin* Tongue Imperſonal Verbs; that is, whoſe Subject can never be a Perſon, but always a Thing, as diſtinct from a Perſon. And this Thing, or Name of a Thing, is indifferent, according to the different ſignification of Verbs Imperſonal. And that it is ſometimes omitted, is not becauſe, as the Author of the *Engliſh Syntax* ſays, The Verb Imperſonal has no Nominative Caſe before it, (which is downright Abſurdity, that a Verb, which implies Predication, ſhould have no Subject to Predicate of, or elſe we muſt unlearn that Rule, which has paſs'd all over the World hitherto; namely, *Nihil nullæ ſunt affectiones)* but becauſe in ſuch Caſes it is plain by the Senſe, what the Subject, or Nominative Caſe muſt be, whenever it is omitted. But before I proceed to inſtance

in this, which will not be proper till I come to *Syntax*, where I shall treat at large of the Subjects of Verbs, it will be requisite in the first place, rightly to enumerate these Verbs Impersonals, for they are not all such which this Grammar accounts so. The Impersonals reckoned up by this Grammar in the Rules for the Government of Impersonals in the *Latin Syntax*, are, *Accidit, Attinet, Benefit, Certum est, Competit, Conducit, Confert, Constat, Contingit, Convenit, Decet, Dedecet, Delectat, Displicet, Dolet, Est, Expedit, Evenit, Interest, Juvat, Libet, Licet, Liquet, Malefit, Miseret, Miserescit, Nocet, Obest, Oportet, Patet, Pertinet, Piget, Placet, Præstat, Pœnitet, Prodest, Pudet, Refert, Restat, Satisfit, Spectat, Stat, Sufficit, Superest, Tædet, Vacat.* Now whatever it is which makes a Verb Impersonal, whether because it cannot Predicate of a Person, which is my Notion; or because it has no Nominative Case before it, or has only the Third Person Singular, which is that of this Grammar, (which in the *Latin Syntax* says, *Nonnulla Impersonalia remigrant aliquando in Personalia*, because some of them are found in the Third Person Plural) I say, take it which way we will, several of these Impersonals are found us'd Personally upon at least one of these two Accounts, and some upon both.

Accidit, reckoned among the Impersonals by this Grammar, is found in the Third Person Plural in *Cicero*, and that in the sense of happening or falling out, in which alone it can be accounted Impersonal. As, *Quæ de hominum atque ordinum omnium erga te studiis scribis ad me minimè mihi miranda, & maximè jucunda Acciderant.* Ad Fam. L. 3. Ep. 10. *Timebam enim ne evenirent ea, quæ Acciderunt.* Id. ad Fam. L. 6. Ep. 21. *Mihique à peritis in Asiâ prædictum est, fore eos eventus rerum, qui Acciderunt.* Id. Div. L. 1. p. 180. If therefore Impersonals have no Nominative Case before them, nor any Person but the Third Singular, *Accidit* must be struck out of the List upon both Accounts. But yet properly speaking, after all, it is a Verb Impersonal, forasmuch as it cannot Predicate of a Person, since we cannot say, *Ille Accidit esse domi*, but *Accidit illum esse domi.*

Attinet is Personal too, not only as this Grammar accounts Personal, as having also the Third Person Plural, and a Nominative Case, or a Casual Word in the Nominative Case, before it, but as Predicating of a Person; as,

D. Ego vero hinc abeo, quando is, quamobrem huc veneram,
Rus abiit, illum curo unum, ille ad me Attinet. Ter. Ad. Ac. 3. Sc. 3.

In me tota ruens Venus
Cyprum deseruit: Nec patitur Scythas
Et versis animosum equis
Parthum dicere: Nec quæ nihil Attinent. Hor. L. 1. Od. 19.

Si igitur illa cultura vitium in vite insit, ipsa cætera, credo, velit, quæ ad colendam vitem Attinebant. Cic. Fin. l. 4. p. 229.

Certum est, is another of this Grammarian's Impersonals. The most favourable Construction that can be put upon this, is that *Est* in this Expression of *Certum est* for *Statutum est*, is Impersonal. If this be what he means, I grant it; but then it is the same *Est* still, that is, in the same signification with that which is

Personal. It is indeed used here of a Thing, and not of a Person; but if there be any Impersonality here, it is in *Certum*, which is an unusual signification, not in *Est*, in which there is nothing more than the usual signification in this place. And that *Est* in the same signification may be used Personally, there can be no doubt. Nay, even *Certus* it self, and even in this signification, is used Personally in that of *Virgil.*

Æneas celsâ in puppi jam Certus eundi.

And if *Certum est* must be a Verb Impersonal, this Catalogue is very short; for *Æquum est*, *Par est*, *Fas est*, and many others should have come in with as good reason.

Competit, can only be supposed to be Impersonal, when it is taken for *Accidit*; as, *Non quærit æger medicum eloquentem, sed sanantem. Si tamen ita Competit, ut item ille qui sanare potest, compte de iis, quæ facienda sunt, differat, boni consulet.* Sen. Ep. 76. And yet even in this sense it is not Impersonal, if the having of a Nominative Case can make it Personal. For, *Ut idem ille qui sanare potest, compte de iis quæ facienda sunt, differat* is the Nominative Case, and that according to this Grammar, which allows that a whole Clause, or some Member of a Sentence may be the Nominative Case to the Verb. But properly speaking, it is Impersonal, forasmuch as it cannot Predicate of a Person, so as to say instead of, *Si ita Competit ut idem ille*, &c. *Si ille Competit qui sanare potest compte de iis, quæ facienda sunt, posse differere.*

Conducit is not an Impersonal according to the Notion of Impersonals delivered by this Grammar; namely, as not having a Nominative Case before it, nor any other than the Third Person Singular. For it has a Nominative Case before it frequently, and is found also in the Third Person Plural. *Conducit hoc tuæ laudi*, and *Quæ ad ventris victum Conducunt*, are cited by this Grammarian himself in other Places. Beside which, *Cicero* has, *Ea Maximè Conducunt quæ sunt rectissima.* Ad Fam. L. 5. Ep. 19.

Quod non proposito Conducat, & hæreat apte. Hor. de Art.

Neque homini infanti, aut impotenti injussè factu Conducunt. Fin. l. 1. So he elsewhere, and others. But yet properly speaking, it is Impersonal, as never Predicating in this sense of a Person; so that we can say, *Cicero magis Conducit reipub. quàm Antonius*, at least I have not observed any such Expression. Let the Reader see what he can find.

Confert has nothing extraordinary in it, that I see, but its figurative use, namely, when it is apply'd to signifie the means to some end, for likeness of Effect, where there is no literal conferring, or contributing. And in that Case it is not only Personal, as this Grammar accounts Personal, by its having a Nominative Case before it, and being found also in the Third Person Plural; as, *In hæc studia incumbite, naturane plus ad eloquentiam Conferat, an doctrina*, which this Grammar cites upon another occasion; and *Cæterùm ad æstivos calores temperandos plurimum Conferunt salientes rivi.* Colum. l. 1. but also in the true notion of a Personal, as being Predicated of a Person also in this sense; as, *Multum autem veteres Latini Conferunt*, i. e. *ad eloquentiam, quanquam plus ingenio, quam arte valuerunt.* Quint. l. 1. c. 8.

c. 8. *Deserunt enim vitæ societatem, quia nihil conferunt in eam studii, nihil operæ, nihil facultatum.* Cic. de Off. l. 1. p. 13.

Constat, signifying it is agreed, reckoned here for an Impersonal, is so indeed according to the true notion of an Impersonal; that is, it cannot Predicate of a Person: But it may have a Nominative Case, as, *Quinque igitur sunt partes ejus argumentationis, quæ per ratiocinationem tractatur——Eorum quæ Constant, exempla ponemus: Eorum, quæ dubia sunt, rationes efferemus.* Cic. Inv. l. 1. p. 50. Thus *Gronovius* publishes it, and though *Lambinus* has *Consistant* for *Constant*, yet it is plain from the Place it must be *Constant*. For he is disputing against them who allow'd but three parts of Argumentation, in behalf of those who made five: Three parts therefore were agreed on all hands, and that is it which he must mean by *Constant*. There is also another Passage of the same Author, where he has *Constant* in the same sense, namely, *Nonus locus est, per quem, cum aliis, quæ Constant esse peccata, hoc, quo de quæstio est comparatur.* Id. Ib. p. 55. but here there is some dispute. *Stephens* cites it as here set down, and so *Lambinus* sets it forth, but *Gronovius* makes it *Constat*. However this be, of the first there can be no dispute.

Contingit is Personal, as this Grammar accounts Personal; that is, it is found in the Third Person Plural, with a Nominative Case before it; as,

Sed jam aut Contigerant illi connubia matris,
*Aut fuerant promissa tua——*Ov. Met. 12. p. 250.
——Soceri tibi Marsque Venusque
*Contigerant——*Id. Met. 3. p. 54.

Where it is Personal also strictly speaking, for it Predicates of a Person. But in other Senses it cannot Predicate of a Person. As for Example: There is no saying, *Ego Contigi esse domi*, I happened to be at home; or, *Ille Contigit esse domi*, He happened to be at home; but *Me Contigit esse domi, Illum Contigit esse domi.*

Convenit, in the sense of *Decet*, is properly Impersonal, as never Predicating of a Person. For there is no saying in *Latin, Ille Convenit studio operam dare*, He ought to Study, but *Illum convenit studio operam dare*. Neither in this sense can it have a Casual Word, but only an Infinitive Mood, or Proposition Infinitive for its Subject. But when it signifies being agreed upon, in which sense also it may pass with some for an Impersonal, it may have not only a Casual Word, but even a Person for its Subject; as, *In tempore postquam ardentia procul videt castra magister equitum (id signum Convenerat) hostium terga invadit.* Liv. Dec. 1. l. 9. p. 330. *Nunciarentque ei ut si pax Convenisset, sine pretio eos Carthaginiensibus redderet.* Liv. *Ita pax Convenerat, ut Etruscis, Latinisque fluvius Albula, quem nunc Tiberim vocant, finis esset.* Id. Dec. 1. l. 1. p. 3. and elsewhere.

Bal. *Hem illius servos huc ad me argentum attulit*
Et obsignatum symbolum. Si. *Quid postea?*
Bal. *Qui inter me atque illum militem Convenerat.* Plaut. Pseud. Ac. 4. Sc. 6.

And so much for the Casual Word; now for a Person being the Subject, there is that of *Quintilian*, *In portum veni, navim prospexi, quanti veheret interrogari, de pretio Convenit.* Inst. l. 4. c. 2.

Decet is confest by this Author, to be one of those which pass sometimes into a Personal, as having the Third Person Plural, and the Nominative Case of a Casual Word for its Subject, as appears by the Examples which he subjoyns to his Rule, *Nonnulla Impersonalia remigrant aliquando in Personalia.* But then *Dedecet*, of which he says nothing, nor any Body else that I know of, affords *Dedecui* with a Nominative of a Person once in *Statius.*

Si non Dedecui tua jussa, tulique prementem
Sæpe veni, sæpe hanc dignare irrumpere mentem. Theb. 10. v. 334.

It has also a Nominative of a Casual Word in the Singular; as,

Quid Deceat, quid non, quo virtus, quo ferat error. Hor. de Arte, and others.

Delectat is own'd by this Author, sometimes to pass into a Personal, but then he gives no other instance of it, than its having a Nominative Case of a Thing; as, *Agricolam arbor ad frugem producta Delectat.* But the truth of the matter is, this Verb is never Impersonal; that is, it never signifies any thing which may not be Predicated of a Person. For when I say, *Ardua superasse Delectat*, it is the same *Delectat*, as when I say, *Ardua superando se Delectat.* There is no other difference, but that in one it Predicates of a Thing, in the other of a Person, but the signification of the Verb, is the same in both. And if a Verb must be called Impersonal, as often as it does not Predicate of a Person, though it have the capacity of doing so, this Author is very short in the account he gives of Impersonals, to which should have been added some hundreds more, if this be the notion of an Impersonal. Now for instances of its Predicating of a Person, take these that follow. *Tu iste te Atherviano Jure Delectato: Ego me hic Hirtiano*, Cic ad Fam. l. 9. Ep. 18. *Itaque aut libris me Delecto*, Cic. ad At. l. 2. Ep. 6. and so he and others frequently.

Displicet is Personal, not only as having a Casual Word for its Subject, but also a Person, as, *Displiceo mihi, nec sine summo dolore scribo*, Cic. ad At. L. 2. Ep. 18. And elsewhere, *Ebeu quàm ego nunc totum displiceo mihi.* Ter. Heau. A. 5. Sc. 4.

Dolet, in the sense of this Author's Example, is indeed properly Impersonal. *Dolet dictum imprudenti, adolescenti, & libero*, i. e. *dolorem fert*, or *efficit.* But it is not consistent in this Author to call it so for the sake of this Example, who allows a Verb to pass into a Personal, by having a Casual Word for its Nominative Case; for such is *Dictum* here, the Nominative Case to *Dolet.* Also in that of *Terence*, it has not only a Casual Word for its Subject, or Nominative, but a Pronoun, which is a sort of Personality.

——O Thais, Thais, utinam esset mihi,
Pars æqua amoris telum; ac pariter fieret
Ut aut hoc tibi Doleret itidem, ut mihi Dolet;
Aut ego istud abs te factum nihili penderem. Ter. Eun. Ac. 1. Sc. 2.

Est by the Nature of its Signification may certainly Predicate of all manner of Subjects, whether Personal, or Impersonal. And if this be all the Author means, it is so very plain by its signification, that there is no need to Notifie it in a Grammar. And the ranking of it thus, without any distinction, with so many other Verbs, which can never be Personal, serves only to bewilder, and confound the Reader.

Evenit does not only frequently pass into a Personal, according to this Author's notion of Personality, as having the third Person Plural with a Nominative Case of a Casual word before it, as

Non hæc sine numine divûm
Eveniunt, ——— Virg. Æn. 2. p. 137.
Eveniunt Optata deæ, Ov. Met. 6. p. 112. But Predicates also of a Person, as
Hostibus Eveniat lenta puella meis. Prop. L. 3. El. 8.

and yet with an Infinitive Mood, or a Subjunctive, with *ut* it is not applicable to a Person. For instance, it is not allowable to say *Evenit ille mori,* but *Evenit illum mori,* or *ut ille moreretur.*

Expedit also passes into a Personal, as far as having a Nominative Case of a Casual word will make it so, which is this Author's Notion of a Personal. For *Cicero* has *Non quo quidquam minùs Cæsari Expediat ad diuturnitatem dominationis,* ad At. L. 7. Ep. 22. *Multi dubitabant quid optimum esset, Multi quid sibi Expediret,* so pro M. Marcel. 'Tis found also in the Third Person Plural, as,

——— *Omnium primum*
Amoris artes eloquar, quemadmodum Expediant, Plaut. Trin. Ac. 2. Sc. 1.

Licet is Personal, if having the Third Person Plural will make it so. For *Seneca* says, *Quoniam sub dispari titulo paria in illos Licent.* Ben. l. 3. c. 18.

Nocet } are no otherwise Impersonals, than because they sometimes
Obest } Predicate of things, not of Persons, and particularly of an Infinitive Mood, or Proposition Indefinite, but then they have always a capacity of Predicating of Persons in the same Sense, and so ought not to have been rank'd with the Impersonals, properly so called, without distinction.

Patet in the Translated Sense signifying being *plain* or *manifest,* is indeed Impersonal, as never Predicating but of an Infinitive Mood or Proposition, as it cannot be said *Ille Patet esse doctus,* but *Patet illum esse doctum,* yet as Relative to the Infinitive it may have, *Hoc, Id, Quod,* or such like for its Nominative, as *Ille doctus est, quod Patet omnibus. Nempe Illum doctum esse.*

Pertinet signifying belonging or appertaining to, should not by this Author have been called an Impersonal, as having the Nominative Case of a Casual word before it, and being found also to have the Third Person Plural, which in his Account make it Personal, *Ut jam ad fœdus veniam quod ad causam nihil pertinet,* Cic. pro Balb. p. 588. and so he and others frequently. *Nec verò hæc oratio mea ad infirmandum fœdus Gaditanorum judices Pertinet,* Id. Ib. p. 58. *Simplicem præterea, & communem, & consentientem,*

&

& qui rebus iisdem moveatur, eligi par est ; qua omnia Pertinent ad fidelitatem, Cic. de Amic. p. 167, 168. *Et maximè ea qua ad usum navium Pertinerent, providere instituunt*, Cæs. Bel. Gal. l. 3. p. 55.

Placet is no otherwise Impersonal, than as it may Predicate of an Infinitive Mood or Proposition ; but then in the same Sense also it is Personal, in a Thousand Instances. For whether it be a thing that pleases, or a Person, the pleasing in both is still the same ; yet with an Infinitive Mood or Proposition Indefinite, it is not allowable to say *Placet ne tibi me Romam proficisci*, but *Placet ne tibi me Romam proficiscar*.

Pœnitet is used indeed Impersonally : but then it is used Personally too in the best Authors. *Vossius* says *Pœniteo quoque pro Pœnitet me Prisci dixisse videntur*. And then alledges out of *Justin*, *Primi Pœnitere cæperunt*. And out of *Apuleius*, *Cum cæperis sero Pœnitere*. But there is much better Authority, not only to prove that this word was so used by the Ancients, but also that is lawful now to use it so. But first for that of *Justin*. to make it plain that it is there used Personally, the whole Sentence is *Athenienses, sicuti primi defecerunt : Ita primi Pœnitere cæperunt*, l. 11. p. 107. *Ætolos quoque quanquam non secuti sint regem, sed accersierint, & duces belli, non socii fuerint : Si Pœnitere possint, posse & incolumes esse*, Liv. l. 36. p. 678. where he plainly intends it Personally, otherwise he would have said *Si Pœnitere eos possit. Deinde utrum id facinus sit, quod Pœnitere fuerit necesse*, Cic. Inv. l. 2 p. 60. For in the Impersonal use, the thing repented of, is always in the Genitive. *Neque mihi unquam venit in mentem Crasso invidere, neque Pœnitere, quod ipse à me non desciverim*, Cic. ad At. L. 2. Ep. 4. where 'tis plain it signifies to repent, and is attributed to the Person. So *Latro in Sallustium non modo non Pœnituit, sed rursus alio furori accessit*. There needs no further Proof than this ; but if the Reader be not yet satisfied, let him consider the following instances in the use of the Participles, and Gerunds, where he will see that the signification of the word must of necessity be apply'd to the Person. And first of the Participle of the Present Tense. *Sub exitu vitæ signa quædam, nec obscura, Pœnitentis de matrimonio Agrippinæ, deq; Neronis adoptione dederat*, Suet. Vit. Claud. c. 43. *Cum & prælium & incendium è Tiberianâ prospiceret domo inter epulas, non multo post pœnitens facti ; &c.* Suet. Vit. Vitel. c. 15. *Portus optimus Pœnitenti mutatio consilii*, Cic. Phil. 12. And for the Participle of the Future in *rus*, *Sallust* has *Non Pœnituruum* for *non pœnitentiam acturum*. And though *Quintilian* censures him for it, saying *Usq; eo processum est, ut non pœnituruum pro non pœnitentiam acturum Sallustius dixerit*, yet it may be that was for want of considering these instances, and that *Accius* had gone before him in it, who has *neque te, neque quenquam arbitror Pœnituruum laudis*.

For the Participle of the Future in *dus*, there is that of *Seneca*, *Vanas suggerit Voluptates, breves, Pœnitendas*, Ep. 23. *Sub haud Pœnitendo magistro*, Liv. l. 1. *Itaque hic ager colono est Pœnitendus*, Colum. l. 2. c. 2. *Gens flavia reip. haud quanquam Pœnitenda*, Suet. Vit. Vesp. For the Gerunds, *Sed non senatui libertas ad Pœnitendum erat*. Tac. An. 3. *Non est ejus præceptoris Pœnitendum*, Sal. in Jug. *Sæpiusq; relinquit causas Pœnitendi, quam recodandi*,

dandi, Cic. Fin. L. 2. p. 173. *Alexandrum regem videmus, qu cum interemisset Clytum, familiarem suum, vix à se manus abstinuit, tanta vis fuit Pœnitendi.* Cic. T. Q. l. 4. p. 447.

And all this considered, I think 'tis probable that whenever the Accusative of the Person is not with *Pœnitet*, it is intended Personally, as

Quoque suo propior sceleri, magis horret, & ausi
Pœnitet——Ov. Met. l. 10. v. 461.
Tum violâsse deum, quàm non agnôsse nepotem
Pœnitet——Id. Met. 4. v. 613.

Præstat is indeed used Impersonally when its Subject is an Infinitive Mood, or a Proposition, as, *Præstat per virtutem emori, quàm per dedecus Vivere.* But then it is Personal too in the same signification, as, *Præstat ingenio alius alium.* Where there is no difference in the signification of *Præstat*, being used in the same translated sense in both.

Prodest is also sometimes used Impersonally, that is, its Subject is not a Person, but an Infinitive Mood or Proposition; but then in the same signification it may also be used Personally; as *Illi Prosis.* Ter. Fun. Ac. 5. Sc. 5. And so he and others in a thousand other Places.

Pudet, though it be used Impersonally, is yet used Personally too; as, *Plerique omnes*, or, *homines*; *quos cum nihil refert Pudent, ubi pudendum est, Ibi eos deserit pudor, cum usu'st ut Pudeant.* Plaut. Ep. Ac. 2. Sc. 1.

——So *Ita nunc Pudeo*, Plaut. Cas. Ac. 5. Sc. 2.

So that it does not only pass into one of this Author's Personals as having the third Person Plural, and a Nominative Case before it, but is Personal also in the proper Notion of Personality, as applying its signification to a Person, or Predicating of him.

Restat, though it have sometimes an Infinitive Mood, or Proposition for its Subject, is nevertheless Personal for that. For when it is said,

Ire tamen restat Numa quo devenit, & Ancus, Hor. l. 1. Ep. 6.

and *Restat ut his respondeam, qui sermonibus ejusmodi nolint personas tam graves alligari*, Cic. Ac. 4. *Restat* is all one with that of *Ter.*

Restat Chremes qui mihi exorandus est, Andr. Ac. 1. Sc. 1.

So in the first Person

——*Nunc ego resto*, Hor. l. 1. Sat. 9.

Sedet should have been here as well as *Stat.* For in the Translated Sense, when it signifies to be resolv'd on, it cannot predicate of a Person, it being not allowable to say *Ille Sedet hoc facere* in this Sense, but *Illi sedet hoc facere*, as

Si mihi non animo fixum immotumque Sederet
Ne cui me vinclo vellem sociare jugali, Virg. Æn. 4. p. 160.
Sed si nostra Dares hæc Troius arma recusat,
Idq; pio Sedet Æneæ, probat auctor Acestes. Nempe si Dareta hæc arma recusare Sedet Æneæ, Virg. Æn. 5. p. 192.

Supersit signifying remaining, or being over and above, is indeed used sometimes impersonally, if being Predicated sometimes of an Infinitive Mood, or Proposition, can make it Impersonal, as

Per-

Pervigilem supereſt herbis ſopire draconem, Ov. Met. l. 7. v. 149. But then *Supereſt* is Predicated of a Perſon by the ſame Author, as

Solus Abantiades ab origine cretus eâdem
Acriſius Supereſt, Ov. Met. L. 4. v. 608. And of this there are a thouſand inſtances.

Tædet is not ſo entirely Impersonal, but that *Agellius*, a curious Critick uſes the Compound *Pertæduiſſent* Perſonally. For l. 1. c. 2. Thus he ſays, *Has ille inanis cum flaret glorias, jamque omnes finem cuperent, verbiſque ejus defatigati Pertæduiſſent.*

Vacat is put down here for an Impersonal againſt all the reaſon in the World, for it is a meer Impersonal. Impersonally indeed it is uſed ſometimes, as

Non vacat exiguis rebus adeſſe Jovi.

But then in the ſame Senſe it may be ſaid,

——— *Jupiter non Vacat adeſſe exiguis rebus.*

For *Tempus*, in ſuch Caſe as the Conſtruction requires, is to be underſtood in both, as

Jovi non vacat tempus, or *Jupiter non vacat tempore.*

For proof of this, take the following inſtances. *In itinere ſolutus cæteris curis huic uni Vacabat*, Plin. Ep. 5. l. 3. *Nullum tempus illi unquam Vacabat aut à forenſi diſtione, aut*, &c. Cic. Brut. *De quibus quid ipſe ſentiam, ſi placet, exponam, ita tamen ſi Vacas animo, neque habeas aliquid, quod prævertendum huic ſermoni putes. Ego verò inquam, Philoſophiæ, Quinte, ſemper Vaco.* Cic. Div. l. 1, p. 159. I think theſe are ſufficient to clear this point, and the Reader, if he obſerves, cannot but meet with many more.

I think therefore upon the whole matter, that the Denomination of theſe Verbs is very improper, and that they ſhould rather have been call'd Innominal, than Impersonal, though even that would not have agreed with all of them, many having Nouns for their Subjects. But to have ſpoke to the purpoſe in this Caſe, and ſo as to give any uſeful direction for the writing or ſpeaking Latin, it was neceſſary to have conſidered, that beſide what may be known by the ſignification of the ſeveral Verbs; there are ſome which, by the peculiar uſe of the Latin Tongue, may predicate of Perſons only, or things taken Perſonally. Others of Perſons or things: Others of things only. And of theſe laſt ſome may Predicate of ſuch things as are repreſented by Caſual Nouns, others only of Infinitive Moods, commonly ſo called, or Propoſitions Indefinite. And accordingly the diviſion of Verbs in this Reſpect, ſhould have been into Perſonal and Impersonal, partly Perſonal, partly Impersonal: and of Impersonal into Nominal and Innominal. But the aſſortment made by this Grammar of ſo many words of various Conſtruction altogether without any diſtinction, is of no manner of Edification, and ſerves only to puzzle and blunder the Reader.

Of the Diviſion of Verbs *into their kinds.*

Grammar, Eng. *p.* 13.

OF Verbs Perſonals there be five kinds; *Active*, *Paſſive*, *Neuter*, *Deponent* and *Common*. And accordingly in the *Latin* Grammar.

ANIMADVERSION CI.

ALL Verbs by their Signification muſt be Active, Paſſive, or Neuter. Becauſe this laſt being a meer negation of the other two, muſt of neceſſity be ſuppoſed to Comprize the reſt. And no Verb can be uſed at one and the ſame time, in more than one of theſe Significations. But becauſe it happens that ſome Verbs uſed Actively, in ſome Places, are found alſo to ſignify Paſſively in others; upon this Account the Branch of Commons comes well enough in. But for Deponents they ſeem to have no right to a Place in this Diviſion. Becauſe having laid aſide their Paſſive ſignification (from whence they are call'd Deponents from *Depono*) which they formerly had, they now remain meer Actives in ſignification, and the Paſſive ſignification which they once had, but have now loſt, is of no uſe to know their ſignification or conſtruction, which can be the only advantage of this Diviſion.

Of Verbs Neuter.

That there are ſuch in the Latin Tongue.

THere needed no more to be ſaid upon this Head, had not *Sanctius*, the great Reſtorer, or rather the firſt Author of Grammar Learning, by what Miſtake I know not, with ſo much Solemnity, to ſay no worſe, rejected Verbs Neuter out of the Diviſion, in which he brings in *Scaliger*, and other great Men to abet him. Wherefore having admitted Verbs Neuter into this Diviſion, I am obliged to juſtify my ſelf againſt *Sanctius* and others; and to do him and the Argument Juſtice, I ſhall Tranſcribe what he ſays upon this Head, which is as follows.

Grammatici nescio quo errore inducti, verba omnia in quinque genera diviſerunt, Activum, Paſſivum, Neutrum, Commune, Deponens, Nobis autem, *inquit Caſ. Sculiger*, Satis ſit univerſum verborum ambitum in duo dividere, quæ Actionem & paſſionem, ſignificent; quemadmodum horum utrumq; ad unum, quippe ad ipſum EST, quod eſt utriuſq; radix & fundamentum. *Hanc Scaligeri rationem, ſic confirmare poſſumus; Philoſophia, id eſt, recta, & in corrupta judicandi ratio, nullum concedit medium inter agere, & pati; omnis namq; motus aut actio eſt, aut paſſio; imo, ſi rem penitus inſpicias, actio, & paſſio, nihil differunt, niſi ratione quadam, ſicut* Aclive & Declive. *Id quod docet Ariſtoteles* 3. *Phyſics Cap.* 3. *Quare quod in rerum natura non eſt, ne nomen quidem habebit.* Nihil enim agens, *inquit Cicero* ne cogitari quidem poteſt quale ſit. 2. Academ. *Idem ſecundo de Natura deor.* Mihi *inquit* qui nihil agit eſſe omnino non videtur. *Quid igitur agent verba neutra, ſi nec Activa, nec Paſſiva ſunt? nam ſi agit, aliquid agit; ſi vivit, aliquo vivit: cur enim concedam rem agentem in verbis, quæ neutra vocas? ſi tollis quid agant? An neſcis omnem cauſam efficientem debere neceſſario effectum producere? Deinde etiam effectum ne poſſe conſiſtere ſine cauſa? Quanto rectius Ariſtoteles, qui libro primo de generatione & interitu aſſeris*, in omni actione alterum eſſe quod agat, alterum quod patiatur. *A Philoſophis, inquis iſta ſumis; meminerim ne a lenonibus diceres; quaſi nulla ſit ars, quæ poſſit eſſe à ratione aliena. Itaque verba neutra neque nulla ſunt, neq; natura eſſe poſſunt, quoniam illorum nulla poteſt demonſtrari definitio. Sed ſi Philoſophos ſpernis, audi etiam Grammaticos antiquos. Priſcianus*, Verbum eſt pars orationis cum temporibus, ſine caſu, agendi vel patiendi, ſignificativum. Hac, *inquit*, definitione omnia tam finita, quam infinita verba comprehenduntur; *& neutra* etiam quæ dicuntur abſoluta; *& deponentia* omnino naturaliter *vel* in actu ſunt, *vel* in paſſione. *Eadem fere Anton. Nebriſſ. L.* 3. Verbum, *inquit* eſt pars orationis declinabilis, cum modis, & temporibus, agendi vel patiendi ſignificativa. *Apertius Cæſar Scaliger*; Quibus *inquit*, manifeſ-

manifeſtum eſt, verbà neutra non eſſe ab activis ſejuncta. *Fatentur itaque omnes quum rationem admittunt ducem, verba tantùm in Activa & Paſſiva poſſe Dividi.* Now all the Strength that there is in this Argument, turns wholly upon the Doctrine of Cauſe and Effect; namely, That there is nothing that can be Predicated of a Subject, but muſt be either Cauſe or Effect. If it be a Cauſe it muſt act, if an Effect it muſt ſuffer the Action of ſome Cauſe; and by conſequence all Verbs muſt in nature be either Active, or Paſſive. This indeed is true, in point of Philoſophy, where all things are driven as far as they will go, and where we do not ſit down contented with the bare Appearances of things, but go on to examine into their Cauſes. But in point of Grammar the Caſe is otherwiſe; for Grammar ſerving only to repreſent our Conceptions ſuch as they are, and not to form them Philoſophically into what they ſhould be; ſince we have Neuter Conceptions, Grammar muſt allow of Neuter Verbs to expreſs them by. Thus in

Duro, Flaveo, Jaceo, Oportet, which is no more than *opus eſt,* or *oportunum eſt,* or *opus ortum eſt, quieſco* and the like; all that we generally conceive, is the ſtate of the Thing, without conſidering the cauſe whence it came to be ſo, which in many Caſes is too abſtruſe and obſcure for us to conceive. Beſide, if it be ſufficient to make a Verb Paſſive, becauſe it muſt have ſome cauſe, I do not ſee but the Verb *Sum*, which this Author excepts in the Title of this Chapter, and afterwards, and allows to be a Neuter; I ſay, I do not ſee, but that by this Rule, it muſt be a Paſſive: For it alſo muſt have ſome cauſe, whatever is any thing, having of neceſſity ſome cauſe why it is ſo. Nay, every Verb Active will be a Paſſive too upon this account; for *Amo* can no more be without ſome cauſe, than *Amor*. Further, all Defining, and Dividing in the Analogical part of Grammar, being to make us rightly apply the Rules in *Syntax*; for inſtance in the Caſe before us, to know the Agent from the Patient: becauſe if the Verb be Active, the Agent muſt be in the Nominative Caſe, the Patient in the Accuſative; if the Verb be Paſſive, the Agent muſt be in the Ablative Caſe with the Prepoſition *à* or *ab*, or the Dative, and the Patient in the Nominative: I ſay, this conſidered, there is a further reaſon to allow of Verbs Neuter in this Diviſion, becauſe of the different conſtruction of theſe Verbs, and thoſe that are either Active, or Paſſive. And though ſome Verbs Neuter are found in the Paſſive Termination; as,

Amatur, & Egetur acriter. Plaut. Pſeud. Ac. 1. Sc. 3.
Quid agitur Sagariſtio? Ut Valetur? Id. Perſ. Ac 2. Sc. 5.
Quaſi cum Caletur maxime cochlea in occulto latent. Id. Capt. Ac. 1. Sc. 1.

Yet this is no more than what may be expected from the inconſideration of Vulgar uſe, which many times comes to obtain among the more knowing. The like has happened in *Poſſum, Queo*, and *Nequeo*, which I can never think to be other than Neuter Verbs; as,

Demum igitur, cum ſenex ſis, in otium
Te colloces, dum Poteſtur. Plaut. Merc. Ac. 3. Sc. 2.
——Laticem pertuſum congerere in vas,
Quod tamen expleri nullâ ratione Poteſtur. Lucr. l. 3. p. 91.
Cudere enim crebrò poſſunt, partemque morari,
Dum veniant aliæ, ac ſuppleri ſumma queatur. Id. L. 1. p. 29.

So *Ter. Hec.* Ac. 4. Sc. 1. *Forma in tenebris noſci non Quita eſt.* And *Ut Nequitur comprimis.* Plaut. Rud. Ac. 4. Sc. 4. The ſame reaſon may be given of the Accuſative Caſe of a Cognate Noun being ſometimes joyn'd with ſome of theſe Verbs, as, *Inſaniam Inſanire.* Sen. de Vit. Beat. *Inſanire errorem.* Hor. Sat. 2. and of thoſe more common Expreſſions, *Vivere vitam, Servire ſervitutem.* Namely, That it is a Pleonaſm brought in at firſt by the Incogitancy of the Vulgar, and followed afterwards by better Authors, rather than to ſuppoſe, that the like Accuſative is to be underſtood with all ſuch Verbs, which is ever needleſs, and when added adds nothing to the ſenſe, which is the ſame without it, as with it. Beſide that, ſome of theſe Verbs, as *Servio* and *Vivo* are in ſome meaſure Active in theſe Expreſſions, and may be ſuppos'd to mean the ſame with *Ago*, ſo that *Vivere vitam* may be *Agere vitam.* But with *Albeo, Aſſueſco Careo, Ceſſo, Conſueſco, Duro, Egeo, Erubeſco, Excello, Faveo, Flaveo, Flagro, Jaceo, Impéndeo, Indigeo, Madeo, Maneo, Perenno, Placeo, Quieſco, Sapio, Sedeo, Sitio, Soleo, Sto* with its Compounds, *Sum* with its Compounds, *Taceo, Vigilo, Volo,* this Cognate Accuſative is never found, and therefore they are Neuters both in Signification and Conſtruction. But of this more in *Syntax*, where I ſhall take what care I can, by Alphabetical Liſts, to ſettle the Conſtruction of theſe Verbs, which for want of that (the cuſtom of our Language, and that of the *Romans* differing in this Point) has been hitherto liable to be miſtaken.

Of

Of Verbs Common.

That there are ſuch in the Latin *Tongue.*

THe ſame *Sanctius* rejects alſo Verbs Common out of this Diviſion, as being obſolete. His Words are, *Quum igitur in uſu fuerunt Verba communia, nulla erant deponentia, nunc quia ſunt deponentia, nulla erunt communia: Quis enim nunc latinè dicat;* Tu amplecteris a me, & Tu oſcularis a me, & Liber interpretatur præceptore. I confeſs indeed, that *Oſculor* which is given as an inſtance of Verbs Common in this Grammar, *Eng.* p. 13. *Lat.* p. 42. is never us'd in the Paſſive, that I know of, ſo that *Oſculor à te*, is only this Author's *Latin.* But then it is certain, that there are others uſed both in the Active and Paſſive Signification by good Authors, and becauſe this Author will not allow it to be a proof of the Verb being common, becauſe the Participle of the Preter Tenſe is found to be us'd ſo, I ſhall inſtance in the Verbs themſelves. They are theſe which follow, of whoſe Active ſignification there is no doubt; and therefore I ſhall content my ſelf to produce only the Paſſive.

Adipiſcor. *Non ætate, verùm ingenio Adipiſcitur ſapientia.* Plaut. Trin. Ac. 2. Sc. 2.

Aſpernor. *Qui habet ultro appetitur; qui eſt pauper, Aſpernatur.* Cic. ad Nepot. as quoted by *Priſcian.*

Comitor. *Jam in publico viſuntur, jam ſalutantur, jam Comitantur.* Juſtin. l. 30. p. 254.

Criminor. *Criminor defendere res Syllanas,* i. e. *Accuſor.* Cic. contr. Rull. Or. 2.

Dignor, alſo is cited by *Voſſius*, out of *Cic. de Inv. Obſervantia eſt, per quam homines aliquâ dignitate antecedentes cultu quodam, & honore Dignantur. Res diſſimiles inter ſe, quæ tamen conſimili laude Dignentur.* Id. Ib. and elſewhere. And whereas *Sanctius* ſays, *Quis nunc dicat?* As if no Verbs were now to be us'd in both Voices, 'tis certain *Agellius* has imitated *Cicero* in this, l. 11 c. 2. *Elegans dictus antiquitus non ob ingenii elegantiam; ſed qui nimis lecto, amœnoque cultu eſſet. Poſtea elegans reprehendi quidem deſiit; ſed nullâ laude dignabatur, niſi cujus elegantia erat moderatiſſima.*

Dominor, is quoted in the Paſſive by *Cic.* out of an Ancient Poet. Off. l. 1. p. 57.

O Domus antiqua, heu, quàm diſpari Dominare domino. In this order *Voſſius* cites it.

Fateor,

Fateor, is uſed in the Paſſive even by *Cicero*; as, *Qua eſt iſta aquitas cæteros, etiam ſi privati ſunt, permittere ut publici judicentur: Hunc excipere nominatim, qui publicus eſſe Fateatur*, Cic. de Leg. Agr. contr. Rull. Or. 1. p. 431.

Hortor. *Placitum deinde non ultra contari: Sed deſignatum conſulem Memmium Pollionem ingentibus promiſſis inducunt ſententiam expromere, quâ Hortaretur Claudius deſpondere Octaviam Domitio.* Tac. An. 12. p. 273.

Potior, is uſed Paſſively frequently in *Plautus*; as,

Ego poſtquam gnatus tuus Potitus eſt horſtum,
Expertus quanti fuerit, nunc deſidero. Capt. Ac. 1. Sc. 2. and elſewhere.

Sector, is uſed Paſſively by *Varro*; as *Neque eorum quiſquam fecerit, quod in agriculturâ Saſerna præcepit, qui vellet ſe à cane Sectari, uti ranam objiciat coctam.* R. R. l. 2. c. 9.

Stipulor, is proved alſo by *Priſcian* to be uſed both Actively, and Paſſively, as *Latoria, qua vetat minorem xxv. annis Stipulari.* Suet. 4. Prætorum. He quotes alſo *Livy* and *Plautus* for the ſame, but I cannot find the Paſſages.

Tueor, is uſed Paſſively by *Varro*, as, *Itaque non ſine cauſâ majores noſtri ex urbe in agris redigebant ſuos cives, quod & in pace à vaſticis Romanis alebantur, & in bello ab his Tuebantur.* RR. l. 3. c. 1.

Other Authors afford more, but I have confined my ſelf upon this Head to theſe which are unexceptionable; and I can ſee no reaſon why we may not imitate them in this, as well as in other Matters, which are leſs frequent, and yet allowed even by *Sanctius* himſelf.

Of the Definitions of ſeveral Kinds of Verbs.

Of the Definition of a Verb Active.

Grammar, Eng. *p.* 13.

A Verb Active endeth in *o*, and betokeneth to do; as, *Amo*, *I Love*; and by putting to *r*, it may be a Paſſive; as, *Amor*. And accordingly in the *Latin* Grammar, *p.* 41.

ANIMADVERSION CII.

THis Definition ſhould have been, *A Verb Active is a part of Speech which Predicates Action of its Subject*. For ending in *o*, is but an Accident, and does not always happen, witneſs *Loquor*, *Sequor*, and all the Deponents, which are Verbs Active, as well as *Amo*. This indeed, is in ſome meaſure accounted for by this Grammar, in making a particular kind of theſe Verbs Deponents, but then there is an unequal Participation of the *Genus* in this Diviſion, foraſmuch as this Member of Deponents regards the Termination which is but an Accident, and Active and Paſſive regard the ſignification, which is the Eſſence of the Verb as to its kind. And this is a confuſed way of proceeding; neither can a Doctrine ever be clear, where Diſtinct notions are thus brew'd together without diſtinction. The other Characteriſtick in this Definition is, that *by putting to* r, *it may be a Paſſive*. But neither is this perpetual, for *Facio* is an Active, and yet cannot take *r* to make it a Paſſive, the Paſſive in ſole uſe being *Fio*, not *Facior*. So *Studeo*, *Surgo*, are Actives both, and cannot take *r*; none but *Tranſitives*, or ſuch whoſe Action operates upon ſomething without themſelves, being capable of that, and therefore, according to this Author's Notion, are the only Actives, whereas in reality they are but one Species of Actives, which ſhould have been divided into *Immanent*, and *Tranſient*.

Of

Of the Definition of a Verb Paſſive.

Grammar Eng. *p.* 13.

A Verb Paſſive endeth in *or*, and betokeneth to Suffer; as, *Amor*, *I am Loved*; and by putting away *r*, it may be an Active; as, *Amo*. And accordingly in the *Latin* Grammar, *p.* 41.

ANIMADVERSION CIII.

THE Verb Paſſive is known only by its ſignification, and by that only it ought to have been Defin'd. For as for its ending in *or* it is but an Accident, which does not always happen, witneſs *Fio*, *Vapulo*, *Veneo* at leaſt, which are all Paſſives, and have all Paſſive Conſtruction, as this Grammar allows. Several alſo end in *or*, which are not Paſſives, but Actives; as, *Loquor*, *Sequor*, and all thoſe call'd Deponents. It may be convenient indeed to obſerve to Children, how Actives and Paſſives generally end, that they may be the readier at gueſſing which is which, but then that which is but General, ought not to be deliver'd as Univerſal, as it is here, without Exception. Beſide the Expreſſions *betokeneth to do*, and *betokeneth to ſuffer*, in the two Definitions (which I forgot to take notice of in the firſt) are not peculiarly applicable to the Verb, but only to the Infinitive Mood, which is no Verb. For *Amare* and *Amari* only betoken to Do, and to Suffer, but *Amat* and *Amatur* does not ſo properly betoken to Do, and to Suffer, as *ſomething*, or *ſomebody does or ſuffers*. And therefore theſe Expreſſions are too looſe for a Definition. And as that of the Verb Active ſhould have been *a part of Speech which Predicates Action of its Subject*, ſo this of a Paſſive ſhould have been, *A Verb Paſſive is a part of Speech which Predicates Paſſion of its Subject*.

Of

Of the Definition of a Verb Neuter.

Grammar, Eng. *p.* 13.

A Verb Neuter endeth in *o* or *m*, and cannot take *r* to make him a Paſſive; as, *Curro*, *I run*; *Sum*, *I am*. And it is Engliſhed ſometime actively, as *Curro*, *I run*. And ſometime Paſſively; as, *Ægroto*, *I am ſick*. And in the *Latin* Grammar, *Neutrum eſt, quod vel in* o, *vel in* m *finitum, nec activam, nec paſſivam formam integre induere poteſt*; *ut*, *Curro*, *Ambulo*, *Faceo*, *Sum*, p. 41.

ANIMADVERSION CIV.

THis Definition is founded upon the Notion abovementioned, *viz.* That none but Tranſitives are Verbs Active, which is contrary to the reaſon of Things, and the common ſenſe of Mankind. And what can ſhock a Child more, of any Ingenuity, than to be told, That *Ambulo* and *Curro* are Verbs Neuter; that is, to ſpeak according to the common Apprehenſions of Mankind, that they ſignifie neither to do, nor ſuffer. Certainly it had been much more natural, to have divided Active Verbs into *Immanent*, or ſuch whoſe Action is terminated in it ſelf, and *Tranſient*, or ſuch whoſe Action is terminated in ſomething without it ſelf, and to have obſerved that theſe latter may take *r*, and ſo become Paſſive, but the former cannot. And to have confin'd Verbs Neuter to ſuch as are really Neuter by ſignification, as the Term Implies.

Of Modes or Moods in Verbs.

Grammar, Eng. *p.* 14.

THere be ſix Moods: The *Indicative*, the *Imperative*, the *Optative*, the *Potential*, the *Subjunctive*, and the *Infinitive*. And according in the *Latin* Grammar, *p.* 42.

ANIMADVERSION CV.

Sanctius and *Ramus* reject all Mood in Verbs, ſubſtituting in its ſtead a Diviſion of the Tenſes, into Firſt and Second. The firſt of them, after his manner, is too triumphant upon this Head, ſaying,

Qui finxere Modos, ratione modoque carebant.

The Reaſon they bring for it, will not bear the weight they lay upon it namely, that theſe Words may be uſed promiſcuouſly. For that they cannot be upon all occaſions, and that they may be in ſome, is no better reaſon againſt difference of Moods, than it is againſt difference of Tenſes, that the uſe of them alſo in ſome caſes is promiſcuous. Who is there that does not ſee a difference of Mood between *Amat* and *Amet*, uſed without conjunction with another Verb. although in ſuch conjunction they may ſometimes be us'd indifferently. Thus *Phædria amat Thaidem*, is known by the *a* after *am*, to be an Indicative Mode of Expreſſion. *Phædria amet Thaidem.* is known by the *e* after *am*, to be an Imperative, Poſtulative, or Conceſſive form of Speech, and the Mood is entirely in the Verb. And though in conjunctive Sentences, it may be ſaid indifferently; for inſtance, *Iſtum Phædriam dico qui amat Thaidem*, or, *qui amet*, yet this does not prove, that the Indicative and Subjunctive Mood in *Latin*, are not different, which 'tis plain they are in the firſt inſtance, but that in ſome Caſes they are indifferent: Notwithſtanding which, ſince they are different for the moſt part, and always in ſimple Sentences, this is enough to conſtitute them different Moods from the principal, and major part of their uſe. Nay, there being different Modes of Predication, and the occaſions of Mankind requiring there ſhould be ſuch, there muſt be different Moods in Verbs, or they muſt have ſomething joyn'd with them

em to expreſs thoſe Moods: but this at leaſt in the Indicative d Imperative they have not, and therefore the Mood muſt be in : Verb. And this will be ſtill plainer when we come to conſider e particular Moods. It now remains to enquire how many in umber theſe Moods be, for in that alſo ſeveral Authors are of 'eral Opinions. This Author reckons up ſix, as we ſee, the In-:ative, the Imperative, the Optative, the Potential, the Subjun-ve, and the Infinitive. Of which ſome reject the Optative and ıtential; others add the Promiſſive, the Conceſſive, the Interro-tive, the Hortative, the Precative; and ſome diſtinguiſh be-een the Subjunctive and the Conjunctive, making a particular ood of this latter. There are indeed all theſe ſeveral Modes of 'edication, but this laſt, and more than theſe, *viz.* The Mode of uty, as, *Hem prædiceres*, Ter. And. *You ſhould have told me be-e.* The Mode of Will; as, *Num de puritiâ quidem quam tu omni emperantiæ addixiſti, dicerem, ſi hoc tempus idoneum putarem*, Ad. Her. 4. p. 29. i e. *Vellem dicere.* And as I cannot ſee what reaſon *San-ius* had to deny Mood to belong to Verbs, unleſs he could have ov'd, that in *Ama* there was not an Imperative Mood, or that ood not ſignified by the Termination of the Verb: So I can as tle imagine, why *Voſſius* ſhould ſo induſtriouſly ſet himſelf to diſ-ove that Doctrine of former Grammarians, by which they con-tute more Moods in Verbs, than the Indicative, Imperative, d Subjunctive. If he means only that there are no more Modal ıriations of Verbs in the *Latin* Tongue, 'tis what every Body ns, and what no Body ever did, or can be ſuppos'd to deny; no ch pretence having ever been ſet on foot by any Grammarian ıatſoever, but only that under theſe three Variations, were re-eſented all theſe ſeveral Modes, which he is ſo far from denying, at he brings proof of it. The only difference between them then n be, whether the Number of the Moods ſhall be taken from e power of the Moods to repreſent theſe ſeveral Manners of Pre-:ation, or from the ſeveral Variations, by which they are repre-ıted. And this is a Controverſie not worth the while, ſince ıich way ſoever it be taken, all that is meant, is that Finite :rbs have but three Variations; and all the ſeveral Modes of Pre-:ation are repreſented under them. Nay, if a Man had a mind draw the Saw with *Voſſius* in this matter, he need not be at a loſs r an Argument to oppoſe him. For whereas he ſays, *Ac de Op-ivo quidem primùm videamus, quia eum ſi everterimus ſponte corruent teri.* And afterward, *Multo minùs diverſæ ab Adjunctivo* ὑποτάξεις, *e inclinationes ac modi fuerint, potentialis, ac conceſſivus.* It is eaſie object firſt, That the Optative Mood has always a Conjunction ned with it, and there is a plain *Elliptis* of ſome Verb to be un-rſtood, which is expreſs'd in that of *Virgil.*

Sed mihi vel tellus optem prius ima dehiſcat.
So in that,
O mihi præteritos referat ſi Jupiter annos.

he Conjunction *ſi* is a plain Indication of the Subjunctive Mood d of the Ellipſis of another Verb, and the entire Sentence is *am vellem Jupiter referat ſi referat*, or *Quam mihi placeret, Quam gra-*

tum eſſet ſi referat. So that theſe ſort of Expreſſions are not properly, or in the firſt intention Optative, but only fetch'd in by conſequence, becauſe 'tis look'd upon to be equivalent to a Wiſh; we being ſuppoſed to wiſh what we declare ſo agreeable to us. Nay, in Expreſſions properly Optative, the Verb of wiſhing is moſtly underſtood, and is the principal Verb, and that which is expreſs'd is but the Matter of the Wiſh, and is joyned to the principal Verb underſtood, and ſo comes properly into the Subjunctive Mood. Whereas in the Potential Mood, if that alſo be Subjunctive, yet that Subjunction does not ſo plainly appear, as not being expreſs'd nor intimated many Times by any Conjunction. Thus in that of *Quintilian*, *Frangas enim citius, quam corrigas, quæ in pravum induruerunt*, Inſt. l. 1. c. 3. *Frangas* has the appearance of the principal Verb, neither is there any Conjunction to intimate any thing preceding to *Frangas*, to which it is Subjoyn'd. So, *Cum interim non actores modo aliquos invenias; ſed (quod eſt turpius) præceptores etiam, qui, &c.* Id. l. 2. c. 12. In which Sentences, and others that might be alledg'd out of all Authors, and ſhall many of them be produced hereafter, though the fancy'd Supplement of *Sanctius*, *Scioppius*, *Voſſius*, and *Mariangelus* may take place; namely, *Res erit*, *Res ita erit*, *Eveniet ut frangas*, *ut invenias*; yet *Frangas* and *Invenias* are not even ſo meerly Subjunctive, that is, do not make a meer Subjunctive ſenſe, differing only from the Indicative in Subjunction, but plainly repreſent or Predicate a poſſibility of the Verbs *Frango*, and *Invenio*, and may be reſolved by *Poſſum*, and muſt be ſo reſolv'd. The like may be ſaid of the Mood of Will; namely, that the Verb is not meerly Subjunctive, as *Voſſius* will have it, but does likewiſe repreſent a Will of doing, ſuffering, or being ſo, or ſo, as will appear by the Examples following. *Tiberio etiam in rebus quas non occuleret, ſeu naturâ, ſive aſſuetudine ſuſpenſa ſemper, & obſcura verba*, Tac. An. l. 1. p. 21. i. e. *Quas vellet occulere. Nam de puericiâ quidem tuâ, quam tu omni intemperantiæ addixiſti, dicerem, ſi hoc tempus idoneum putarem.* Ad. Her. l. 4. p. 29. i. e. *dicere Vellem. Quod ſi quis deus mihi largiatur, ut ex hac ætate repuerascam, & in cunis vagiam, valde recuſem.* Cic. de Sen. p. 212. i. e. *recuſare velim.* Indeed when the Potential ſeems to imply the ſignification of *Debeo*, the Duty may be ſuppoſed to be ſignified by a Verb underſtood, as *oportet*, *par eſt*, *æquum eſt*, or the like; but then this Verb ſeldom appearing, the Duty ſeems to be imply'd by the Potential, and might, for ought we know, be ſo intended by the *Latins* in after time, and if it was not, yet in point of Practice there will be no difference, ſince we may uſe it for *debeo*, without any Subjunction, it being indifferent to ſay, *Quid facerem?* or, *Quid oportuit ut facerem?* Beſide, as this Modal Formation is not always meerly Subjunctive, even in Subjunctive Propoſitions, ſo all Subjunctive Propoſitions do not require the Verb to be in this Formation; witneſs the ſeveral Conjunctions which admit only of an Indicative Mood, and thoſe that promiſcuouſly admit of either Indicative or Subjunctive, both which are apparent to the meaneſt Grammarian, and need no proof. Nay further, an Indicative ſenſe is often repreſented by it; as, *Qui vitia qui fugerit*——*is omnia fere vitia vitaverit.* Cic. ad Brut. Or. p. 194. *Quis enim tibi dederit, aut omnia deum poſſe, aut ita facturum, ſi poſſit.* Cic. A. Q. l. 2. p. 28. *Nam*

facrit

fuerit penè ridiculum, malle ſermonem quo locuti ſunt homines, quàm quo loquantur, Quint. l. 1. c. 6. *Nam factum ejus modeſtum eſſe nemo dixerit; fortaſſe ut ſit tutum obtinebit*, Quint. l. 4. c. 2. Nay further yet, where it is meerly Subjunctive, ſuch Subjunction cannot be declared ſo much by the Modal Formation of the Verb (which being but one, and having ſo many ſeveral uſes, can never of it ſelf declare which of thoſe uſes it is to be taken in) as by the Conjunction joyn'd with it, or ſome manner of Conſtruction. Upon the whole Matter therefore I cannot ſee, as on the one hand why *Sanctius* and his Followers ſhould reject all Moods; ſo on the other, why *Voſſius* ſhould be ſo ſtiff for this Denomination, excluſive of all others; this Mood having ſo many Uſes, and but one of them Subjunctive, and that not declar'd by the Verb alone; ſo that it cannot be ſaid to take this Denomination from the major part of its general Uſe, though as to its particular uſe it be more frequently Subjunctive. Indeed the occaſions of Human Diſcourſe, require, for conveniency ſake, that there ſhould be three diſtinct Moods, or Manners of Predication, Interrogative, Indicative, and Imperative; whatever Men can ſay to one another, being of Neceſſity in one of theſe Moods. For we can have no occaſion to ſpeak, but either by the Interrogative, to enquire what we don't know, for the Information of our ſelves; or by the Indicative, to ſhew others what they do not know for their Information; or by the Imperative, by reaſon of the neceſſity of Superiour and Inferiour, to give our Commands to others. And accordingly it had been convenient that theſe three Moods or Manners of Predication, had had three diſtinct Formations to prevent the miſtaking one for the other, which now we are but too liable to do, there being but one and the ſame Modal Formation for the Indicative, and Interrogative Mood. And though this difference be ſometimes aſcertained by the point of Interrogation, or the Adverbs of Interrogation, *ne*, *an*, *num*, and their Compounds, *anné*, *nonné*, *numné*, yet when they are omitted, which often happens, we are frequently at a loſs, what is ſpoken Interrogatively, and what Indicatively in Authors. Theſe three Moods then ſeem to have been neceſſary by the nature of things, in a Language which repreſents different Words by different Modal Formations of the Verb; but for the Subjunctive Mood, there ſeems to have been no neceſſity that it ſhould have a diſtinct Formation from the Indicative, ſuch Subjunction being plainly enough intimated by the Conjunction. Nay, the manner of Subjunction being ſo various, it could not have been ſo conveniently repreſented by Modal Formations, as by Conjunctions. What is therefore now call'd the Subjunctive Mood, does not ſeem to have been principally deſign'd to Predicate meerly Subjunctively (becauſe in Subjunctive Predications, the Indicative alſo takes place; and when the Subjunctive is us'd, the Subjunction is denoted rather by the Conjunction than the Verb) but rather Potentially, or as of Poſſibility or Will, according as the ſenſe and manner of Conſtruction require. And though by fetches of Fancy it may be any of theſe Moods may have ſomething ſuppoſed to precede them, to which they are Subjunctive, yet even in ſuch Caſes they are not meerly Subjunctive, but Subjoyn'd Potentially, or as of Poſſibility or Will. The *Latins* therefore ſeem to have inſtituted this

this Mood for this end, among others, tho' they ſometimes uſed it meerly Subjunctively. However this were, as the Caſe now ſtands, theſe ſeveral Moods of Poſſibility, Will and Duty are now repreſented by this one Modal Formation, and he that underſtands when they may be ſo uſed, together with the uſe of the other Moods, knows as much as is requiſite of this Matter. I ſhall therefore now proceed to examine the uſes of the ſeveral Moods. And becauſe the ſame Modal ſignification is not alike in all Tenſes, as Moods are digeſted into Tenſes by this Grammar, this Examination ſhall be of the ſeveral Tenſes of the ſeveral Moods, as far as the account given of them by this Grammar, gives occaſion for Correction. And as to the Method of placing them before Gerunds and Supines, I follow that of the *Latin* Grammar, as moſt Natural.

Of the Preſent Tenſe Indicative.

ANIMADVERSION CVI.

THE Indicative Mood does either Declare, or Interrogate, as this Grammar ſays rightly. But then in the Interrogative uſe, there is ſometimes imply'd a Command, or at leaſt an Exhortation; as,

Quin potius pacem æternam, pactoſque hymenæos
Exercemus?——Virg. Æn. 4. p. 163.

So this and other like Sentences ſhould be wrote with a point of Interrogation, *Quin* being but the Contraction of *Quî non*, or *Quid ni*; and the Reſolution of the Sentence is *Quî non*, or *Quid ni exercemus? Why do we not?* Now the asking ſuch a Queſtion, implies an Exhortation to the doing of the thing. So *Cicero*, *Quin tu urges illam occaſionem & facultatem, quâ melior nunquam reperietur?* Fam. L. 7. Ep. 8. *Quin tu huc advolas, & inviſis noſtra Reip. germana.* Id. ad At. L. 4. Ep. 17. Where the Point again ſhould be Interrogative. And ſo he elſewhere, and others often.

Now though all theſe Sentences be properly Interrogative, yet being not ſo pointed in all Books, for want of this Remark, the Reader is liable to miſtake them for Declaratives, and cannot know by this Grammar, that an Exhortative Senſe may be ſo expreſs'd.

Secondly,

condly, In the Interrogative uſe of this Mood, the Preſent ſe is not always Indicative, *i. e.* Declarative of what one does, what one ſhould do, and is reſolvable by the Infinitive Mood, *Debeo*; as,

Fare age (namque omnem curſum mihi proſpera dixit
Religio, & cuncti ſuaſerunt numine divi
Italiam petere, & terras tentare repoſtas:
Sola novum, dictuque nefas Harpyia Celæno
Prodigium canit, & triſtes denuntiat iras,
Obſcœnamque famem) quæ prima pericula vito,
Quidve ſequens tantos poſſum ſuperare labores. Virg. Æn. 3. p. 149. i. e. *Quæ prima pericula vitem*, or *Vitare debeam*, or *vitanda mihi ſunt.*
Vos, quorum imperium eſt, Conſul, præcepta, modumque
Bellandi poſco, ſedeone? An montibus erro?
Dum mecum Garamas, & aduſtus corpore Maurus
Dividit Italiam, an ferro, quo cingitis utor. Sil. 8. p. 128. i. e. *An ſedeam*, or *ſedere debeam*, *An errem*, or *errare debeam*. *An utar*, or *an uti debeam.*

ither there muſt be this irregularity in the Mood, or elſe it ſt be ſuppoſed to be in the Tenſe; namely, that *vito*, *ſedeo*, *erro*, , are put for *vitabo*, *ſedebo*, *errabo*, *utar*, neither of which are en notice of by this Grammar; nor has *Voſſius*, or any elſe t I know of, obſerved it, though as well worthy of Re-rk, as hundreds of things ſet down by him.

Of

Of the Preterimperfect Tenſe Indicative.

Grammar, Eng. *p.* 15.

THe Preterimperfect Tenſe ſpeaketh of the Time not perfectly paſt; as, *Amabam, I Loved, or did Love.*

Grammar Lat. *p.* 44.

IMperfectum, quo priùs quidem aliquid in agendo fuiſſe ſignificatur, non tamen abſolutam tunc temporis fuiſſe actionem: ut,

Hic templum Junoni ingens Sidonia Dido
Condebat. Virg. *Erat enim adhuc in opere.*

ANIMADVERSION CVII.

NEither of theſe two Definitions do rightly adjuſt the Genuine ſignification of this Tenſe. I ſhall examine them ſeverally; and firſt of the *Engliſh*, which ſays. That the Preterimperfect Tenſe ſpeaketh of the time not Perfectly Paſt. Now there is no ſuch thing in nature as a Time Imperfectly Paſt; for the Preſent time, which divides the Paſt from the Future, being only the Preſent moment, which is indiviſible, all that is gone before is Paſt, and Perfectly Paſt, as well as all what is to come, is perfectly Future. There is nothing therefore that can be more falſe and abſurd, than to Define a Tenſe by the ſignification of a thing, which is not in nature to be ſignified. That which this Definition ſeems to aim at is, what is ſaid in the *Latin* Grammar, that it ſignifies ſomething to have formerly been in Action, but not to have compleated that Action. How far this will hold, I ſhall ſay by and by, when I come to conſider the *Latin* Definition; in the mean time whether the Action be compleat, or no, the Time is compleat: for all the Time between that incomplete Action, and the Time of ſpeaking of it, is compleat and Perfectly Paſt; and it is only

with

with reſpect to the Time of Speaking of it, that any thing is ſaid Grammatically to be Paſt, Preſent, or Future. Now what impreſſion can a Man ever receive of the uſe of this Tenſe by this Definition? And then how much leſs proper muſt it be for Children? The *Latin* Grammar comes ſomething nearer, but yet does not hit the Mark neither. For whereas 'tis ſaid there, it ſignifies ſomething in doing, but not done, that indeed may be allow'd in ſome meaſure of Verbs Active and Paſſive, where the Action is depending, *i. e.* where ſeveral continued Actions are denominated one Action, in order to ſome end; but in Verbs of Inſtantaneous Action, and in Verbs Neuter it can have no place.

For Example, *Cond-eba-t* (as all theſe Verbs ought to be diſtinguiſh'd into the Body of the Verb; as *Cond*—the Interſertion repreſenting the Tenſe, as *eba*— and the Termination which applies it to the Perſon—*t*, in the Author's Inſtance) ſignifies a depending Action, and it appears that the Work was begun, and not finiſhed, but not properly and ſtrictly by *eba*, which is properly the Tenſe in that Word, but by being joyn'd with *Cond*, which ſignifies a Depending Action, and by other Circumſtances; namely, by what *precedes* a little before.

Inſtant ardentes Tyrii: pars ducere muros;
Molirique arcem, & manibus ſubvolvere ſaxa,
Pars aptare locum tecto, & concludere ſulco.

And by what follows after.

Namque ſub ingenti luſtrat dum ſingula templo,
Reginam opperiens, dum quæ fortuna ſit urbi,
Artificumque manus inter ſe, operumque labores
Miratur——

So in that of *Val. Maximus*, Q. *autem Fulvius Flaccus impunè non tulit, quòd in cenſurâ tegulas marmoreas ex Junonis Laciniæ templo in ædem fortunæ equeſtris, quam Romæ faciebat, tranſtulit*, L. 1. c. 1. p. 32. it appears by the circumſtances of the Sentence, that the Temple was then a building, becauſe theſe Tiles muſt be ſuppoſed to be for the covering it, and ſo by conſequence it was not finiſhed. But to make this plain, without the neceſſity of further Inſtances, I ſhall ſhew, that in theſe Verbs of continued Action, the perfection of the Action is ſometimes ſignified by this Tenſe, or at leaſt that this Tenſe is uſed when the Action is repreſented as perfected, which is all one as to the point in queſtion; namely, whether this Tenſe does of it ſelf of neceſſity ſignifie the Action to be in *Fieri*; as they call it, and not perfected. The Paſſages I would prove this by, are theſe that follow. *Sed ipſe Romulus circumibat, docebatque patrum id ſuperbiâ factum, qui connubium finitimis negaſſent.* Liv. L. 1. Dec. 1. Where by *Cirumibat* and *Docebat*, the Author certainly repreſents thoſe Actions as done, and not meerly in doing. *Quo quia ſe ſæpè Numa ſine arbitris, velut ad congreſſum deæ inferebat, Camœnis eum locum ſacravit.* Liv. L. 1. Dec. 1. By *Inferebat* here muſt be meant, that he perfected that Action, not that he was about it only. *Seneſcere igitur civitatem otio ratus, undique materiam belli excitandi quærebat.* Liv. L. 1. Dec. 1. It is not to be underſtood here by *Quærebat*, that *Tullus* was only in the enquiry, but that he went through with it, and ſo perfected the Action. *Tullus ad Feroniæ fanum mercatu frequenti negotiatores Romanos comprehenſos querebatur*, Liv. L. 1. Dec. 1. where it is not to be ſuppos'd that *Tullus* is repreſented as in making

this Complaint, but as performing, and finiſhing it. And of the like nature at leaſt, if not more plain, are theſe that follow.

Cum is nuncius Romam ad conſulendum redit, confeſtim rex his fere verbis patres conſulebat, Liv. L. 1. Dec. 1. *Cenſum enim inſtituit; rem ſaluberrimam tanto futuro imperio——Quinta Claſſis aucta, Centuria triginta facta. Fundas lapidesque miſſiles bi ſecum gerebant. In his accenſi, corniniceſque tibicineſque in tres Centurias diſtributi. Undecim millibus hæc claſſis cenſebatur,* Liv. L. 1. Dec. 1. *Eo accedebat, ut in caritate civium nihil ſpei reponenti, metu regnum tutandum eſſet; quem ut pluribus incuteret, cognitiones rerum capitalium ſine conſiliis per ſe ſolus exercebat,* Liv. L. 1. Dec. 1. *Comitia cùm populo partitus eſt, ut exceptis conſulatus competitoribus, de cætero numero candidatorum, pro parte dimidiâ, quos populus vellet, pronunciarentur, pro parte alterâ quos ipſe dediſſet. Et edebat libellos circum tribus miſſos Scripturâ brevi: Cæſar dictator illi tribui: Commendo vobis illum, & illum, ut ſuam dignitatem teneant,* Suet. Vit. Jul. c. 41. *Idem victorias, aureas pateras, coronas, quæ ſimul actorum porrectis manibus ſuſtinebantur, tollebat, & eas ſe accipere, non auferre dicebat; perquàm ſtultum eſſe argumentando. à quibus bona precamur, ab his porrigentibus nolle ſumere,* Val. Max. L. 1. c. 1. *Nec minùs impotentia voces pro palam edebat, ut T. Amprius* vel Ampius *ſcribit,* Suet. Vit. Jul. c. 77. *Fuere quidem temporibus antiquiores Vexores Rex Ægypti, & Scythia Rex Tanais, quorum alter in Pontum, alter uſque Ægyptum exceſſit. Sed longinqua, non finitima bella gerebant, nec imperium ſibi, ſed populis ſuis gloriam quærebant,* Juſt. L. 1. p. 2. *Hæc autem eodem tempore Cæſari mandata referebantur, & legati ab Heduis, & Treviris veniebant,* Cæſ. Bell. Gall. L. 1. *Cum eſſet Cæſar in citeriore Galliâ in hybernis (ita uti ſupra demonſtravimus) crebri ad eum rumores afferebantur; literiſque item Labieni certior fiebat, &c.* Cæſ. Bell. Gall. L. 2. *Qua res & latus unum caſtrorum ripis fluminis muniebat, & poſt eum quæ eſſent tuta ab hoſtibus reddebat,* Cæſ. Bell. Gall. L. 2. *Nam quòd hoſtis appropinquabat, conſuetudine ſuâ Cæſar ſex legiones expeditas ducebat. Poſt eas totius exercitûs impedimenta collocabat,* Cæſ. Bell. Gall. L. 2.

Theſe Inſtances are abundantly ſufficient, (and if they were not, it were eaſie to add more) to prove that this Tenſe, even in Verbs of continued Action, does not neceſſarily imply the Time to be Imperfectly paſt, or the Action to be Imperfect. Though as often as an Action is to be ſpoken of, as in *fieri* or Imperfect, I confeſs it is requiſite to make uſe of this Tenſe. And ſo even the beſt of theſe two Definitions, *i. e.* that of the *Latin* Grammar, will be found too ſhort for the uſe of this Tenſe; becauſe it reaches only to Verbs of continued Action, and in them alſo but in ſome Inſtances, and even in thoſe Inſtances, that which is properly the Tenſe, does not alone ſignifie the Action Imperfectly paſt, but in Conjunction with that part of the Verb, which denotes a continued Action, and Circumſtances of the Context; or at leaſt does not ſo ſignifie but in the Abſence of ſuch Circumſtances to determine it otherwiſe. All therefore that I can ſee peculiar in this Preterimperfect Tenſe is, That it is a Compound Tenſe, *denoting a Thing as preſent, at ſome time paſt*; and if it had been ſo defin'd, the Definition would have anſwered the whole uſe of the Tenſe in all Verbs, whereas this

of

of this Grammar, can with no pretence be ſuppos'd to reach further than to Verbs of Continued Action, if even to them. There are indeed ſome uſes of this Tenſe, which may ſeem not to come under this Notion of it, but are yet well enough reſolvable by it; as, *Trudebantur in paludem gnaram vincentibus, iniquam neſcis, ni Cæſar productas legiones inſtruxiſſet*, Tac. An. 1, p. 51. Where though *trudebantur* may be reſolved by *Truſi eſſent*, yet it may likewiſe be ſuppos'd to repreſent the Thing, as done at that time upon a Condition, whatever Incongruity there may ſeem to be in it, according to the Idiom of our Language. The ſame may be ſaid of that of the ſame Author, *Ibaturque in Cædes, niſi Affranius Burrus, & Annæus Seneca obviam iſſent*, An. 13. a. 307. And likewiſe that of *Livy*, *Anceſque pedeſtre certamen erat, ni equites ſuperveniſſent*. L. 28. p. 518. and many others. The other extraordinary uſe is, when this Tenſe is put to repreſent the Cuſtom of doing a thing; but here is really nothing extraordinary in the Tenſe, but only an Ellipſis of *ſæpè* or *nonnunquam, ſemper*, or ſuch like; as, *Prælia non tantùm deſtinato, ſed ex occaſione ſumebat*, Suet. Vit. Jul. c. 60. i. e. *Nonnunquam ſumebat*; as he ſays in another place, *Armorum & equitandi peritiſſimus, laboris ultra fidem patiens erat: in agmine nonnunquam equo, ſæpius pedibus antecibat*, Vit. Jul. c. 57. And this uſe of it is common with this Author, namely, for *Solebat* and an Infinitive; as, *Ancipiti prælio equos dimittebat, & imprimis ſuum, quo major neceſſitas imponeretur, auxilio fuga erepto*, Id. Vit. Jul. c. 60. *Militem neque à moribus, neque à fortunâ probabat, ſed tantum à viribus: tractabatque pari ſeveritate & indulgentiâ. Non enim ubique & ſemper, ſed cum hoſtis in proximo eſſet, coercebat*, Id. Vit. Jul. c. 65. and frequently in the two following Chapters. Neither is he ſingular in the uſe of it; for *Val. Max.* has, *Q. Sertorius per aſperos Luſitaniæ colles cervam albam trahebat, ab eâ ſe, quænam aut agenda, aut vitanda eſſent, prædicans admoneri*, L. 1. c. 2. And of like kind is *trahebat* in *Virgil*, where he ſays,

Limen erat, cæcaque feres, & pervius uſus
Tectorum inter ſe Priami, poſteſque relicti
A tergo: Infelix quâ ſe, dum regna manebant,
Sæpius Andromachè ferre incomitata ſolebat
Ad ſoceros: Et avo puerum Aſtyanacta trahebat. Æn. 2. p. 128. i. e. *Trahere ſolebat*, anſwerable to *ferre ſolebat* aforegoing.

So that this Tenſe inſtead of Preterimperfect, ſhould have been call'd Preterpreſent, and that would have anſwered the uſe of it in all Verbs.

Of the Preterperfect Tenſe Indicative.

Grammar, Eng. *p.* 15.

THE Preterperfect Tenſe ſpeaketh of the Time perfectly paſt with the Sign *have*: As *Amavi* I have loved.

Grammar, Lat. *p.* 44.

Perfectum, quo præterita abſolutaque ſignificatur actio.

ANIMADVERSION CVIII.

THE true uſe of the Preterperfect Tenſe is not to be underſtood by either of theſe two Definitions; as I ſhall ſhew by Examining them both apart. And firſt as to the Engliſh Definition which appropriates it to the time perfectly paſt, with the Engliſh ſign *Have*, it is certain that Definition comes ſhort of the Uſe of it: Firſt becauſe the Preterimperfect Tenſe may be uſed of the time perfectly paſt, as has been ſhewn in the Preterimperfect Tenſe. Secondly, becauſe the Preterperfect Tenſe may be uſed when it cannot be rendred by the Engliſh Sign *Have*, as

Tum freta diffudit, rapidiſque tumeſcere ventis
Juſſit, & ambita circumdare litora terra, Ov. Met. 1. p. 2.

where *diffudit* and *juſſit* are not to be rendered by *Have* but by *Did*. Of like Nature alſo, is that of the ſame Author.

Tum primum ſiccis aer fervoribus uſtus
Canduit, & ventis glacies aſtricta pependit, Met. l. 1. p. 8.

Beſides innumerable other Examples that might be given Secondly as to the Latin Definition, that at the utmoſt can only take place in Verbs of continued Action, I mean as in contradiſtinction to the

the Preterimperfect Tenſe, as it muſt be ſuppoſed to be here underſtood. But in of Verbs of Inſtantaneous Action, which are Perfect as ſoon as preſent, it can have no Place, and much leſs can it be ſuppoſed to reach to Verbs where no Action is ſignified. Indeed this Tenſe having ſeveral Uſes, thoſe ſeveral uſes ought to have been aſcertained, and not one only, which is all that is to be found in either of theſe Definitions. And if it had been defin'd by one as the Principal, it ſhould not have been however as excluſive of the other, which by this ſilence of it ſeems here to be imply'd. Now the peculiar uſe of the Preterperfect Tenſe as contradiſtinct to the Preterimperfect is, that whereas this laſt repreſents the thing as now Paſt, and formerly Preſent, the Preterperfect repreſents it ſimply as now Paſt, without conſidering it as formerly Preſent: And if it ſpeak of Action, it alſo ſignifies that Action to have been Perfect. As *Themiſtocles veni ad te qui plurima mala omnium Gratorum in domum tuam intuli*, Nep. Vit. Themiſt. p. 17. *Tuum eſt inqnit, Servi, ſi vir es regnum, non eorum qui alienis manibus peſſimum facinus fecere*, Liv. L. 1. Dec. 1. p. 29. *Tamen ut ipſe ad meam utilitatem cum Græcis Latina conjunxi, neq; id in Philoſophiâ ſolùm, ſed etiam in dicendi exercitatione feci, idem tibi cenſeo faciendum, ut par ſis in utriuſque linguæ facultate. Quam quidem ad rem nos, ut videmur, magnum attulimus adjumentum hominibus noſtris*, Cic. Off. l. 1. p. 2. *Quanquam id nomen* nempe hoſtis, *durius jam effecit vetuſtas: à peregrino enim receſſit, & propriè in eo qui fert arma contra remanſit*, Cic. Off. l. 1. p. 17.

This is the uſe of this Tenſe by it ſelf, but in conjunction with other Circumſtances to determine it ſo, it may be uſed of a time formerly preſent, which becauſe it has been unobſerv'd hitherto, I ſhall confirm by the more Examples.

Quin etiam quondam juxta cubitum ejus lixa quidam ex Illyrico exercitu, janitoribus deceptis, deprehenſus eſt, cultro venenato cinctus: impoſne mentis, an ſimulatâ dementiâ incertum. Nihil enim exprimi quæſtione potuit, Suet. Vit. Aug. c. 19. *Hâc, i. e.* Clade Variana, *excubias per urbem indixit*, Suet. Vit. Aug. c. 23. *Igitur ubi animus à multis miſeriis atq; periculis requievit, & mihi reliquam ætatem à repub. procul habendam decrevi, non fuit conſilium ſocordiâ atq; deſidiâ bonum otium conterere.* Sal. Conj. Cat. p. 3. *Catilina, ubi eos, quos paulo ante memoravi, convenisse videt; tametſi cum ſingulis multa ſæpe egerat; tamen in rem fore credens univerſos appellare, & cohortari, in abditam partem adium ſeceſſit: atque ibi omnibus arbitris procul amotis, orationem hujuſcemodi habuit*, Sal. Conj. Cat. p. 12. *At Fulvia, ex inſolentiâ Cauſâ cognitâ, tale periculum reipub. haud occultum habuit. ſed ſublato auctore, de Catilinæ conjuratione, quæ, quomodo audierat, compluribus narravit*, Sal. Conj. Cat. p. 15. *Poſt paucos dies L. Senius* ſeu Servius, *Senator in ſenatu literas recitavit, quas Fæſulis allatas ſibi dicebat à Q. Fabio; in quibus ſcriptum erat, C. Manlium arma cepiſſe ante diem* vi. Kal. Nov. *ſimul, id quod in tali re ſolet, alii portenta, atq; prodigia nunciabant*, Sal. Conj. Cat. p. 18. *Eâdem reipub. tempeſtate C. Fabius Dorſo memorabile exemplum ſervatæ religionis dedit*, Val. Max. l. 1. c. 1. *Cum metellus Pontifex Maximus Tuſculanum peteret, corvi duo in os ejus adverſum, veluti iter impedientes, advolaverunt*, Val. Mex. l. 1. c. 4. *Quid illud, quod L. Paulo conſuli evenit, quàm memorabile? Cum ei ſorte evenisset, ut bellum cùm rege Perſe gereret, & domum è curiâ regreſſus, filiolam ſuam, nomine Tertiam, quæ tum erat admodum parvula, oſculatus, triſtem animadverteret, interrogavit, quid ita eo vultu eſſet: quæ reſpondit*, Val. l. 1. c. 5. *Cumq; ab Herculis portu,*

quo

quo pedibus pervenerat, navem conſcenderet, talis vox ſine ullo auctore ad aures ejus pervenit, Val. Max. l. 1. c. 6. *Quem ut in manum mulier accepit, veluti ad notum puer alluſit*, Juſt. l. 1. c. 6. *Orithyam Penthesilea regno potita eſt: cujus Trojano bello inter fortiſſimos viros, cum auxilium adverſus Græcos ferret, magna virtutis documenta extitere*, Juſt. l. 2. p. 24. *Igitur Athenienſes, audito Darii adventu, auxilium à Lacedæmoniis, ſociâ tunc civitate, petierunt*, Juſt. l. 2. p. 29. *Inter cæteros tamen Themiſtoclis adoleſcentis gloria emicuit: in quo jam tunc indoles futuræ imperatoriæ virtutis apparuit*, Juſt. l. 2. p. 30.

Miltiades Cimonis filius Athenienſis quum & antiquitate generis, & gloriâ majorum, & juâ modeſtiâ unus omnium maximè floreret, eâq; eſſet ætate, ut non jam ſolum de eo benè ſperare, ſed etiam conſidere cives poſſent eadem futurum, qualem cognitum judicarunt; accidit ut Athenienſes Cherſoneſum colonos vellent mittere, Nep. Vit. Milt. *Quum acceſſiſſet Lemnum, & incolas ejus inſula ſub poteſtatem redigere vellet Athenienſium, idq; ut Lemnii juâ ſponte facerent, poſtulaſſet: illi irridentes reſponderunt*, &c. Nep. Vit. Milt. And even in the ſame Sentence *Livy* uſes this Tenſe, and the Preterimperfect Tenſe promiſcuouſly of a Time formerly preſent, as *Eo prælio præcipua equitum gloria fuit: utrimq; ab cornibus poſitos, cum jam pelleretur media peditum ſuorum acies, ita incurriſſe ab lateribus ferunt, ut non modò ſiſterent Sabinas legiones ferociter inſtantes cedentibus, ſed ſubitò in fugam verterent. Montes effuſo curſu Sabini petebant, & pauci tenuere*, L. 1. Dec. 1. *Cujus famâ perterriti cluſſarii quum manere non auderent, & plurimi hortarentur, ut domos ſuas quiſque diſcederent, mœnibuſq; ſe defenderent: Themiſtocles unus reſtitit, & univerſos pares eſſe aiebat: diverſos teſtabatur perituros*, Nep. Vit. Themiſt. Nay this promiſcuous uſe of theſe Tenſes for the time Preſent at ſome time Paſt, is often found in the ſame Verb, as *Sed ego Thucididi maximè credo, quòd ætate proximus erat qui illorum temporum hiſtoriam reliquerunt & ejuſdem civitatis fuit*, Nep. Vit. Themiſt. *Poſtridie ejus diei, quòd omnino biduum ſupererat, cum exercitui frumentum metiri oporteret, & quòd a Bibracte oppido Heduorum longe maximo ac copioſiſſimo non amplius millibus paſſuum* XVIII. *aberat, rei frumentariæ proſpiciendum exiſtimavit*, Cæſ. Bell. Gall. L. 1. *Cæſar, quòd memoriâ tenebat L. Caſſium conſulem occiſum, exercitumq; ejus ab Helvetiis pulſum, & ſub jugum miſſum, concedendum non putabat: neq; homines inimico animo, data facultate per provinciam itineris faciendi, temperaturos ab injuriâ & maleficia exiſtimabat*, Cæſ. Bell. Gal. L. 1. Many more inſtances of this laſt kind, as well as of the former, might be given, but ſure theſe are ſufficient. Theſe are the ſeveral uſes of the Preterperfect Tenſe, by which it ſhould have been deſcrib'd, and not as it is in this Grammar, meerly by its ſignifying an Action as Perfected, as in the Latin Definition, or by its ſpeaking of the time Perfectly Paſt, with the Sign *Have*, as in the Engliſh. And I have been ſomething the larger in theſe Inſtances, to ſhew that the Sign *Have* is not always imply'd in the ſignification of the Latin Preterperfect, which none of them admit. Though in turning Engliſh into Latin, the Sign *Have* may be allow'd to be a tolerable direction when to turn the Engliſh Verb into the Preterperfect Tenſe in Latin, that Sign generally, if not always requiring that Tenſe. And thus much of the Preterperfect Tenſe. The next in Order is the Preterpluperfect, in which this Grammar comes as far ſhort, as in the two laſt; and no body that I know of has fully adjuſted the uſe of it.

Of the Preterpluperfect Indicative.

Grammar, Eng. *p.* 15.

THE Preterpluperfect Tenſe ſpeaketh of the time more than Perfectly paſt, with this Sign *Had*: as *Amaveram* I had loved.

Grammar, Lat. *p.* 44.

PLuſquam perfectum quo actio jamdiu præterita ſignificatur.

ANIMADVERSION CIX.

I Cannot imagin what direction can be found in either of theſe Definitions for the right uſing this Tenſe. The Engliſh (which I ſhall examin firſt) makes it to ſpeak of the time more than Perfectly paſt. But what is that time which is more than Perfectly paſt? The Preterimperfect Tenſe, and the Preterperfect may either of them be uſed of any time, though never ſo long Paſt, and what is but one Thouſand Years Paſt, is ſurely Perfectly Paſt. Nay all Paſt Time is Perfectly paſt, though never ſo little time Paſt. This therefore can never diſtinguiſh it from the Preterimperfect, or Preterperfect Tenſe, which may both ſpeak of any time Perfectly Paſt. In the diſtance of Times Paſt, there is indeed a great deal of difference; but for all that, all time Paſt, is equally Paſt, that is, one as well Paſt as the other, or alike Perfectly Paſt, namely quite Paſt, and that is equally predicable of all paſt Time. But if this Author has a meaning by himſelf, and by the Time more than Perfectly paſt, muſt be ſuppoſed to mean a time longer Paſt, then that which is repreſented by the Preterimperfect, or Preterperfect Tenſe, he then falls in with the Latin Definition, and I ſhall conſider him in that Senſe along with that. Indeed the Sign *Had*, if it were not joyn'd with this awkward Term

of

of more than Perfectly paſt, would be a tolerable Deſcription of the uſe of this Tenſe, for as much as in a manner, wherever we uſe *Had* before a Verb in Engliſh, the Latins uſe this Tenſe, and wherever the Latins uſe this Tenſe, we generally render it by *Had*, in our Language. But then in both theſe Caſes, there are ſome Exceptions, namely, where the Sign *Had* in Engliſh may be rendred by the Preterperfect Tenſe in Latin, and where the Latin Preterpluperfect Tenſe cannot be rendered in Engliſh by *Had*; and ſo in that reſpect the Rule would have been ſhort, even though it had been expreſs'd thus (which would have been much the better way) *The Preterpluperfect Tenſe ſpeaks of the Time Paſt, with the Sign* Had. For even ſo it could not have been known whether in any Caſe, and in what, an Engliſh Verb might be render'd by the Preterperfect Tenſe, though having the Sign *Had*, and when it might be render'd by the Preterpluperfect Tenſe, though not having the Sign *Had* before it. And that there are ſuch Caſes appears by the following inſtances. Of the firſt, namely, where the Sign *Had* may be rendered by the Preterperfect Tence, that of *Ovid* is one.

Quæ poſtquam evolvit cæcoq; exemit acervo,
Diſſociata locis concordi pace ligavit, Met. L. 1. p. 2.

Which after he had ſorted, and had taken out of the confuſed Maſs.

As alſo that of the ſame Author.

In le ubi libatos irroravere liquores
Veſtibus, & capiti, flectunt veſtigia ſacra
Ad delubra deæ, Met. 1. p. 15. So again,
————*Poſtquam vetus humor ab igne*
Percaluit ſolis, cænumque udæque paludes.
Intumere æſtu————Met. 1. p. 16.

Of like nature is that of *Livy*, *Poſtquam facinus, facinoriſque cauſam audivit, habitum formamque viri aliquantum ampliorem, auguſtioremque humanâ intuens, rogitat, qui vir eſſet*, L. 1. Dec. 1. And then follows another Sentence of like nature, *Ubi nomen, patremque ac patriam accepit: Jove nate Hercules, ſalve inquit.* And to theſe might be added many more out of other Authors. Now in in all theſe the *Latin* Preterperfect Tenſe may be rendred in *Engliſh* by the Sign *Had*, and ſo we commonly expreſs theſe kinds of Sentences. though ſometimes indeed we uſe inſtead of it the Preter-imperfect Tenſe. The Sign *Had* then in *Engliſh*, is not a certain Sign, that the *Latin* Verb muſt of neceſſity be the Preterpluperfect Tenſe, which any one would be led to think by this Rule, which is therefore ſhort in this reſpect, as not giving a ſufficient direction where it only may be us'd, and where it muſt.

Now of the ſecond Caſe, namely, where this Tenſe may be us'd, when the Sign *Had* is not before the *Engliſh* Verb, nor can properly be there, there are theſe Inſtances. *Hic Attieus, dixeram, inquit, a principio ut de repub. fileretur*, Cic. Brut. p. 158. Now to expreſs this Senſe in *Engliſh*, we would not ſay, *I had ſaid at firſt*, but *I ſaid* or *did ſay*. For that which occaſion'd this Saying of *Atticus*, was be-

cauſe

e *Brutus* had broke in upon *Cicero*, with a Complaint of the lick State of Affairs, whilſt he was ſpeaking of the Orators is Age, and of *Servius* particularly in his Commendation, rary to a Reſtriction that *Atticus* had laid upon the Diſcourſe ie beginning; namely, that there ſhould be nothing ſaid of lick Affairs; in which Caſe I ſay we would not ſay in *Engliſh*, *I ſaid*, but *I did ſay*. That of *Columella*, is another of this kind, *rioribus libris, quos ad te ſcripſeram, nonnulla defuiſſe dixiſti: Sed ſim profeſſus ruſticæ rei diſciplinam, niſi fallor, non aſſeveraveram, quæ tas ejus ſcientia contineret, cuncta me dicturum*, L. 5. c. 1. *In ormer Books which I wrote, (not had wrote to you) you ſaid there ſome Things wanting; but when I pretended to give you a riſe of Husbandry, I did not, I think, undertake, (not I had not, ink, undertaken) that it ſhould contain all which might be ſaid ſo vaſt a Subject. Non tantum, inter creditorem, & debitorem ſedet, qui dicat, pecuniam credidiſti. Quid ergo? Pecus abegiſti, ſer- ejus occidiſti, agellum, quem non emeras poſſides: Æſtimatione factâ or diſcede, qui creditor veneras*, Sen. de Ben. l. 5. c. 4. *You have Poſſeſſion of his Field which you have not Bought (not which you not bought) go your way Debtor who came (not who had come) ditor.* And thus much for the *Engliſh* Definition. I come now hat in the *Latin* Grammar, which ſays, *Pluſquam Perfectum eſt lis præterita ſignificatur actio.* Now againſt this there are two ections.

irſt, That it reaches only to Active Verbs, and ſo can be no ction for the uſe of this Tenſe in Verbs which do not ſignifie ion.

condly, That it will not hold even in Verbs of Action, ſince it rtain, that this Tenſe may be us'd of an Action juſt Paſt, and other two Paſt Tenſes, *viz.* the Preterimperfect and Pre- ect may be us'd of an Action though never ſo long paſt. This notorious of it ſelf, that it needs no proof, but to make ſure, ll give one out of *Ovid*, of a Time as long Paſt, as the Begin- ; of the World, and I hope that will be allow'd to be *diu præte-* and yet the Action is expreſs'd by the Preterimperfect, and erperfect Tenſe.

Obſtabatque aliis aliud: quia corpore in uno
Frigida pugnabant calidis, humentia ſiccis,
Mollia cum duris, ſine pondere habentia pondus.
Hanc deus & melior litem natura diremit.
Nam Cœlo terras, & terris abſcidit undas. Met. 1. p. 1.

nd juſt above he uſes the Preterimperfect Tenſe, and the Pre- luperfect of the ſame time; as,

Nullus adhuc Mundo præbebat lumina Titan:
Nec nova creſcendo reparabat cornua Phœbe:
Nec circumfuſo pendebat in aere Tellus
Ponderibus librata ſuis: Nec brachia longo
Margine terrarum porrexerat Amphitrite.

So afterwards in the ſame Book, of the ſame time, he ſays,

Nondum caſa ſuis, peregrinum ut viſeret orbem,
Montibus, in liquidas pinus deſcenderat undas:
Nullaque mortales præter ſua littora norant.
Nondum præcipites cingebant oppida foſſæ. P. 7.

And that the Preterpluperfect Tenſe may be us'd of a Time lately Paſt, nay even but juſt Paſt, might be prov'd by a thouſand Inſtances; two or three out of *Cicero* may be ſufficient. *Commodum diſceſſeras heri, cum Trebatius venit, paulo poſt Curtius,* Cic. ad At. L. 13. Ep. 9. You were but juſt gone Yeſterday, when *Trebatius* came, and ſoon after *Curtius*. *Obſignatâ jam Epiſtolâ ſuperiore, non placuit illi dare, cui conſtitueram, quod erat alienus,* Cic. ad At. L. 10. Ep. 11. *Having Seal'd my former Letter, I had no mind to give it to him to whom I had deſign'd, becauſe he was a Stranger. Plane nihil erat quod ad te ſcriberem. Modo enim diſceſſeras, & paullo poſt triplicis remiſeras,* Cic. ad At. L. 13. Ep. 8. And though the time be long ſince that *Cicero* ſaid this, yet it was of a time juſt Paſt when he ſaid it, and any one may ſay ſo upon like occaſion. There is therefore no ſufficient direction to be had for the right uſe of this Tenſe from either of theſe two Definitions; and whatever Children ever come to know of this Matter, they muſt learn it from their own Obſervation, or at leaſt from their Maſters; which is not to be expected from all Children, or from all Maſters; and whatever Direction the Maſter ſhall give in this, or the like caſe, would be better retain'd, if it were in the Book, to be conſulted upon all occaſions. Now all that I can ſee in which this Tenſe differs from the other two Paſt Tenſes is, that whereas the Preterimperfect Tenſe ſpeaks of a thing Paſt, as Preſent at ſome Time Paſt, the Preterperfect of a thing as now Paſt; this Tenſe ſpeaks of a Time as Paſt, before ſome other Time Paſt; as, *Hâc fama ad Treviros perlatâ, Indicciomarus, qui poſtero die caſtra Labieni oppugnare decreverat, noctu profugit,* Cæſ. Bell. Gall. l 5. p. 111. where *profugit* ſpeaks of a time Paſt, but *decreverat* of a time Paſt before it. *Et cum foſſam latam cubiculari lecto circumdediſſet, ejuſque foſſæ tranſitum ponticulo ligneo conjunxiſſet; eum ipſum, cum fores cubiculi clauſerat, detorquebat,* Cic. T. Q. l. 5. p. 473. Here alſo *detorquebat* ſpeaks of a time Paſt, and *clauſerat* of a time Paſt before it. This is the peculiar uſe of the Preterpluperfect Tenſe, and from whence I ſuppoſe it had its Name, *Pluſquam perfectum*, as ſignifying a thing not barely Perfected, but Perfected before ſome other. But then this can hold only in Active Verbs; whereas if it had been called *Pluſquam præteritum*, that Name would have comprehended all. And I cannot but ſay, but this might poſſibly be our Authors meaning, one, or both of them, by more than Perfectly paſt, and *Diu præterita*: But then I know not who could find that meaning in the Words they uſe. But becauſe in ſome caſes it makes no difference, as to the main of the Senſe, whether a thing be ſpoken of as Preſent at ſome time Paſt, or as having been Preſent, therefore in ſuch caſes the Preterpluperfect and Preterimperfect, may be us'd indifferently, not that they do not differ, but that difference makes no difference as to the main meaning.

ning. Of this kind is that of *Ovid* afore-cited in this Animadfion.

Nullus adhuc Mundo prabebat lumina Titan.

And then ends with,

——Nec brachia longo
Margine terrarum porrexerat Amphitrite.

'tis plain by the Context, that *Nullus adhuc Titan prabebat*, does fignifie here, *The Sun did formerly ſhine*, but *did not then do ſo*, as *dhuc* is ſometimes imply'd, but that it did ſhine neither then, formerly, and that is all one in effect with *porrexerat* afterwards. ere is the ſame reaſon in that which I quote afterwards with *dum* out of the ſame Author. So with *Poſtquam*, *ut*, *ubi*, and *ſimul*, uſe the order of time Paſt is declar'd by them, inſtead of the terpluperfect, 'tis common to find the Preterperfect Tenſe, and ietimes the Preterimperfect ; as, *Ubi jam ſe ad eam rem paratos eſſe ſati ſunt, oppida ſua omnia——incendunt*, Cæſ. Bell. Gall. l. 1. . *Ea res ut eſt Helvetiis per indicium nunciata, moribus ſuis Orgetoriex vinculis cauſam dicere coegerunt*, Id. Ibid. *Ubi ſe dintius duci intel- Caſar——graviter eos accuſat*, Id. Ibid. p. 10. *Poſtquam facinus, veriſque cauſam audivit——rogitat qui vir eſſet*, Liv. l. 1. Dec. 1.

Qua ſimul ac Tethyi fatorum ignara nepotis
Reppulit, & facta eſt immenſi copia cœli
*Corripuere viam——*Ov. Met. 2. p. 31.

poſtquam ſatis virium collectum ad omnes conatus videbat, è ſuis unum tatum Romam ad patrem miſit, Liv. L. 1. Dec. 1. *Quum primum nam veni, fuitque cui ad te literas darem, nihil prius mihi faciendum pu-*, Cic. ad At. l. 4. Ep. 1. Though in theſe Caſes the Actions may be k'd upon as concomitant, and as neither of them preceding. is Tenſe is alſo us'd ſometimes to denote a time Paſt before the eſent as, *Dederam triduo ante pueris Cn. Plancii literas ad te, eo nunc brevior, teque ut antea conſolabar, hoc tempore monebo*, Cic. Fam. L. 6. . 20. But here it is more frequently expreſs'd by the Preterimfect, or Preterperfect Tenſe. Though there are ſeveral other amples of this uſe of the Preterpluperfect even in *Cicero* ; as, *ipſeram* (or *Scripſi*) *ad te epiſtolam, quam darem*, 1v Id. *Sed eo die, is dare volueram, non eſt profectus*, Cic. ad At. L. 9. Ep. 7. *Tu autem m ad eum ſcribas de his rebus ; ut ſciam quomodo hac accipiat : Faries e me certiorem. Atque hoc ſuperioribus literis diligenter ad te perſcripm* (or *perſcripſi*) Cic. ad At. L. 8. Ep. 1. *Etenim Pompeium, qui cum ſapiſſimè, non ſolum à me provocatus, ſed etiam ſuâ ſponte, de te mmunicare ſolet, ſcis temporibus iſtis non ſæpe in ſenatu fuiſſe. Cui quivis litera tua, quas proximè miſeras* (or *miſiſti*) *quod facile intellexerim, jucunda fuerunt*, Cic. Fam. L. 1. Ep. 7. *Hoc tecum coram malueram : malui*) *ſed quia longius fiebat, volui per literas eadem*, Cic. Fam. L. 7. . 3. *Jamdiu ignoro quid agas. Nihil enim ſcribis : Neque ego ad te bis bus menſibus ſcripſeram* (or *ſcripſi*) Cic. Fam. L. 7. Ep. 9. There alſo another uſe of this Tenſe included in the former of its ſpeak-

ing of a time Paſt before the Preſent, or ſome other, but poſſibly it will not be ſo thought without a Caution. This is when it is uſed for a time, that would have been Paſt, upon a Condition ſuppos'd to be Paſt, in which caſe though the Subjunctive be more uſual; as, *Quod quia multis gratum erat, & probabatur, aſcendiſſet ad honores, niſi in ſenore manifeſto deprehenſus pœnas legibus, & judicio dediſſet*, Cic. Inv. L. 2. p. 165. Yet there are Examples alſo of the Indicative; as,

Et ſi fata deum, ſi mens non læva fuiſſet,
Impulerat ferro Argolicas fœdare latebras. Virg. Æn. 2. p. 117.

But this, I ſay, is ſomething extraordinary, and in ſuch caſes it will be diſcretion in the Maſter in my Opinion not to trouble young Heads with extraordinary matters, till they throughly underſtand the common uſe, but before they part, provided the Scholar go through the School, I think it is neceſſary he ſhould underſtand all. I have now gone through the Tenſes of this Mood, which have any conſiderable difficulty in them, and if I ſeem to any Man not to have done it to his Satisfaction, I muſt entreat him to conſider the difficulty of the Subject, and how hard it is to give general Rules in ſuch a Caſe. The *Latins* themſelves were at no ſmall variance in the uſe of Tenſes, and the greateſt *French* Authors differ at this day in the uſe of theirs. However, I hope the Reader will not find his time loſt in peruſing what I have here advanc'd nor find much to object, at leaſt that he will own it is more uſeful and ſatisfactory than that of this Grammar, which I reject. And I cannot but wonder how theſe Rules came to ſtand all this while uncorrected, eſpecially by thoſe who have undertaken to write Commentaries upon this Grammar; for I know nothing more material in all the whole Subject, than this Doctrine of Mood and Tenſe.

Of

Of the Future Tenſe Indicative.

Grammar, Eng. *p.* 15.

THe Future Tenſe ſpeaketh of the Time to come, with this Sign, *ſhall* or *will*; as, *Amabo*, I ſhall or will Love.

ANIMADVERSION CX.

THe Word *ſhall* has two Significations, one when it ſignifies the mere Futurity of a Thing, another when to that it adds a Command, and ſo makes the Verb equal to the Imperative Mood: And in this latter Senſe alſo it may be expreſs'd by this Future, which is therefore in effect alſo Imperative; as, *Sed valebis, meaque negotia videbis*, Cic. Fam. L. 7. Ep. 20. So elſewhere, *Tu hac filebis, Ciceronem puerum curabis, & amabis.*

Of the Imperative Mood.

Grammar Eng. *p.* 14.

THe Imperative Mood biddeth, or commandeth; as, *Ama*, Love thou.

Grammar, Lat. *p.* 42.

IMperativus quo inter imperandum utimur.

ANIMADVERSION. CXI.

THeſe Definitions of the uſe of the Imperative are both ſhort; for it is not perpetually us'd to command: And though in the *Latin* Grammar there be this Addition; *Hic modus etiam permiſſivus dicitur, quod interdum per hunc permiſſio ſignificatur.*

Si ſine pace tuâ, atque invito numine Troes
Italiam petiere; luant peccata, nec illos
Juveris auxilio.

And, *Denique aliquando etiam ſuppoſitivus aut horrativus apellatur: ut Virgilius; Eamus, atque in media arma ruamus.* Yet even thus the Deſcription of the uſe of it is not perfect. For beſide all theſe, it is uſed to entreat, as in that of *Virgil*,

Muſa mihi cauſas memora.

Which ſort of Addreſſes are frequent in the Poets, and contain not a Command, but an Entreaty: And of like kind is that of *Livy*, *At tu pater deûm hominumque hinc ſaltem arce hoſtes, deme terrorem Romanis, fugamque fœdam ſiſte*, with many others. And this is as diſtinct a uſe of it as any here mentioned, and therefore an Omiſſion. Nay, the Permiſſive and Hortative Moods (for I know not what is meant by *Suppoſitivus* here) are repreſented by different Variations from the Imperative; as, *luant*, *eamus*, *ruamus*, the Author's Examples, which though aſſign'd by this Grammar to the Imperative, yet do not belong to it, as I ſhall ſhew when I come to the Paradigm of Verbs; and *juveris* is not aſſign'd to the Imperative, even

even by this Grammar. But there is another Queſtion mov'd about this Mood; namely, whether it have the Preterperfect Tenſe in the Paſſive Voice; and *Voſſius* makes a ſolemn Diſpute of it, and concludes at laſt in the Affirmative. The *Latin* Grammar has alſo the ſame Doctrine, *p.* 42. and that even for the Active Voice, as well as the Paſſive. For there it is ſaid, *Præteritum autem à ſubjunctivo mutatur.*

Cic. *Sed amabo te nihil incommodo valetudinis tuæ feceris.*
Martial. *Dic quotus es, quanti cupias cœnare, nec ullum*
Addideris verbum, cœna parata tibi eſt.

But here *feceris*, and *addideris*, are the Future Subjunctive. and not Imperative; that is, have not the Termination Imperative, even according to this Grammar. And all that was to be ſaid upon this occaſion, was, that the Future Subjunctive was ſometimes uſed for the Imperative. Nay, the thing commanded muſt be always Future, for a thing Paſt, can be no Subject of Command.

As for the Paſſive, this Grammar determines it by the Authority of *Priſcian*, *Quin & illa Paſſiva*, *Præceptum ſit*, *Dictum ſit*, *Determinatum ſit*, *præteriti paſſivi eſſe fatetur Priſcianus.* But *Voſſius*, as I ſaid, makes a ſolemn Diſpute of it. I ſhall not trouble the Reader with his Argument at length, which he may ſee in the 14th Chapter of his Third Book *de Analogiâ*, but only recite his Inſtances upon which he grounds his Opinion.

The Firſt is of *Varro*, L. 4. de L. L. *Quod ad temporum vocabula Latina attinet, hactenus ſit ſatis dictum.*

The Second is of *Cicero*, L. 4. de Fin. *Sed primum poſitum ſit, noſmet ipſos commendatos eſſe nobis; primamque ex naturâ hanc habere appetitionem, ut conſervemus noſmet ipſos.*

The Third is of *Livy*, L. 7. *Hæc dicta ſint patribus.*

The Fourth is of *Quintilian*, Inſt. l. 1. c. 1. *De pueris, inter quos educabitur ille huic ſpei deſtinatus, idem, quod de nutricibus dictum ſit.*

And at laſt he concludes, *Et cur in indicativo paſſivo, itemque ſubjunctivo, dicamus, circumſcribi præterita perfecta, & pluſquam perfecta, per participium, & Verbum Subſtantivum; At in imperativis idem fieri negemus, cum raro quidem uſum eorum exigat neceſſitas: Neutiquam tamen, vel vocis, vel rei repugnet natura. Quamobrem aut nuſquam eorum, ubi periphraſi opus, in temporum doctrinâ ratio habenda, aut contra quàm Grammatici tradiderunt, tria ſunt Imperativi Paſſivi tempora: è quibus tertium hoc quod adjecimus magis differt à duobus aliis, quam ipſa inter ſe.*

But ſure the Nature of the Imperative has a plain repugnancy to all Paſt time, ſo that it cannot poſſibly be the Subject of Command, which muſt always follow the Command, and ſo be Future in reſpect of that, as the Command it ſelf is Preſent. And for this reaſon, the Imperative Mood may be call'd either Preſent or Future, according to the reſpect which is had to either of theſe in the Denomination. Becauſe the Command is always Preſent, the thing Commanded always to come, though ſometimes ſo immediately, that that alſo has by ſome been call'd Preſent. So that this is one of the Compound Tenſes; namely, Bicompound, as reſpecting the Preſent for the Command, and the Future for the thing Commanded. Indeed there may be Commands of that Nature,

as

as to require a thing to be done and Paſt at ſome time to come; of which this Author puts ſome Caſes; as, *Cibus intra horam coctus eſto Vi vinci ſunto, ante adventum meum*, and others. But then in theſe there is no colour that the Command is given of a thing Paſt, as he ſeems to think there is in his former Inſtances: And in this caſe he oppoſes no Body that I know of; it never having entred into the Head of any Grammarian to deny this. The only Queſtion then is, Whether a thing Paſt, as Paſt, can be the Subject of a Command? At which his former Inſtances ſeem to point; and he concludes, they abſolutely determine it. Wherefore I ſhall examine them one by one, and endeavour to ſhew the contrary. His firſt is of *Varro*, *Quod ad temporum Latina vocabula attinet, hactenus ſit ſatis dictum.* Now the Subject of the Requeſt here (which is one uſe of the Imperative Mood) is not to the thing that it would have been ſaid (for that it was already, and no Command needed upon that Account) but to the Reader that he would take it as *ſufficiens*, and therefore here is an Ellipſis of *acceptum ſit*, i. e. *ſit acceptum ut ſatis dictum.* And this Reſolution is equally applicable to two of his other Inſtances, *Hac dicta ſint patribus*, i. e. *accepta ut dicta*, and *De pueris, inter quos ille educabitur huic ſpei deſtinatus, idem, quod de tribus dictum ſit*, i. e. *acceptum ut dictum.* For he cannot be ſuppos'd to deſire here that the ſame things have been ſaid, which were already ſaid, but that they might be ſaid again in another caſe; namely, as concerning the Children, as well as the Nurſes, or that it might be taken as ſo ſaid, which both are new things, and none of them yet Paſt. In his other Inſtance out of *Cicero*, *Sed primum poſitum ſit, noſmet ipſos commendatos eſſe nobis; primumque ex naturâ habere hanc appetitionem, ut conſervemus noſmet ipſos.* 'Tis plain, that by *poſitum ſit* is demanded a thing to be done, not as already done, as will appear by the place which in my Book, is *p.* 223. Or elſe *Opinor* may be underſtood in ſome Caſes, and *Volo* or *Volui* in others. As, *Quod ad temporum vocabula Latina attinet*; *hactenus ſit ſatis dictum*, i. e. *Opinor*, or, *ut opinor ſit ſatis dictum.* According to what *Cicero* ſays, *Sed de inconſtantia totius illorum ſententiæ, ſi nulla ſententia cujuſquam eſſe poteſt nihil approbantis, ſit, ut opinor, dictum ſatis*, A. Q. L. 2. p. 18. So *Hæc dicta ſint Patribus*, i. e. *Volo* or *Volui hæc dicta ſint*, and *Volo poſitum ſit*, in that of *Cicero*, *Volo dictum ſit* in that of *Quintilian.*

Of

Of the Potential Mood.

The Preſent Tenſe.

ANIMADVERSION CXII.

THere is indeed but one Modal Variation (unleſs the Infinitive Mood be taken for a Verb, which I do not allow) beſide thoſe already treated of. But then that one Variation has ſeveral Powers or Uſes, as I have ſhewn already, one of which is call'd Potential, not becauſe it ſignifies Potentiality only, but as it often happens in Grammar, becauſe that is one part of its Signification. In what ſenſe, and for what reaſon I have allow'd this to be a diſtinct Mood, may be ſeen before *Animad.* CVI. I ſhall now treat of it as ſuch, and firſt of the Preſent Tenſe. The Deſcription the Grammar gives of it is by the *Engliſh* Signs *May* or *Can*. But this is no compleat direction for the Uſe of this Tenſe.

Firſt, Becauſe it often has the Power of other Signs than *May* or *Can*.

Secondly, Becauſe it has not alway the Power of the Sign *Can*.

And Firſt, It has the Power of other Signs than *May* or *Can*, in the Sentences following.

Of the Preſent Potential *having the Power of* Could *or* Might.

Vel hic Pamphilus jurabat quoties Bacchidi?
Quam ſanctè, ut quivis facile poſſit *credere.* Ter. Hec. Ac. 1. Sc. 1. i. e. *Might Believe*, or *Could Believe*.
O ego ne poſſim *tales ſentire dolores,*
Quam vellem in gelidis montibus eſſe lapis. Tibul. L. 2. El. 4. i. e. *might not feel*.

Of the Preſent Potential *having the Power of* Would *or* Were.

——*Nam quæ pervincere voces*
Evaluere ſonum, referunt quem noſtra theatra?
Garganum mugire putes *nemus.* Hor. L. 2. Ep. 1. i. e. *would think*, as if it had been *putares*, anſwerable to what he ſays in another place.

——*Tum*

———*Tum in lecto quoque* videres,
Stridere ſecretâ diviſos aure ſuſurros. Id. L. 2. Sat. 8. and L. 1. Sat. 8.

Tam teneor dono, quàm ſi dimittar *onuſtus.* L. 1. Ep. 7. i. e. *as if I were ſent away.*

Commendoque tibi ejus omnia negotia, libertos, procuratores, familiam, in primiſque ut, quæ T. Ampius de ejus re decreverit, ea comprobes, Cic. Fam. L. 1. Ep. 3. i. e. *That you would approve of.*

Id oro te, in commune ut conſulas, Ter. And. Ac. 3. Sc. 3. *i. e. would provide for.*

Thais porro inſtare, ut hominem invitet, Ter. Eun. Ac. 4. Sc. 1. *i. e. wou'd invite.*

Habemus iſſum. Th. *Ubi is eſt?* P. *Hem ad ſiniſtram, non vides?*
En. Th. *Video.* P. *Comprehendi jube, quantum poteſt.*

Th. *Quid illo* facias *ſtulta?* P. *Quid faciam rogas?* Ter. Eun. Ac. 5. Sc. 1. *i. e. what wou'd you do with him?*

Haud iſta dicas, *ſi cognoris me, vel amorem meum,* Ter. And. Ac. 4. Sc. 1. *i. e. you wou'd not ſay.*

Neq; à te poſtulem, *niſi ipſa res moneat.* Ter. And. Ac. 3. Sc. 3. *i. e. would not deſire.* And there is nothing more common than thoſe kinds of Sentences in all Authors, as *Num me dies, vox latera* deficiant, *ſi hoc nunc vociferari velim quàm miſerum, indignumque ſit,* Cic. in Ver. Or. 7. p. 286. *i. e. would fail. Quod ſi quis deus mihi* largiatur, *ut ex hac ætate repueraſcam, & in cunis vagiam, valde* recuſem, Cic. de Sen. p. 212. *i. e. would refuſe. Quod ſi nunc hæc urbs invictiſſima vocem* emittat, *non hoc pacto* loquatur, Ad. Her. l. 4. p. 37. *i. e. would it not ſpeak?*

Denique hercle aufugerim potiùs quàm redeam, *ſi eo mihi redeundum ſciam.* Ter. Hec. Ac. 3. Sc. 4. *i. e. rather than I would return.*

Nec retinet lachrymas, & ſi modo verba ſuperſint
Oret *opem, nomenque ſuum, caſuſq;* loquatur, Ov. Met. l. 1. p. 22. *i. e. would tell.*

Ni faciat, *maria, ac terras, cœlumque profundum*
Quippe ferant *rapidi ſecum,* verrantq; *per auras,* Virg. Æn. 1. p. 95. *i. e. would carry, would ſweep.*

Of the Preſent Potential, *having the Power of* Should *or* Ought.

Unum excipio Catonem, in quo, perfectiſſimo Stoico ſummam eloquentiam non deſiderem. Cic. Brut. p. 55. *i. e. I ought not to expect,* or *require. Si tota mihi ex omnibus metallis pecuniam* proferas, *omnem iſtam congeriem non dignam* putem, *quæ frontem boni viri contraheret,* Sen. de Ira, l. 2. c. 37. *i. e. ſhould not think, which ſhould contract,* or *ought to contract. Quid enim hoc* negem? Cic. ad At. l. 9. Ep. 5. *i. e.* ſhould I deny And ſo frequently in theſe Interrogative Expreſſions, as,

Min' moveat *cimex Pantilius? aut* crucier *quod*
Vellicet *abſentem Demetrius?* Hor. l. 1. Sat. 10. *i. e.* ſhould move me? ſhould I be vexed?

———*Quem cur diſtinguere* coner
Tutus ab infeſtis latronibus? Hor. l. 2. Sat. 1. *i. e. Why ſhould I endeavour? Quid enim aut me* oſtentem? *aut de aliorum injuriis*

juvis querar? Cic. Fam. l. 1. Ep. 4. *Ego autem quem potius* adoptem, *aut* invocem, *quàm illum, quo! defendente vincere didici? i. e. ſhould I adopt? ſhould I call upon?*

Tum partis pudor, qui me tam leni paſſus eſt animo uſq; adhuc,
Qua meo cunque animo libitum eſt, facere: eine ego ut advorſer! Ter. And. Ac. 1. Sc. 5. 1. e. *That I ſhould oppoſe him!*

The Signs *May* or *Can* therefore are not an adequate and compleat Direction for the Uſe of this Tenſe, which is ſo often rendred by other Signs, and cannot properly in Engliſh be rendred by them in theſe Caſes. Let us now ſee in the ſecond place, whether *Can* in Engliſh, may always be rendred by this Tenſe in Latin. One would think it might by this Grammar, which Aſſigns this Signification to this Tenſe without limitation. But there are ſeveral Caſes where it may not; nay, there are more where it may not, than where it may. For inſtance, *Fortis autem dolorem ſummum malum judicans, aut temperans voluptatem ſummum bonum ſtatuens, eſſe certè nullo modo poteſt*, Cic. Off. l. 1. p. 3. *Neque ulla officii præcepta firma, ſtabilia, conjuncta naturæ tradi poſſunt, niſi aut ab iis qui ſolam, aut ab iis qui maxime honeſtatem propter ſe dicant expetendam*, Cic. Off. l. 1. p. 3. *Itaque nihil mihi in mentem venire poteſt, non modo quid ſperem, ſed quid audeam Optare*, Cic. Fam. L. 4. Ep. 1. *Tum agitatio mentis quæ nunquam acquieſcit, poteſt nos in ſtudiis cogitationis continere*, Cic. Off. l. 1. p. 10. *Sed ut neque medici, nec imperatores, nec oratores, quamvis artis præcepta perceperint, quicquam magnâ laude dignum ſine uſu & exercitatione conſequi poſſunt*, Cic. Off. l. 1. p. 26. *Nullo igitur modo fieri poteſt, ut quiſquam tanti æſtimet æquitatem, ut ejus conſervandæ cauſâ nullum ſupplicium recuſet, niſi iis rebus aſſenſus ſit, quæ falſa eſſe non poſſunt*, Cic. A. Q. l. 2. p. 16. *Nec verò ſatis conſtituere poſſum, quod ſit eorum conſilium, aut quid velint*, Cic. A. Q. l. 2. p. 19. *Ego vos exhortari tantùm poſſum, ut amicitiam omnibus rebus humanis anteponatis*, Cic. de Amic. p. 151. *Ad quem recuperandum, ſine quo Athenæ eſſe non poſſunt, cum populus armatus concurriſſet*, Nep. Vit. Phoc. p. 109.

——— *Nec quâ ratione figuram*
Perdiderint, potui ſcire, aut nunc dicere poſſim, Ov. Met. 13. v. 672.
Nec ſi forte roges, poſſim tibi dicere quot ſint, Ov. Met. 13. v. 823.
——— *Funus promittere patris*
Nec volo, nec poſſum, Juv. Sat. 3. v. 44.
——— *Non poſſum ferre Quirites*
Græcam urbem, Juv. Sat. 3. v. 6.
——— ——— *Juſta pericli*
Si ratio eſt, & honeſta, timent, pavidoque gelantur
Pectore, nec tremulis poſſunt inſiſtere plantis, Juv. Sat. 6. v. 96.
Omnibus in terris, quæ ſunt à Gadibus uſque
Auroram, & Gangem, pauci dignoſcere poſſunt
Vera bona, atq; illis multum diverſa, Juv. Sat. 10. v. 2.
Non poſſis oculo quantum diſcernere Lynceus.
Non tamen idcirco contemnas lippus inungi, Hor. L. 1. Ep. 1.
Non amo te Sabidi, nec poſſum dicere quare, Mart. L. 1. Ep. 33.

By all theſe Sentences, and others without Number that might be added, wherein *Poſſum* cannot be varied by the Potential Mood;

it is plain that the uſe of this Tenſe cannot be known by the Signs *May* or *Can*. Indeed the uſe of this Tenſe is an intricate matter, and full of difficulty, and therefore the Grammarians have all declin'd meddling with it, or but touch'd upon it: However I ſhall venture to ſay ſomething more fully of it, at leaſt to ſet others a thinking further upon this Subject, if I ſhould be ſo unhappy my ſelf, as to miſtake the matter.

This Tenſe then, or Modal Variation, beſide the ſignification of Conceſſion, or Permiſſion (which is general, and cannot be miſtaken) implys alſo ſometimes the ſignification of *Debeo*, *Poſſum*, and *Volo*, at leaſt practically, ſo as to be equivalent to either of them and an Infinitive Mood: which becauſe the uſe of Authors has in a manner confounded, I ſhall endeavour to be as diſtinct as may be upon theſe ſeveral Heads, that the Reader may have the fuller proſpect, as well as the larger ſcope to exerciſe his own Thoughts, if he ſhall not be ſatisfied in what I advance in this matter. Now the uſes of this Tenſe, or Modal Variation, being ſo many, it is neceſſary that it be never uſed in any one of theſe Significations, but firſt in general, when the Nature of the Senſe leads to this Signification; and ſecondly as to the form of the Sentence, if we will follow the uſe of Authors, it muſt be one of theſe following.

Of the Preſent Potential *implying* Debeo.

CASE I.

In a Sentence Interrogative.

Jam verò quid ego de valvis illius templi commemorem, Cic. in Ver. l. 6. Or. 9. p. 346.

Quod ſi nemo reprehendit patrem qui hæc non negligenda in ſuo filio putet, cur improbetur *ſi quis ea quæ domi ſuæ rectè faceret in publicum promit*, Quintil. l. 1. c. 1.

Men' moveat *cimex Pantilius? Aut* crucier *quod*
Vellicet abſentem Demetrius, Hor. l. 1. Sat. 10.

Quid eſt ergo quod me impediat *ea, quæ mihi probabilia videantur ſequi, quæ contra, improbare?* Cic. de Off. l. 2. p. 68.

Quid eſt quòd expectetur *docti alicujus ſententia?* Cic. Brut. p. 161.

Laudetur *verò hic imperator, aut etiam* appelletur, *aut hoc nomine dignus* putetur? Cic. Parad. 5.

De quo crimine quid ego diſputem, *cum totum poſitum ſit in teſtibus?* Cic. in Ver. L. 4. Or. 7. p. 292.

Nam quem in amicitiâ perfidioſum cognoveris, eum quare putes *in inimicitias cum fide habere poſſe?* ad Her. l. 4. p. 27.

Quid ego nunc de meis propriis meritis prædicem? *Si meminiſtis, obtundam, ſi obliti eſtis, &c.* ad Her. l. 4. p. 33.

Ego dubitem *qui magis* laudem *truncam illam & retorridam Mucii manum, quam cujuſlibet fortiſſimi ſalvam?* Sen. Ep. 66.

Ego autem quem potius adoptem *aut* invocem, *quam illum, quo defendente vincere didici?* Cic. Fam. L. 5. Ep. 9.

Nam qui sibi hoc sumpsit, ut corrigat mores aliorum, ac peccata reprehendat, quis huic ignoscat, *si quâ in re ipse ab religione officii declinarit?* Cic. in Ver. l. 5. or. 8. p. 301.

Of the Present Potential *implying* Debeo.

CASE II.

In a Sentence Declarative.

Quia illum formulâ includit, & certos quos non exceda*s, terminos posuit,* Sen. Den. l. 3. c. 7.

——— *Ex hoc ego sanus ab illis*
Perniciem quacunque ferunt; mediocribus, & quos
Ignoscas *vitiis teneor,* Hor. L. 1. Sat. 4.

Ne praceptorem habeo cur venerer, *si me in grege discipulorum habuit,* Sen. Ben. l. 6. c. 16.

Unum excipio Catonem, in quo perfectissimo Stoico, summam eloquentiam non desiderem, Cic. Brut. p. 155.

Ad summa pervenit qui scit quod gaudeat, Sen. Ep. 23.

Philosophi denique ipsius, qui de suâ vi ac sapientiâ unus omnia profitetur, est tamen quadam descriptio, ut is qui studeat omnium rerum divinarum atq; humanarum vim, naturam, causasq; nosse, & omnem bene vivendi rationem tenere & persequi, nomine hoc appelletur, Cic. de Or. l. 1. p. 83.

In utráque autem re quicquid in controversiam veniat, in eo quari solet aut factumne sit, aut si est factum, quale sit, aut etiam quo nomine vocetur, Cic. de Or. l. 1. p. 55.

Sin autem ea quæ observata sunt in usu ac ratione dicendi, hæc ab hominibus callidis ac peritis animadversa ac notata, verbis designata, generibus illustrata, partibus distributa sunt, id quod fieri potuisse video: non intelligo quamobrem non, si unus illâ subtili definitione, at hâc vulgari opinione ars esse videatur, Cic. de Or. l. 1. p. 45.

Si totam mihi ex omnibus metallis pecuniam proferas, omnem istam congeriem non dignam putem, quæ frontem boni viri contrahat, Sen. Ira. l. 2. c. 37.

Neq; est quod existimes *illum vilem sibi fuisse, qui pretium se sui fecit,* Sen. Ben. l. 2. c. 11.

Certè nec forma, nec ætas
Est mea quam fugias, Ov. Met. L. 3. v. 455.

Hæc memorans animo nunc huc, nunc flectit illuc
An sese mucrone ob tantum dedecus amens
Induat, *& crudum per costas* exigat *ensem,* Virg. Æn. 10. p. 320.

Of the Preſent Potential *implying* Poſſum.

The uſe of this Tenſe in this ſignification, is ſomething more various, than in that of *Debeo*, and therefore I ſhall be the more particular in putting down the ſeveral Caſes in which it may be uſed for *Poſſum*.

CASE I.

In a Sentence Interrogative.

Quis ergo iſtos ferat, *qui bos autores non probent?* Cic. ad Brut. Or. p. 189. *Quis enim* putet, *aut celeritatem ingenii*, L. Bruto *defuiſſe, qui de matre, ſuaviandâ ex oraculo Apollinis tam acutè, argutéq; conjecerit? aut, &c.* Cic. Brut. p. 150. *Socii quo* fugiant, *cum aditus cuſtodi patriæ præcluſus ſit?* Cic. Or. Ante iret in Exilium, p. 702. *Quis enim rem tam veterem pro certo* affirmet, Liv. l. 1. p. 3.

——— *Quis talia fando*
Myrmidonum, Dolopumve, aut duri miles Ulyſſei
Temperet *à lachrymis*, Virg. Æn. 2. p. 116.
Quis diros caſus urbis, laudandáque monſtra
Et fidei pœnas, & triſtia fata piorum
Temperet *evolvens lachrymis?* Sil. l. 2. p. 40.
Quid faciat? *vir abeſt, & adeſt non ruſticus hoſpes*, Ov. Art. Am. l. 2. p. 164.
Heu quid agat? *quo nunc reginam ambire furentem*
Audeat *affatu*, Virg. Æn. 4. p. 168.

CASE II.

In a Sentence ſimple Declarative, *and not in the Clauſe of the Relative* Qui.

The firſt Caſe.

Of this general Caſe there are ſeveral particulars of ſpecial ſorts, which for diſtinction ſake I ſhall put down ſeverally.

The firſt of theſe Caſes is when the Sentence contains ſome ground of the poſſibility depending either upon the contexture of the Diſcourſe, or Nature of things, but not ſo neceſſarily, as that the contrary would imply a contradiction. As,

Ita ſine invidiâ invenias *laudem, & amicos* pares, Ter. Ac. 1. Sc. 1.
Ita i. e. *nunquam præponens ſe aliis*, aforegoing.
Ita pol quidem res eſt ut dixti Lesbia.
Fidelem haud ferme mulieri invenias *virum*, Ter. And. Ac. 3. Sc. 1.

Nam

Nam contra plures reperias *& faciles in excogitando, & ad diſcendum promptos*, Quintil. l. 1. c. 1. c. 4. c. 5. *Præter hæc autem* invenias *multas res neceſſitudinis, ad quas ſimilis adjunctio non accedit*, Cic. de Inv. l. 2. p. 75. *Illud quidem minimè verendum eſt, ne laborem ſtudiorum pueri difficilius* tolerent, *neque enim ulla ætas minus fatigatur. Mirum ſit forſitan, ſed experimentis* deprehendas, Quint. l. 1. c. 12. Frangas *citius quam* corrigas *quæ in pravum induruerunt*, Quintil. l. 1. c. 3. Sc. 9. or *Frangas* or *Corrigas* alone.

To theſe may be added ſuch as thoſe of *Terence*, where the Clauſe of this Tenſe ſignifies either the cauſe of ſomething preceding; as, *Neque tu iſtum metuas, ne amet mulier* : pellas *facile ubi velis*, or *pellas* alone, *Eun. Ac.* 5. *Sc.* 9.

Aut ſi tantus amor ſcribendi te rapit, aude
Cæſaris invicti res dicere, multa laborum
Præmia laturus : *Cupidam pater optime vires*
Deficiunt, neque enim quivis horrentia pilis
Agmina, vel fractâ pereuntes cuſpide Gallos
Aut labentis equo deſcribat *vulnera Parthi.* Hor. L. 2. Sat. 1.

Or the Effect; as,

———*Video ſæpe re intelligere, in loco*
Vereri, inter ſe amare; ſcire eſt liberum
Ingenium atque animum : *quovis illos tu die* reducas. Ad. Ac. 5. Sc. 3.

The Second Caſe.

Of the Second ſort are thoſe Sentences, where after a Deſcription of ſomething extraordinary in its kind, the Perfection is concluded with a Compariſon after this manner; as,

Retiaque & laqueos, quæ lumina fallere poſſint,
Elimat; non illud opus tenuiſſima Vincant
Stamina, nec ſummo quæ pendet aranea tigno. Ov. Met. 4. p. 76.

For which he uſes *poſſum* upon another like occaſion; as.

Non illud Pallas, non illud carpere livor
Poſſit opus———Met. l. 6. p. 115.

Of like kind is that of *Silius*,

Martius huic ſonipes campos hinnitibus implet:
Huic juga cornipedes erecti bellica raptant:
Non Eleus eat *campo fervention axis.* L. 1. p. 16.

The Third Caſe.

The Third ſort is when an Adverſative Senſe, or ſomething ſeemingly improbable precedes, either in the Subject; as,

———*Vaſti quoque rector Olympi*
Qui fera terribili jaculatur fulmina dextrâ,
Non agat *hos currus, & quid Jove majus habetur?* Ov. Met. L. 2. v. 62.

Or in a former Enunciation; as, *Illud quidem minimè verendum eſt, ne laborem ſtudiorum pueri difficilius tolerent, neque enim ulla ætas minus fatigatur. Mirum ſit forſitan, ſed experimentis* deprehendas. Quintil. l. 1. c. 12.

The

The Fourth Caſe.

The Fourth ſort is, when after ſomething pronounc'd of a General, we conclude the ſame with more force; as, *à majore ad minus*, or the ſame in effect, of ſome particular contain'd under it; as,

———*Mortalia facta peribunt:*
Nedum ſermonum ſtet honos, & gratia vivax. Hor. de Art. v. 69.

That of *Seneca* is particular, but the Reader may obſerve, that *Poſſum* going before, makes way for the underſtanding *Poſſum* in the Potential; as, *Nec poſſum dicere me nihil perdere, ſed quid perdam, & quemadmodum* dicam, *cauſas paupertatis meæ* reddam, Ep. 1. where *dicam* and *reddam* cannot be ſuppos'd to be the Future Indicative, becauſe then a particular account of his Loſs and Poverty muſt have follow'd, which there does not.

CASE III.

Of the Preſent Potential *implying* Poſſum *in a Simple and Declarative Senſe, the Tenſe ſo implying being in the Clauſe of the* Relative.

In this Caſe alſo, the ground of the Poſſibility muſt depend upon the nature of ſomething mentioned, but not ſo immediately, and neceſſarily, as that the contrary would imply a Contradiction. And of this Caſe alſo there are ſeveral ſorts.

The Firſt Caſe.

The Firſt Caſe is when the Clauſe of the Relative contains ſome Quality or Effect of the Clauſe Antecedent, or both; as, *Nonne ſatius eſt mutum eſſe, quàm quod nemo* intelligat *dicere?* Cic. Phil. 3. p. 653. *Cur igitur vos inducitis in eas captiones quas nunquam* explicetis? Cic. Div. l. 2. p. 227. *Poſtea multis in legibus multa eſſe præterita, quæ idcirco præterita nemo* arbitretur, *quòd ex cæteris legibus, de quibus ſcriptum ſit, intelligi poſſint.* Cic. de Inv. l. 2. p. 72. *Ut utilius ſit occultè feciſſe ſuſpicionem, quàm hujuſmodi intendiſſe orationem, quæ* redarguatur, ad Her. l. 4. p. 3. *Nam debet eſſe puriſſimus ſermo, & qui varietate vitium* effugiat, *& mutationibus animum* levet, Quint. l. 4. c. 2. *Sed plurimum ex his valet animi præſtantia, quam nec metus* frangat, *nec acclamatio* terreat, *nec audientium autoritas ultra debitam reverentiam* tardet, Quintil. l. 12. c. 5. *Quærunt autem quonam modo falſa viſa quæ ſint, ea Deus efficere poſſit probabilia, quæ autem planè proximè ad verum accedunt, non poſſit? Aut ſi ea quoque poſſit, cur ea non poſſis, quæ perdifficiliter, internoſcuntur tamen?* Cic. A. Q. l. 2. p. 27. *Quæ eo ſunt faciliora philoſophis, quo minùs multa patent in eorum vitâ, quæ fortunæ* feriat, Cic. Off. l. 1. p. 31. *Commodiſſimum eſſe quàm laxiſſimas habenas habere amicitiæ, quas vel* adducas, *cum velis, vel* remittas, Cic. de Am. *Ego verò*

ſapientem

em non imaginario honore verborum exornare conſtitui, ſed eo loco po-
quo nulla perveniat *injuria.* Sen. Quod in Sap. non Cad. injuria.
be per deos in eam curam, ac cogitationem, qua tibi ſummam dignita-
& gloriam afferat, Cic. Fam. L. 10. Ep. 3.

Ede meſes quod mirer *ego* invideantque *ſorores.* Stat.
Theb. 8. v. 68.
Scribam igitur quod non unquam tua deleat *atas.* Propert.
L. 2. El. 5.
Nam quid te dicam facere in regione Pedanâ?
Scribere quod Caſſi Parmenſis opuſcula vincat. Hor. l. 1. Ep. 4.
——*At hic ſi ploſtra ducenta,*
Concurrantque foro tria funera; magna ſonabit,
Cornua quod, vincatque *tubas.* Hor. L. 1. Sat. 6.

The Second Caſe.

he Second Caſe is, when the Clauſe of the Relative contain's
neans by which ſomething may be effected by the Antece-
; as,

Orationem ſperat inveniſſe ſe quâ differat *te.* Ter. And.
Ac. 3. Sc. 1.
Facite, fingite, invenite, efficite quî detur *tibi:*
Ego id agam mihi qui ne detur. Ter. And. Ac. 2. Sc. 1.

enim magna ſubſidia reſpub. habet, quibus ſubito impetu, ac latrocinio
idarum reſiſtat. Fam. L. 10. Planc. Cic. *Sive ratio conſtantiæ vir-*
tis quæritur; aut hæc ars eſt, aut nulla omnino, per quam eas aſſequa-
, Cic. Off. l. 2. p. 67. *Tamen ea faciatis, è quibus* appareat, *vo-*
tem vos, non officium ſequi. Cic. Fin. l. 2. p. 153. *Idem utrique*
ſitum, idem tenor vitæ, nihil ex quo ſentias duos eſſe, Plin. Paneg.
6.

Nunc opus eſt ſuccis, per quos renovata ſenectus
In florem redeat——Ov. Met. l. 7. p. 138.
Non quâ viâ captioſa ſolvantur, *ambigua* diſtinguantur
oſtendit. Cic. Fin. l. 1. p. 104.
Hoc vide quot modis refellatur. Sen. Ben. l. 6. c. 21.

The Third Caſe.

he Third Caſe is, when the Clauſe of the Relative contains
End, Uſe, or Purpoſe of the Antecedent; as, *Quid* arguas *non*
s, Cic. pro Sext. Roſc. p. 232. *Non habeo ne me quidem ipſum,*
um tam audaciter communicem, *quàm te,* Cic. ad At. L. 12. Ep. 36.
mici perierunt, eſt quod illorum ſuppleat *locum, virtus,* Sen. Ep. 74.
d quamvis nemo eſt, cujus referatur *ad aures,* Ov. Met. l. 4. p. 180.
ro bonum quod ſentiam, non quod oſtendam, Sen. de Vit. Beat.

Nil erit ulterius, quod noſtris moribus addat
Poſteritas——Juv. Sat. 1. v. 147.
Nil habeo quod agam. Hor. L. 1. Sat. 9.

The Fourth Caſe.

The Fourth Caſe is, when the Antecedent Clauſe is made up of *Quis*, Interrogative or Indefinite; as, *Adjice nunc quod huic uni legi*, nempe de ingrato in jus ducendo, *omnia fora vix ſufficient. Quis erit qui non* agat? *Quis, cùm quo non* agatur? Sen. de Ben. l. 3. c. 7.

Neque quiſquam eſt qui cauſam quam non didicerit, agat. Quintil. l. 10. c. 7.

And alſo when *Quin* is in the Clauſe of the Potential in this manner, *Poſt tot exempla non dubium eſt, quin beneficium aliquando dominus à ſervo* accipiat, Sen. Ben. l. 3. c. 18.

The Fifth Caſe.

The Fifth Caſe is, when the Tenſe ſo implying is in a Clauſe Indefinite, equivalent to a Relative; as, *Illud non beneficium eſt, ſed fœnus, circumſpicere ubi optimè* ponas, *ubi*, i. e. *quo loco*, or *locum in quo*, Sen. Ben. l. 4. c. 3.

The Sixth Caſe.

The Sixth Caſe is, when the Clauſe of the Relative abounds, ſo that the Sentence would be intelligible without it, which ſort of Clauſes are generally included in a Parenthеſis, or between two Comma's; as, *Hujus de virtutibus ſatis erit dictum, ſi hoc unum adjunxero, quod nemo* eat *inficias, Thebas & ante Epaminondam natum, & poſt eiuſdem interitum, perpetuò alieno paruiſſe imperio,* Nep. Vit. Ep. *In quo ille exiſtimat, quod facile* appareat, *cum me colat, atque obſervet, tibi quoque in eo ſe facere gratiſſimum,* Cic. Fam. L. 4. Ep. 13.

Of the Preſent Potential, *implying* Poſſum *in a* Complex Sentence.

The Firſt Caſe.

The Firſt of theſe Caſes is in a Conditional Sentence, with *Si* or *Dum*; as, *In quâ niſi (ut dicitur) apertum pectus videas tuumque oſtendi, nihil fidum nihil exploratum* habeas, *ne amari quidem, aut amare poſſis, cum id quam verè fiat ignores,* Cic. de Am. p. 177. *Nec ſi rationem ſyderum ignoret, poeta* intelligat, Quintil. l. 1. c. 4.

Nec ſi quæſieris odium Cyclopis, amor ne
Acidis in nobis fuerit præſentior, edam:
Par utrinque fuit——Ov. Met. l. 13. v. 75.

In the two firſt of which, the foundation of the Poſſibility lies in the Condition, as in the Cauſe of theſe Effects, and in the latter in that, which follows, *Par utrinque fuit.*

Ire

Ire libet procul hinc, patrioſque relinquere fines,
Dum ſcelus effugiam——— Ov. Met. 10. v. 342.

Where the Potential *Scelus effugiam*, is the Condition of *patrioſque relinquere fines*. Or it may be taken alſo as the End.

And to theſe may be added that of the Author to *Herennius*, tho' ſomething different, as being Indefinite in the Clauſe of the Potential, *Iſte quotidie in forum medium tanquam jubatus draco ſerpit, dentibus aduncis, aſpectu bene nato, ſpiritu rabido, circumſpectans huc & illuc ſi quem* reperiat, *cui*, &c. L. 4. p. 35.

The Second Caſe.

The Second Caſe is, when the Clauſe of the Potential ſignifies the End or Intention with *Ut*, *Ne*, or *Quo* before it; as, *Deinde qui alterum violat, ut ipſe aliquid commodi* conſequatur, &c. Cic. Off. l. 3. p. 108. *Cavendum erit, ne non ſolum amicitia depoſita, ſed inimicitia etiam ſuſcepta* videantur, Cic. de Am. p. 171. Though here perhaps it may be ſufficient barely to underſtand the Event of the Thing. *Sed quo facilius ſermo* explicetur, *ſedentes, ſi videtur, agamus*, Cic. Brut. p. 149.

The Third Caſe.

The Third Caſe is, when the Clauſe of the Potential ſignifies the Effect, with *Ut* Effective before it; as, *Ego committam, ut ea, quæ pro ſalute omnium geſſi, caſu magis & felicitate à me, quam virtute & conſilio geſta eſſe* videantur? Cic. pro Syll. p. 491. Though here alſo it may be the Effect of the Thing, rather than the Poſſibility, may be intended. But yet in this, as well as the Inſtance aforegoing, the Potential may be reſolved by *Poſſum* and the Infinitive Mood.

The Fourth Caſe.

The Fourth Caſe is, when in the Anteceding Clauſe there is a Note of Intenſion, as *Tam*, *Ita*, anſwered by *Ut*, in the Clauſe of the Potential; as, *Non ita abundo ingenio, ut te* conſoler, Cic. Fam. L. 4. Ep. 8. *Quamobrem nec ita claudenda eſt res familiaris, ut eam benignitas aperire non poſſit, nec ita referanda, ut* pateat *omnibus*, Cic. Off. L. 2. p. 86. *Ipſa illa concionis ita multas habent obſcuras, abditaſque ſententias, vix ut* intelligantur, Cic. ad Brut. Or. p. 176.

——— *Quis iniqua*
Tam patiens Urbis, tam ferreus ut teneat *ſe.* Juv. Sat. 1. v. 31.

So if the ſame Senſe be expreſs'd with a Relative inſtead of *Ut*; as, *Nec ullam tam immanſuetum animal eſt, quod non cura* mitiget, *& in amorem ſui* vertat. Sen. Ben. l. 1. c. 3. And when the Intenſion is ſignified by *Tantus*, there is an Example of it in *Cic.* in the firſt Clauſe; as, *Neque ulla res tanta* exiſtat, *judices, ut poſſit vim mihi majorem adhibere metus quam fides*, Cic. pro Sext. Roſc. p. 231.

The Fifth Caſe.

The Fifth Caſe is in Comparative Sentences, in the laſt Member of the Compariſon; as, *Aiunt nos loqui majora, quàm quæ humana natura ſuſtineat*, Sen. Ep. 104. The Fifth Caſe is with *Utinam* before the Clauſe of the Potential; as, *De quâ utinam aliquando tecum loquar*, Cic. ad At. L. 8. Ep. 2. Unleſs the Event only be here ſignified; but it ſeems to imply *Poſſum* rather according to our Language, *I wiſh I could ſpeak with you.*

There has been a great deal ſaid upon this Point already, and yet to make ſure, it may be neceſſary to add ſome Inſtances where *Poſſum* cannot be imply'd by this Mood, in which the Reader will ſee the Neceſſity of the Limitation above mentioned; namely, that the ground of the Poſſibility depends upon ſomething mentioned, or the Contexture of the Diſcourſe, and yet not ſo immediately, as that the contrary would imply a Contradiction. For where there is no ground of the Poſſibility, or that ſo immediately depending upon the Nature of the Thing, that the contrary would imply a Contradiction, in that Caſe *Poſſum* cannot be imply'd by the Potential Mood.

Examples of *Poſſum*, not commutable with the *Potential Mood*, where there is no ground of the Poſſibility expreſs'd.

——Non poſſum ferre Quirites
Græcam urbem——Juv. Sat. 3. v. 60.
Omnibus in terris, quæ ſunt à Gadibus uſque
Auroram, & Gangem, pauci dignoſcere poſſunt
Vera bona atque illis multum diverſa. Id. Sat. 10.

Ad quem recuperandum, ſine quo Athenæ eſſe non poſſunt, quum populus armatus concurriſſet, &c. Nep. Vit. Phoc.

——Nec quâ ratione figuram
Perdiderint, potui ſcire, aut nunc dicere poſſim. Ov. Met. l. 3. p. 672.
——Funus promittere patris
Nec volo, nec poſſum——Juv. Sat. 3. v. 44.
——Qui rumpere quamquam
Ferrea non poſſunt veterum decreta ſororum,
Signa tamen luctûs dant haud incerta futuri. Ov. Met. l. 15. v. 781.
Ut nihil ad te dem literarum facere non poſſum. Cic. ad At. L. 8. Ep. 14.
So *Facere non Poſſum quin, &c.* Id.

Examples

Examples of *Poſſum*, not commutable with the *Potential Mood*, where the ground of the Poſſibility is ſo immediately neceſſary, that the contrary would imply a Contradiction.

Fortis autem dolorem ſummum malum judicans, aut temperans voluptatem, ſummum bonum ſtatuens, eſſe certè nullo modo poteſt, Cic. Off. l. 1. p. 3. Here to ſay, *Fortis autem dolorem ſummum malum judicans poteſt eſſe*, would imply a Contradiction. For *ſummum malum judicans eſt mollis*, which is contrary to *Fortis*, and ſo in effect *Fortis* and *non Fortis*. And ſo in the other Clauſe, the Caſe is the ſame between *Temperans*, and *Voluptatem ſummum bonum ſtatuens*. For *Voluptatem ſummum ſtatuens*, is *Luxurioſus*, which is alike contrary to *Temperans*. So again, *Neque ullæ officii præcepta firmæ, ſtabilitæ, conjunctæ naturæ tradi poſſunt, niſi aut ab iis qui ſolam, aut ab iis qui maximè honeſtatem propter ſe dicant expetendam*, Id. Ib. *Et quod falſum eſt, id percipi non poteſt*, Id. A. Q. L. 2. p. 14.

Of the Preſent Potential *implying* Volo.

Of this alſo there are ſeveral Caſes, and in all of them there muſt be ſuch way made for this Signification by the Contexture of the Diſcourſe, that it may plainly appear, that *Volo* is imply'd; otherwiſe, this Modal Variation having ſo many Uſes, the Reader will be entangled in an ambiguous Senſe, and left in the Dark to extricate himſelf.

Te firſt Caſe.

The firſt Caſe is, when the Clauſe ſo implying, is put as the thing conditioned before a Clauſe conditional; as,

Sunt his alii multum diſpares, ſimplices & aperti, qui nihil ex occulto, nihil ex inſidiis agendum putant, veritatis cultores, fraudis inimici. Itemq; alii, qui quidvis perpetiantur, *cuivis* deſerviant, *dum quod velint conſequantur*, Cic. Off. l. 1. p. 45. And this ſometimes is preceded by a Note of Intenſion, *viz. Ita, Tam, Tantus, &c.* as *Nec verò crimine fulſis in odium quemquam vocabit, omninoq; ita juſtitiæ honeſtatiſq; adhæreſcet, ut dum eam conſervet, quemvis graviter* offendat, *mortemque* oppetat, *potius quàm* deſerat *illa, quæ dixi*, Cic. Off. l. 1. p. 36. *Quotuſquiſque invenietur tantâ virtute vir, qui optimam quamque Cauſam reipub.* amplectatur, *qui bonis viris* deſerviat, *qui ſolidam laudem veramque* quærat? *cum ſciat illa duo reipub. penè fata Gabinium & Piſonem, alterum hauſire quotidie ex placatiſſimis atq; opulentiſſimis Syriæ gazis innumerabile pondus auri: alterum, &c.* Cic. pro Sext. p. 557. It may be thought poſſibly, that in theſe inſtances, the bare event of a Future thing is only ſignified, and therefore they ſhould have been brought under the Future uſe of this Tenſe: But beſide that the Reaſoning would not be good, if the bare event only were ſignified, becauſe the verity of it

it conſiſts wholly in the Will; I ſay beſide this, tho' the event were only ſignified, yet that event being of a Perſon, the Potential may be reſolv'd by *Volo*, and therefore the Signification of that is imply'd in it, as

Atq; utinam aut verus furor ille, aut creditus eſſet,
Nec comes hic Phrygias unquam veniſſet ad arces
Hortator ſcelerum: Non te Pœantia proles
Expoſitum Lemnos noſtro cùm crimine haberet.

And ſoon after, as another conſequence, he ſays,

Vellet & infelix Palamedes eſſe relictus:
Viveret, aut certè letum ſine crimine haberet, Ov. Met. 13. p. 263, 264.

Whereby *Vellet eſſe relictus* is not imply'd the will of *Palamedes*, which was abſolute doubtleſs, to have remain'd to that day, and not upon condition that *Ulyſſes* had never come to *Troy*, but the bare event that he would have remain'd alive, or that it would have happen'd that he would have been alive. There is indeed in the two laſt Examples, a Futurity imply'd by the *Preſent Potential*, but not a bare Futurity, but a conſent of the will along with it; and this is a common thing in this ſort of conditional Sentences, wherein is declar'd what one would do, upon ſuppoſition that ſomething were, which is not, and in which therefore the *Preſent Potential* may be varied by the *Future Indicative* or *Potential*, or what is commonly call'd the *Preterimperfect Potential*; which alſo ſometimes ſignifies Futurely, as ſhall appear at large when I come to ſpeak of it. But I am here repreſenting the Modal ſignification of this Variation of the Verb, and ſhall reſerve the reſpect it has to time, till I come to conſider it as a Tenſe.

Quod ſi quis deus mihi largiatur, ut ex hac ætate repueraſcam, & in cunis vagiam valde recuſem, Cic. de Sen. p. 212. *Quod ſi nunc hac urbs invictiſſima vocem emittat, non hoc pacto* loquatur? Ad. Her. l. 4. p. 37. *Quod ſi nunc L. ille Brutus reviviſcat, & hic ante pedes veſtros adſit, non hac* utatur *oratione*? Id. Ib. In my Book it is *utetur*, but *Gronovius* has publiſh'd *Utatur*.

Si ſic aliis Mœchis fiat, minus hic Mœchorum fiet, magis metuant

Minùs has res ſtudeant, Plaut. Mil. Ac. 5. *Si ire occipiam* vetes, Plaut. Trin. Ac. 2. Sc. 4. *Tu ſi hic ſis aliter* ſentias. *Neq;* poſtulem, *niſi ipſa res moneat*, Ter. And. Ac. 3. Sc. 3.

——— *Et Idem*
Si quis ad iſta deus ſubito te agat, uſq; recuſes, Hor. l. 2. Sat. 7.
Ni faciat, maria, ac terras cœlumque profundum,
Quippe ferant *rapidi ſecum*, verrantque *per auras*, Virg. Æn. 1. p. 95.
——— *Et ſi modo verba ſuperſint,*
Oret *opem, nomenque ſuum, caſuſque* loquatur, Ov. Met. l. 1. p. 22.

So when the Condition is not expreſs'd by *ſi*, but imply'd; as,

Quid facias *talem ſortitus Pontice ſervum*, Juv. Sat. 8. v. 179.

And indeed nothing is more common than this way of Expreſſing a Future Conditional in all Authors. The only Queſtion which can ariſe, is, whether there muſt always be the ſame Tenſe in the condition, and the thing conditioned; or whether one may be the Preſent, and the other the Preterimperfect, for that both theſe Preſent Tenſes may be chang'd into the Preterimperfect, is paſt diſpute,

diſpute. I have known ſome Perſons of great Ingenuity, and extraordinary Judgment in theſe matters, who would not allow one Tenſe to be chang'd without the other. For inſtance, inſtead of *Tu ſi hic ſis aliter ſentias. Tu ſi hic eſſes aliter ſentires*, they approv'd of. But *Tu ſi hic ſis aliter ſentires*, they ſuppoſed could not be ſaid with any Authority. But tho' it muſt be own'd that Examples of this kind are but rare, yet there are enough to bear out any Writer that ſhould ſo expreſs himſelf, as

Mittit Abydenus, quam mallet *ferre ſalutem,*
Si cadat *ira maris, ſeſta puella tibi,* Ov. Leand. Her.

Two others there are, in which though Will be not imply'd, the Subject not being a thing which has a Will, yet as to the commutableneſs of theſe two Tenſes, which is deny'd likewiſe, they are all one; as,

Cantus & è cœlo lunam deducere tentat:
Et faceret *ſi non ærea repulſa ſonent,* Tibul. L. 1. El. 8.
Nam ſi Virgilio puer & tolerabile deſit,
Hoſpitium, caderent *omnes à crinibus hydri,* Juv. Sat. 7. v. 104.

But of this I ſhall ſay more when I come to ſpeak of the commutability of theſe two Tenſes.

This ſignification alſo of this Tenſe is found in a Conditional Sentence, when the Verb in the Condition is the Preſent Indicative; as,

——— *Quod ſi mea numina non ſunt*
Magna ſatis, dubitem *haud equidem implorare quod uſquam eſt,*
Virg. Æn. 7. p. 241.

Alſo when one would do ſomething, unleſs hindred by ſomething Preſent, repreſented by the Subjunctive Preſent, and *ni, niſi,* or *ſi non*; as,

Continuò pugnas ineant *& prœlia* tentent
Ni roſcus feſſos jam gurgite Phœbus Ibero
Tingat equos, noctemque die labente reducat, Virg. Æn. 11. p. 353. So
Et indocta comes tenues ſine corpore vitas
Admoneat volitare cava ſub imagine forma
Irruat, *& tenues ferro* diverberet *umbras,* Virg. Æn. 6. p. 214.

The Second Caſe.

The ſecond Caſe is, when the latter Clauſe is connected conjunctively with *Velit* in the former; as,

Hoc Ithacus velit, & magno mercentur *Atrida,* Virg. Æn. 2. p. 111.

But in this Caſe like a Condition, 'tis underſtood, namely, *ſi poſſint.* i. e. *mercentur ſi poſſint,* and ſo it will come under the former. There ſeems alſo to be a tacit Condition in that of *Cicero, Nec periculum eſt ullum quod pro libertate* refugiam *aut* deprecer, i. e. *ſi poſſim deprecari,* Poll. Cic. Fam. l. 10.

The

The Third Caſe.

The Third Caſe is in an Interrogative; as,

Aſt ego, quæ divûm incedo, regina Jovisq;
Et ſoror, & conjunx, unâ cum gente tot annos
Bella gero, & quiſquam Junonis numen adoret
Præterea, aut ſupplex aris imponat honorem, Virg. Æn: 1. p. 97.

Unleſs by *adoret* be meant *poſſit adorare*, which is equivalent, becauſe what can't be done, won't be done. And upon this Account ſome of theſe Expreſſions, as well as many which I ſhall have occaſion to ſpeak of hereafter, have ſo many handles, that 'tis poſſible every body will not agree to take them by the ſame as I do; which makes me give ſuch a plenty of Examples, that the Reader, who ſhall differ from me in matter of Aſſortment, may have enough of all kinds for his imitation, let him reduce them to what heads he pleaſes.

P. *Comprehendi jube quantum poteſt.*
Th. *Quid illo facias ſtulta*, i. e. *Facias ſi comprehendatur*, Ter. Eun. Ac. 5. Sc. 1.

The Fourth Caſe.

The Fourth Caſe is in a Clauſe ſignifying the matter of a requeſt, with *ut* or *ne* before it; as, *Peto à vobis ut tantum orationi meæ* concedatis, Cic. pro Sext. p. 545. *Quod ut* facias, *etiam atque etiam rogo.* Cic. ad At. L. 12. Ep. 6. and ſo he elſewhere, and others frequently.

The Fifth Caſe.

The fifth Caſe is in a Clauſe ſignifying the matter of ones fear with *Ne* before it; as, *Illud quidem minimè verendum eſt, ne laborem ſtudiorum pueri difficilius* tolerent, Quintil. l. 1. c. 12. Or if *tolerent* here be to be underſtood for *tolerare poſſint*, that of *Cicero* at leaſt will be an Example. *Credo erit verendum mihi, ne non hoc potiùs omnes boni ſerius à me, quàm quiſquam crudeliùs factum eſſe* dicat, i.e. *dicere velit.* For that which was to be feared was, that they would ſay ſo, and not that they could only, unleſs they would alſo.

The Sixth Caſe.

The Sixth Caſe is, when the Clauſe of the Potential depends upon *non dubium quin*; as,

——Haud dubium eſt, quin Chremes
Tibi non det *gnatam* i. e. *non velit dare.* Ter. And. Ac. 2. Sc. 3.

I have now done with this Variation of the Verb, as a Mood or Mode of Predication; it remains now to conſider it as a Tenſe, or in what time it Predicates of in theſe ſeveral Modes of Predication, which have been ſhewn to be imply'd in the Potential Mood.

Of

Of the Time of the Preſent Tenſe Potential.

This Tenſe, as it is call'd, has ſeveral things remarkable in it, and neceſſary to be known, in order to rightly underſtand what we read, or to write ſo as to be diſtinctly underſtood by others; And yet this Grammar is ſo ſhort in the Notice it takes of them, that the Reader, who has no better help, muſt be at a great loſs many times, eſpecially how to uſe it in Writing. And they that have undertaken to ſupply the defects of it by way of Notes, have been ſilent altogether in this Matter, whether as thinking it of no Moment, or overlooking it, I know not. Neither has any body that I know of, endeavoured to ſtate the full extent and uſe of it; I ſhall therefore endeavour to give the Reader ſuch light into it, as may be, if not ſufficient of it ſelf, yet enough to light his own Candle by, and ſee further. *Linacer* and others make it often to have the ſignification of the Future, and ſo far they are in the right in ſome Senſe, for as much as it is often variable by it; as, *Jam verò quid ego de valvis illius templi* commemorem? or *Commemorabo. Quis rem tam veterem pro certo* affirmet? or *affirmabit.*

Nil erit ulterius quod noſtris moribus addat
Poſteritas. or *addet*, or *addiderit.*

But then they do not ſay in what Caſes it ſo ſignifies, much leſs do they ſet forth the *Ratio* of that Signification, or variation rather; for want of which, the Reader muſt needs be at a loſs many times, whether he may uſe it or not, when the forms of Expreſſion appear otherwiſe in *Engliſh* in point of Time, namely, when the Expreſſion in *Engliſh* is by the Future. I take it then that this Tenſe, when it implys *Debeo* or *Poſſum*, always ſignifies the Preſent Time, and that it is ſo frequently variable by ſome Future Tenſe, either Indicative or Subjunctive, as the conſtruction will admit, ariſes from the equivalence of the Senſe, not from the Identity of the ſignification in ſuch Caſes.

For the matter of Duty and Poſſibility, being things of a permanent Nature, they are always Preſent in theſe Caſes, and ſo frequently repreſented by the Latins by this Tenſe: but the Execution of theſe things being Future, from hence it ariſes that it is equivalent in point of Senſe, to repreſent them by the Future; as,

Jam verò quid ego valvis illius templi commemorem? i.e. *Quid ego jam debeo deinceps prædicare?* or *quid prædicabo? Quis iſtos* ferat *qui hos autores non probent?* i. e. *Quis iſtos jam poteſt ferre?* or *Quis ferret cum erit ut ferri ſe poſtulent*, or the like.

The only Caſe that ſeems difficult in this matter, is, when the Clauſe of the Potential depends upon a Verb of the Future Tenſe; as,

Scribam igitur quod non unquam tua deleat *ætas*
Nil erit ulterius quod noſtris moribus addat
Poſteritas.——

Cavendum erit, ne non ſolum amicitiæ depoſitæ, ſed inimicitiæ etiam ſuſceptæ eſſe videantur. But the two firſt of theſe Caſes at leaſt, are ſolvable by this ſuppoſition; namely, that the poſſibility of *deleat* and *addat* is Preſent, *i. e. tale ut jam non poſſibile ſit, ut tua ætas deleat, tale ut jam impoſſibile ſit, ut poſteritas addat.* And for the laſt, *ne inimi-*

citia ſuſcepta eſſe videantur, it is the Subject of *cavendum erit*, and ſo Preſent in the Mind of him that gives the Caution, or Preſent with the Future, which may be a particular Solution, and a Rule for the uſe of it in ſuch Caſes.

Of the Time of the Preſent Potential *implying* Volo.

In this Caſe alſo the Will is ſignified as Preſent generally, and the execution as Future, and therefore the thing ſo repreſented may be expreſs'd by the Preſent Potential, or the Future Indicative, or Subjunctive, as the Conſtruction will admit; as, *Itemque alii qui quidvis* perpetiantur. &c. *i. e. quidvis velint perpeti*, or *quidvis perpetientur cum opus erit, cum res poſtulabit*, or the like. So in *Tu ſi hic ſis aliter ſentias*, and other like Conditionals, the Potential implying *Volo* is plainly Preſent, *i. e*, ſuppoſed Preſent, namely *aliter ſentias*, with *ſi hic ſis*. There being nothing more intended in theſe Expreſſions than a co-exiſtence in point of Time, which is the Reaſon why both Members of the Sentence have generally the ſame Tenſe, *viz.* both Preſent, both Preterimperfect, or both Future. In *rogo ut facias*. *Peto ut* concedatis, and the like, the Performance of the thing requeſted, muſt follow the requeſt, and ſo ſtrictly ſpeaking, be Future, namely Future to the time of ſpeaking of this Matter, but then this Futurity follows ſo immediately in the deſire of the Requeſter, that it ſeems as if for that reaſon the Latins conſider'd it as in a manner Preſent, and expreſs'd it by the Preſent Tenſe. This Tenſe is uſed alſo when the Clauſe depends upon a Future Verb preceding; as, *Quotuſquiſque invenietur tantâ virtute, vir, qui optimam quamque cauſam reipub.* amplectatur, *qui bonis viris* deſerviat, *qui ſolidam laudem veramque* quærat? *Cum ſciat*, &c. where it may be varied by the Future Indicative or Subjunctive; but yet that does not hinder, but that it may be conſidered as Preſent, as it regards the Will and Diſpoſition of the Perſon at preſent. For I take the Senſe of it to be, *How rare is that Perſon to be found, who when he knows* &c. *is willing*, &c.

This, with what has been ſaid already in the ſeveral Caſes of the Modal Significations of this Tenſe (which being all uſed with reſpect to ſome Time, will help to diſcover the uſe of the Time under that of the Mood) will I hope be ſufficient, if not to ſatisfie the Reader in the *Ratio* of the thing, yet to inſtruct him in the uſe of the Tenſe, and what Future expreſſions in our Language he may render by it, which is enough for his purpoſe.

Of the Preterimperfect, Potential, *implying* Debeo, Poſſum *and* Volo.

Grammar Eng. *p.* 19.

A *Marem* I might, would, could, ſhould, or ought Love.

ANIMADVERSION CXIII.

THis variation of the Verb differs not from that of the Preſent Tenſe, as to its Modal Signification, but only in point of time. Not that poſſibly it is actually found in all the ſeveral Caſes with the Preſent, but that it is ſo in many, and Grammarians in general have allow'd it the ſame Power in the reſt, and write accordingly, which liberty of Analogy being ſettled upon good Reaſon, I ſhall not endeavour to violate. And therefore I have nothing to object againſt the Power here attributed to it by this Grammar by the ſigns *might*, *would*, &c. Only for the Reader's ſatisfaction, that I may not ſeem to admit of a precarious Authority, I ſhall give him ſuch Examples of each kind, as are at hand, and that ſo much the rather, becauſe from thence he may ſee the reaſonableneſs of allowing the reſt.

Examples of the Preterimperfect Potential *implying* Debeo.

Mirabar quid mœſta deos Amarilli vocares.
M. Tityrus hinc aberat; ipſa te Tityre pinus,
Ipſi te fontes, ipſa hæc arbuſta vocabant.
T. Quid facerem? *neque me ſervitio exire licebat,*
Nec tam præſentes alibi cognoſcere divos, Virg. Ecl. 1. *i. e.*
Quid deberem facere, or it may be *Quid poſſem facere.*
C. Quæ paſſus eſt id fieri? S. Quid faceret? *C. Rogas*
Aliquid reperiret, fingeret *fallacias,* &c. Ter. Heau. Ac. 3. Sc. 2. *i. e. Deberet facere, Deberet reperire,* &c.

D. *Eho inepta neſcis quid ſit actum.* M. *Qui ſciam*
D. *Hic ſocer eſt, alio pacto haud poterat fieri.*
Ut ſciret hæc, quæ volumus. M. *Hem* prædiceres. Ter. And. Ac. 4. Sc. 5.

So *Seneca* having told the Story of the Soldier, who put *Cæſar* in mind of what he had done for him in *Spain*, that in Requital he might give Judgment for him, ſays, *Quid ergo? Non* repeteret *beneficium ab imperatore cujus memoriam multitudo rerum confuderat?* Ben. l. 5. c. 25. *Nihil tibi debeo, ſi ſervaſti, ut habeares, quem* oſtenderes. *Quouſque me circumducis? Quouſque obliviſci fortuna mea non finis? Semel in triumpho ductus* eſſem, Sen. Ben. l. 2. c. 17. *Contra rem ſuam veniſſe me aliquando queſtus eſt. An ego non* venirem *contra alienum pro familiari & neceſſario meo? Non* venirem *contra gratiam? Non* venirem *contra injuriam?* Cic. Phil. 2. P. 638. *Quanquam ſi me tantis laboribus pro communi ſalute perfunctum efferret aliquando ad gloriam in refutandis maledictis improborum hominum animi quidam dolor, quis non* ignoſceret? Cic. de Har. Reſp. p. 525.

Haud procul inde citæ Metium in diverſa quadrigæ
Diſtulerant (at tu dictis Albane maneres.) Virg. Æn. 8. p. 274.

Itaque cum C. Cæſar illi ducenta donaret, ridens rejecit, ne dignam quidem ſummam judicans, quâ non acceptâ gloriaretur, Sen. Ben. l. 7. c. 11. *Nam quid me facere conveniret cum à tantâ multitudine Gallorum circum ſederer? An* dimicarem? *At*——*An* ſederem *in caſtris?* Ad Her. l. 4. p. 29. *Socrates* having refuſed to receive a Benefit from *Alexander, Seneca* in Vindication of him, ſays, *Timuit fortaſſe, nec cogeretur accipere qua nollet. Timuit ne quid indignum Socrate acciperet.* To which he ſuppoſes ſome body to object thus, *Dicet aliquis:* Negaret *ſi nollet,* Ben. l. 5. c. 6.

Examples of the *Preterimperfect Potential*, implying *Poſſum.*

Putares *ne unquam accidere poſſe, ut mihi verba deeſſent?* Cic. Fam. L. 2. Ep. 11. *Nam quibus commeatibus invito illo per illius provinciam legiones* ducerem? Poll. Cic. Fam. L. 10. *Ut caveret, ne quid efficeret imprudens, quod* offenderet *animos hominum, aut quicquam e quo* oriretur *aliquis dolor,* Cic. Fin. L. 2. p. 157. *Antea miſiſſem ad te literas, ſi genus ſcribendi* invenirem, Cic. Fam. L. 5. Ep. 10. *Nunquam eas copias Rex Deiotarus habuit quibus inferre bellum pop. Rom.* poſſet, *ſed quibus fines ſuos ab excurſionibus hoſtium* tueretur, Cic. pro Deiot. p. 631. *Ubi pedem* poneret *non habebat,* Cic. Fin. 4. p. 243. *Ad te variis ſcripſi, quod non haberem idoneum cui* darem, Cic. ad At. L. 1. Ep. 16.

——*Sed & illa propago*
Contemptrix ſuperum, ſævaque avidiſſima cædis,
Et Violenta fuit; ſcires è Sanguine natam. Ov. Met. L. 1. p. 9.
In medio claſſes aratas, Actia bella
Cernere erat, totumque inſtructo marte videres
Fervere Leucaten——Virg. Æn. 8. p. 275.

Examples

Examples of the *Preterimperfect Potential*, implying *Volo.*

Egone iſtuc facerem? Ter. And. Ac. 3. Sc. 4. i. e. *Te deluderem? Ego ſorte datum* offenderem, *ut etiam inquireret in eum, quem reliquiſſem?* Cic. ad At. L. 6. Ep. 6. *Quid ais? Cæſarem nunc defendit Curio? Quis hoc* putaret *prater me? Nam, ita vivam, putavi,* Cic. Fam. L. 2. Ep. 13. *Quid* faceres *pro homine innocente & propinquo, cum propter hominem perditiſſimum atque alieniſſimum de officio ac dignitate decedis?* Cic. in Ver. L. 2. p. 258. *Quibus ego ſi quam medicinam invenirem, tibi quoque eandem* traderem, Cic. Fam. L. 6. Ep. 12. *Habes augurium meum, quo, ſi quid addubitarem, non magis* uterer, *quàm, &c.* Cic. Fam. L. 6. Ep. 6. *Igitur nunc quoque patriâ* careres, *ne ea quæ nolles videres? Non inquies. Ego enim ipſe* tenerem *opes & Dignitatem meam,* Cic. Fam. L. 4. Ep. 9. *Hunc ego ſi in præfectis habuiſſem, quem tu me hominem* putares, Cic. ad At. L. 6. Ep. 3. *Deinde ſi credidiſſem, nunquam id ſine aliquâ juſtâ cauſâ* exiſtimarem *te feciſſe,* Cic. Fam. L. 11. Ep. 27. *Quis autem pœnâ ejus* moveretur, *qui id commiſerat,* Sen. Ben. L. 4. c. 37. Redderes *enim & depoſitum, quod à ſapiente acceptiſſes, & etiam malo* redderes *creditum. Quid eſt cur non & beneficium?* Sen. Ben. l. 7. c. 16. *Tiberio etiam in rebus quas non* occulteret, *ſeu naturâ, ſive aſſuetudine, ſuſpenſa ſemper, & obſcura verba,* Tac. An. 1. p. 21.

Quis dabit hiſtorico, quantum daret *acta legenti?* Juv. Sat. 7. v. 104.

Of the Time of the Preterimperfect Potential.

This Tenſe is very improperly called the Preterimperfect Tenſe, as this Grammar defines Preterimperfect, either to ſignifie the Time imperfectly Paſt, as in the *Engliſh*, or the Action to be imperfect, as in the *Latin* Grammar. And he that conſiders the Inſtances above cited for the Mood of it, by which the Tenſe alſo is diſcoverable, will find nothing imperfect in the whole Matter, but the Definitions. For what imperfection either of Time Paſt, or Action, is to be found in *Putares ne unquam accidere poſſe ut mihi verba deeſſent?* Or in *Ubi pedem poneret non habebat. Eſſem enim qui eſſe debeam. Ego ſorte datum offenderem?*

Quis dabit hiſtorico, quantum daret acta legenti?

Or any of the reſt. All that I can ſee peculiar in this Verbal Variation is, that being indifferent as to Time, it is accommodable unto any, either Paſt, Preſent, or Future, as the Nature of the Conſtruction, where it may be us'd, requires. It may poſſibly ſtartle the Reader to hear of Indifferent Time in Verbs, there being no part of the Verb, but what is aſſign'd by all the Grammarians to ſome particular Time, and the Verb it ſelf being Defin'd by ſome of them, and *Linacer* in particular, to be *Pars orationis, quæ modis & temporibus inflexa, aut eſſe, aut agere, aut pati ſignificat, cum certi temporis differentiâ.* But if he looks back upon what I have

ſaid

ſaid of the Definition of a Verb, he will find the adſignification of Time no way eſſential to it, much leſs that any one part of it ſhould be confin'd to the ſignification of one Time only, which will alſo further appear, by conſidering the Inſtances aforecited of the Modal Uſe of this Tenſe, with reſpect to Time, in which it is plain, that this Tenſe is of it ſelf indifferent to all Time. For it is uſed in the Paſt Time in theſe Examples, *Quid facerem?* i.e. *Tum facerem, cum hinc abirem?* In that of *Virgil. Hem prædiceres*, i.e. *tum prædiceres, ante quàm me rogares cujus puer eſſet*, in that of *Terence. Antea miſiſſem ad te literas, ſi genus ſcribendi invenirem*, i.e. *ſi antea invenirem. Nam quibus commeatibus invito illo per illius provinciam legiones ducerem?* It is us'd in the Preſent in that of *Cicero, Igitur nunc quoque patriâ careres, ne ea quæ nolles videres non inquies. Ego enim ipſe tenerem opes & dignitatem meam*, i.e. *Nunc tenerem*, as *nunc careres* before. It is us'd in the Future in that of *Juvenal*:

Quis dabit hiſtorico, quantum daret acta legenti?

This Grammar is ſhort therefore in this reſpect alſo, in the account it gives of this Tenſe, when it aſſigns it to the Time Paſt only, without taking any notice of the Preſent or the Future. Neither would this Intimation alone have been ſufficient, unleſs we had alſo been told, upon what Occaſions it might have been apply'd to each of theſe Times. And becauſe this Point has been hitherto untouch'd by all the Grammarians, I ſhall endeavour to give the Reader the beſt Satisfaction I can in it. But before I proceed further, I muſt deſire him to conſider along with me, the following Diviſion of Verbs and Time, as that which will make much for the clearing of this Matter. Verbs then may be conſidered either as Abſolute or Depending. And Time, either as Definite, or Indefinite. And in Verbs Depending the Dependance, as to the point in hand, may be conſidered as threefold. Either

Firſt, Of the Subject upon the Verb, as in *Hem prædiceres*, i.e. *Oportuit ut prædiceres.* Or,

Secondly, Of the Relative upon the Antecedent, as, *Quod non haberem idoneum, cui darem.* Or,

Thirdly, Of the Condition upon the Thing Conditioned; as, *Si invenirem, traderem.*

Now Time is either Definite, *i.e.* Determin'd to one, either Paſt, Preſent, or Future; or Indefinite, *i.e.* Indifferent to either Paſt, Preſent, or Future. If the Time be Definite, *i.e.* Determin'd to either Paſt, Preſent, or Future, it muſt be expreſs'd by a Tenſe peculiar to that Time; and ſuch is this Preterimperfect Tenſe, as 'tis call'd, to a Time formerly Preſent; as, *Quibus commeatibus invito illo per illius provinciam legiones ducerem? Tiberio etiam in rebus, quas non occuleret, ſeu naturâ, ſive adſuetudine, ſuſpenſa ſemper & obſcura verba.* If the Time be Indefinite to all parts of Time, *i.e.* not Determin'd by the Nature of the Senſe to any one part, it may be expreſs'd by any one of theſe Tenſes, either Paſt, Preſent, or Future, but ſo as that the form of the Conſtruction muſt generally Determine which. This happens when the Potential is depending upon another Verb, either firſt as the Subject matter of that Verb; as,

S. *Ego*

S. *Ego dudum non nil veritus ſum abs te Dave ne faceres idem,*
Quod Volgus ſervorum facere ſolet, dolis ut me deluderes,
Propterea quòd amat filius. D. *Ego ne iſtuc* facerem? i. e.
Tum facerem, cum tu veritus es ne facerem?

Or becauſe the main thing here intended is, that he would not do it at any Time. *Egóne iſtuc feciſſem, facium*, or *fecero*, according to what is underſtood; namely, *Verendum erat ne Ego facerem*, or *feciſſem, Verendum eſt ne ego faciam*, or *ne ego fecero?* Or *Verendum erit ne ego fecero*, or *faciam?* Or Secondly, When the Potential being the Thing conditioned, depends upon another Verb as its Condition in Sentences, where we undertake to ſay what would be upon Condition ſomething were, which is not. For the main thing here intended, being to repreſent theſe two Things as coexiſtent, or at leaſt immediately conſequent one upon another, 'tis indifferent as to Time, by what Tenſes they are ſo repreſented, ſo they be both the ſame; as, *Tu ſi hic ſis, aliter ſentias*, or, *Tu ſi hic eſſes aliter ſentires*; or, *Tu ſi hic fuiſſes, aliter ſenſiſſes*; or, *Tu ſi hic fueris, aliter ſenſeris.* But This Rule hath ſome Exceptions: As

Firſt, the Condition may be the Preterimperfect, and the Thing Conditioned the Preterpluperfect, as, *Antea miſiſſem ad te literas, ſi genus ſcribendi invenirem*; where by *invenirem*, I take it, he means both the Time Paſt, and Preſent, or that he could not find even to that Time.

Secondly, The Condition may be the Preterpluperfect, and the Thing Conditioned, the Preterimperfect; as, *Hunc ego ſi in præfectis habuiſſem, quem tu me hominem putares*, or *putaſſes. Deinde ſi erudiſſem, nunquam id ſine aliquâ juſſâ cauſâ exiſtimarem tu feciſſe*, i. e. *Exiſtimarem nunc*, or *exiſtimaſſem.*

Thirdly, The Condition may be the Preſent Tenſe, and the Thing Conditioned the Preterimperfect; as,

Mittit Abydenus, quam mallet ferre ſalutem
Si cadat ira Maris, Seſta puella, tibi.

Fourthly, The Condition may be the Preterimperfect Potential, and the Thing Conditioned the Preterimperfect Indicative; as, *Non Comœdum in pronunciando, nec ſaltato rem in geſtu facio: Quæ ſi omnia exigerem ſuppeditabat tamen tempus*, Quintil. l. 1. c. 12. But this is a rare Inſtance. This Tenſe alſo may be us'd, when the Condition is underſtood; as, *Putaréſne unquam accidere poſſe ut mihi verba deeſſent*, i. e. *Si putandum eſſet, ſi accideret ut de eâ re cogitares*, or the like.

The Reader may remark from what has been ſaid already, that this Tenſe is a Tri-compound Tenſe, as having the Power of ſignifying three ſeveral Times upon ſeveral Occaſions. It may in ſome Senſe alſo be ſaid to be Bi-compound upon one and the ſame Occaſion, but in two Reſpects; as, *Ut caveret ne quid efficeret, quod offenderet animos hominum, aut quicquam è quo oriretur aliquis dolor*, i. e. *Quod offenderet ante hoc tempus, poſt efficeret*; and ſo of *oriretur.* But here if we reckon for the Time of ſpeaking, which is the Term from whence Paſt, and Preſent muſt be reckoned, there is nothing extraordinary in this uſe of this Tenſe, becauſe in reſpect to that

it

it is a Paſt Tenſe. But I thought fit to obſerve this Diſtinction, becauſe there has been ſome Diſpute about the Time of this Tenſe in ſuch Caſes. And this is all that I know obſervable of this Tenſe.

Of the Preterperfect Potential.

Grammar, Eng. *p.* 19.

A *Maverim*, I might, would, ſhould, *or* ought to have Loved.

ANIMADVERSION CXIV.

THESE Signs are apply'd to this Tenſe, without a ſufficient Diſtinction, there being no Proof from any of theſe Authors, of Expreſſions equivalent to them all. It is indeed ſometimes uſed Potentially in the Signification of *Poſſum* and *Volo*, but not ſo as to be rendred by theſe Signs, but by *May* or *Can*, in the Signification of *Poſſum*, and *would*, not *would have*, in the ſignification of *Volo*. *Tum Brutus iſta verò, inquit, quàm neceſſaria fuerint, non facilè dixerim*, Cic. Brut. p. 150. *I cannot ſay.* So again, *Non enim facilè quem dixerim plus ſtudii, quàm illum, & ad dicendum, & ad omnes bonarum rerum diſciplinas adhibuiſſe*, Cic. Brut, p. 158. And this is a common uſe of it. So where we ſay, *as I may ſay, as I may ſo ſay*, nothing is more familiar with the *Latins* than to uſe this Tenſe inſtead of the Preſent. Thus *Quintilian*, whereas he ſays in one place, *Sanctitas certè, & ut ſic dicam, Virilitas ab his petenda*, l. 1. c. 8. So in others, *Qua ita eſt agilis & velox, ſic in omnem partem, ut ita dixerim, ſpectat*, L. 1. c. 12. *Vetera Majeſtas quædam, & ut ſic dixerim, religio commendat*, L. 1. c. 6. and others. I confeſs, by theſe may be ſuppoſed to be underſtood the Time Paſt, foraſmuch as in theſe Caſes, what a Man may be allow'd to ſay now, he may be allowed to have ſaid before, and ſo it is equivalent in the main, to render theſe Paſſages, as I may ſay, or as I have ſaid, but then this is peculiar to this ſort of Expreſſions, and not to *may have* in general, as would appear by the account this Grammar gives of the matter, by affixing the Sign *might have* to this Tenſe, without any Limitation. For by this it would appear, that *Videris, ſi affueris, you might have ſeen him, if you had or have been preſent*, were *Latin*, whereas theſe Authors never expreſs this Senſe ſo, but *Vidiſſes, ſi affuiſſes*. This Tenſe indeed ſometimes has the Power of *may have*; as, *Quamobrem ne fruſtra hi tales viri venerint, te aliquando Craſſe audiamus*, Cic. de Or. l. 2. p. 133, i. e.

i. e. *May have come*, or *have happened to come*, or *ſhould have come*; but then it ſeems to be meerly Subjunctive, rather than Potential, the Event of the Thing being here mainly reſpected, as in that, *Quæ ego ne fruſtra ſubierim valde laboro*, Lent. Cic. Fam. L. 12. Ep. 14. and that of Ov. Hypſ. Jaſ. *Et quæ neſcierim melius*, i. e. *Quæ neſciſſem, ſhould have*, but not *ſhould* in the Senſe of *ought*. That of *Varro* comes cloſer to the Point, *Neque Villicus longiùs exierit injuſſu domini quàm ut eodem die redierit*, R.R. l. 1. c. 16. There are other Inſtances in great number, where theſe Expreſſions may be rendred by *Can*, but then they may be rendred by *Will* alſo, becauſe of the Conſequence between *Can*, and *Will* in ſuch Caſes. Thus *Cicero*, *Sed neque Verbis aptiorem citò alium dixerim*, Brut. p. 167. *Hoc verò ſine ullâ dubitatione confirmaverim, ſive illa*, i. e. Eloquentia, *pariatur aliquâ, ſive exercitatione quadam, ſive naturâ, rem unam eſſe omnium difficillimam*, Id. Ib. p. 148. *Nec ideo tamen eos probaverim, qui ſcribendum quoque proœmium noviſſimè putant*, Quintil. l. 3. c. 9. *Sed quodcunque ex his vitium magis tulerim, quàm quo nunc maximè laboratur. Neque enim acceſſerim Celſo, qui unam quandam huic parti formam dedit*, Id. l. 9. c. 4. And this is frequent with all Writers, where they declare their own Sentiments in matters of Opinion, to uſe this Tenſe inſtead of the Preſent, or at leaſt where the Preſent might as well be uſed, as, *De Menandro loquor, nec tamen excluſerim alios*, Quintil. l. 1. c. 8. *Firmis autem judiciis, jamque extra periculum poſitis, ſuaſerim & antiquos legere*, Id. l. 2. c. 5. *Quoſdam verò etiam quos totos imitari oporteat, & fuiſſe nuper, & nunc eſſe quidem, libenter non modò conceſſerim, verum etiam contenderim*, Id. Ib. It does indeed ſometimes imply *Volo*, as appears by ſome of the former Inſtances, but not in all the Significations of the Sign *would have*, as by this Sign in general affix'd, ſo it would appear. As for Example, *Egone iſtuc facerem? Would I then do it*, may be chang'd in *Engliſh*, by *would I have done it?* And in *Latin*, by *Ego ne iſtuc feciſſem?* But not by *Ego ne iſtuc fecerim?* There is indeed in ſome Copies a Paſſage in *Cicero*, that would ſeem to countenance this; as. *Non eſt enim in humana Virtus, neque immanis, neque ſuperba; quæ etiam populos univerſos tueri, eiſque optimè conſulere ſoleat: Quod non fecerit profectò, ſi à caritate vulgi abhorreret*, Cic. Off. de Am. p. 163. But other Editors, and particularly *Lambinus* and *Gronovius* read *faceret*, and ſo publiſh it, which pleaſes me alſo better, not only for their Authority, though much for that, but alſo as being more Analogous to the Uſe of the *Latin* Tongue. So *Quid faceres pro homine innocente & propinquo, cum propter hominem perditiſſimum atque alieniſſimum de officio ac dignitate decedis?* May be *Engliſhed, what would you have done*, becauſe the Diſpoſition of Mind may be ſuppoſed to have reach'd to the Paſt Time alſo; but then this is not the exact rendering of *faceres*, but one equivalent by conſequence, and the Time Preſent is here intended, or the Time Future, or Preſent with Reſpect to the *Will*, and Future with reſpect to the *Execution*. However, in *Latin* this Tenſe will not repreſent the Time Paſt. For Example, If we mean the Time Paſt, ſo as to ſay, *What would you have done?* We cannot ſay, *Quid feceris?* But *Quid feciſſes?* Now as here is a Power aſſigned to this Tenſe, which it has not, ſo there is another omitted which it has, and that in the beſt Authors. This is when it is put to ſignifie a Diſpoſition of Mind to do a thing upon Suppoſition that ſomething were, which is not; as, *Ut D. Brutum aſpicere poſſim, in cujus complexu libenter ſupremum ſpiritum dediderim*, Cic. Phil.

12. p. 685. where it is parallel to *edam* or *ederem*, or at leaſt may be varied by either. For he ſpeaks here of a Preſent Diſpoſition of Mind to do this, when occaſion ſhould offer, and that may be expreſs'd by one or t'other. And of the ſame ſort is that other of the ſame Author, *Quamquam mi Dolabella, libentiùs omnis meas, ſi modò ſunt aliqua mea laudes, ad te transfuderim, quàm aliquam partem exhauſerim ex tuis*, Fam. L. 9. Ep. 14. *Si Caso mihi exprimendus, non alium illi vultum aſſignaverim*, Sen. Ep. 95. i. e. *aſſignem*, or *aſſignavem*. For the latter at leaſt it may be, ſuppoſing *eſſet* to be underſtood with *exprimendus*. And even though *ſit* be underſtood in the Condition, it may be anſwered by *aſſignarem* in the Thing conditioned, as I have ſhewn before *Animadv.* CXIII. *Silius* alſo has the ſame uſe of it, where he makes *Flamminius* ſay to *Æquanus*,

> ——————*Socio te cadis & ira,*
> *Non ego Marmaridum mediam penetrare phalangem,*
> *Cinyphiaque globos dubitarim irrumpere turma*, L. 5. p. 79.
> i. e. *Si tu ſis*, or *Eſſes Socius*.

For he was not ſo then, I mean not *ſocius cadis*, for *Flamminius* was not then engaged in Slaughter, but ſays what he would do if he were with ſuch a Companion as *Æquanus*.

Anſwerable to what *Horace* ſays in the ſame form of Conſtruction, namely, in a Conditional, where the Condition is expreſſed by an Ablative Abſolute, as 'tis called,

> *Donarem pateras, grataque commoda,*
> *Cenſorine meis ara ſodalibus:*
> *Donarem tripodas, præmia fortium*
> *Graiorum: Neque tu peſſima munerum*
> *Ferres, divite me ſcilicet artium,*
> *Quas aut Parrhaſius protulit, aut Scopas*. L. 4. Od. 8.

And that theſe two Tenſes may thus anſwer one another, is farther countenanced, as I have ſaid, by the Subjunctive uſe of them, where the meer event is ſignified,

> *At ſi Virgilio puer, & tolerabile deſit*
> *Hoſpitium, caderent omnes à crinibus hydri.*
> *Cantus & è curru lunam deducere tentat,*
> *Et faceret, ſi non ara repulſa ſonent.*

It is not certain whether by *ſhould* or *ought to have loved*, affixed to this Tenſe by this Grammar, we are to underſtand two ſeveral Signs; the firſt ſignifying the bare Event of a Thing, the laſt a Duty; or whether the laſt be explanative of the firſt, ſo that by *ſhould* here is meant as much as *ought*. This ought to have been explained, becauſe there are no Examples given to clear it. For *ſhould* having two Significations, one of a bare Event, the other of a Duty, there is no way to know by this Rule, whether in caſe of repreſenting a bare Event, we may expreſs the Power of *ſhould have* by this Tenſe. And yet *ſhould* in this Tenſe, is only repreſented by it; as, *Quamobrem ne fruſtra hi tales hi viri venerint, te aliquando Craſſe audiamus*, i. e. *May* or *ſhould have come*. *Quæ ego ne fruſtra ſubi-*

erim valde labore, as before cited. *Quippe non vereor in amore ne modum exceſſerim*. Plin. l. 8. Epiſt. 24. But for *ſhould* or *ſhould have*, ſignifying as much as *ought*, *or ought to have*, it is never expreſſed by this Tenſe, but the Preterimperfect, or Preterpluperfect; as, *Hem prædiceres*, or *prædixiſſes*. *At tu dictis Albane maneres*, or *Manſiſſes*.

Inque relinquendo, quod idem fecere ſodales,
Tu quoque dixiſſes triſtis in urbe, vale. Ov. Triſt. l. 3. p. 284.

Of the Preterpluperfect Potential.

Grammar, Eng. *p.* 19.

Amaviſſem, I might, would, ſhould, or ought to have Loved.

ANIMADVERSION CXV.

THis Tenſe indeed has the Power of the *Engliſh* Signs affixed to it, but it had been convenient to have Remarked its Commutability with the Preterimperfect Tenſe of the ſame Mood; as, *Hem prædiceres*, or *prædixiſſes*. *At tu dictis Albane maneres*, or *Manſiſſes*, which the Reader will find a common thing.

Of the Future Potential, *as this Grammar calls it.*

Grammar, Eng. *p.* 19.

A *Mavero*, I may or can Love hereafter.

ANIMADVERSION CXVI.

I Cannot imagine what came into this Author's Head to aſſign the Power of theſe Signs, or any manner of Potentiality to this Tenſe. I have never met with any ſuch Example of it, and would adviſe the Reader not to uſe it ſo, till he finds better Authority than that of this Grammar.

Of

Of the Subjunctive Mood.

Grammar, Eng. *p.* 14.

THe Subjunctive Mood hath evermore ſome Conjunction joyned with him; as, *Cum amarem, When I Loved.* And it is called the Subjunctive Mood, becauſe it dependeth upon another Verb in the ſame Sentence, either going before or coming after; as, *Cum amarem, eram miſer, when I Loved, I was a Wretch.*

Grammar, Lat. *p.* 43.

SUbjunctivus, qui niſi alteri ſubjiciatur orationi, vel alteram ſibi ſubjectam orationem habeat per ſe ſententiam non abſolvit; ut,

Si fueris fœlix, multos numerabis amicos:
Tempora ſi fuerint nubila, ſolus eris.

ANIMADVERSION CXVII.

BY theſe Definitions of this Mood, it would ſeem that it could never be uſed in Simple Sentences, but in Complex only, or where there are two Propoſitions at leaſt to make up the Senſe, and thoſe connected with a Conjunction. But this is contrary to the uſe of Authors; as. *Non mehercle, inquit, tibi repromittere iſthuc quidem ausim,* Cic. Brut. p. 147. *Nec affirmare ausim quicquam eſſe melius,* Quintil. l. 9. c. 2. *Quod finitum eſt, inquit, habet extremum. Quis hoc non dederit?* Cic. de Div. l. 2. p. 253. For which he ſays ſoon after, *Si dii ſunt, benifici in homines ſunt. Quis hoc vobis dabit?* Id. Ib. *Nam factum ejus modeſtum eſſe nemo dixerit: fortaſſe ut ſit tutum obtinebit,* Quintil. l. 4. c. 2. *Moleſtus certè ei fuero, atque animo morem geſſero,* Ter. Ac. 4. Sc. 1. *Na iſta hercle magno jam conatu magnas nugas dixerit,* Ter. Heau. Ac. 4. Sc. 1,

——Cur neque militaris
Inter æquales equitet? Hor. L. 1. Od. 8.

Alii

Alii diutius imperium tenuerunt, nemo tam fortiter reliquerit, Tac. Hiſt. 2. p. 526. *Sed hoc quoque modo duo verba uni oppoſita ne verſum quidem decuerint,* Quintil. l. 8. c. 6. Beſide which the Verb in the Clauſe of the Relative, is frequently of this Mood, when there is no other Subjunction than of the Clauſe of the Relative to that of the Antecedent, which will not come under the limitation of the *Engliſh* Grammar, and is not plainly intended by the *Latin*. But becauſe this is matter of Conſtruction, and this Grammar treats of the Uſe of the Mood as ſuch, I ſhall reſerve the further Conſideration of it, till I come to *Syntax*; only giving an Example or two here, to ſatisfie the Reader, that there are ſuch Conſtructions. *Primum igitur quaeremus quemadmodum quamque cauſam tractari oporteat,* ad Her. l. 2. p. 6. *Sunt enim qui diſceſſum animi à corpore mortem eſſe putent,* Cic. T. Q. l. 1. p. 301. *Natura eſt igitur qua continetur omnem mundum, eumque tueatur,* Cic. N. D. l. 1. p. 61. *Quid eſt quod ab eâ abſolvi, & perfici debeat?* Cic. Fin. l. 4. p. 227. *Sit igitur aliquis, qui nihil habeat,* Cic. T. Q. l 1. p. 329.

Of the Preſent Tenſe Subjunctive.

Grammar, Eng. *p.* 19.

Cum Amarem, when I Loved.

ANIMADVERSION CXVIII.

THis is a very imperfect account of this Tenſe. For whereas it frequently ſignifies Futurely, or at leaſt what in our Language we expreſs Futurely, here is no notice taken of that, for want of which, the Reader muſt needs be at a loſs to know the ſeveral Occaſions in which he may uſe it. I ſhall therefore endeavour to help him in this Matter. And that I may do it the more effectually, I ſhall digeſt the Occaſions in which it may be ſo uſed, into ſeveral Caſes.

The First Caſe.

The Firſt Caſe is, where the Clauſe of the Relative is uſed meerly to expreſs the Quality of the Antecedent; as,

Factorum

Facturum credo ut habeas *quicum cantites*, Ter. Ad. Ac. 4. Sc. 7.

———*Venient annis*
Secula seris, quibus oceanus
Vincula rerum luxet, & ingens
Pateat tellus, Typhisque novos
Detegat orbes, nec sit terris
Ultima Thule———Sen. Med. Ac. 3. Sc. 1.
Namque esse in fatis reminiscitur affore tempus,
Quo Mare, quo tellus, correptaque regia cœli
Ardeat, & Mundi moles operosa laboret. Ov. Met. l. 1. p. 12.
———*Faciet, hic faciet dies*
Quod nullus unquam taceat. Sen. Med. Ac. 3. Sc. 1.
———*Venietque pari sub nomine doctor*
Qui nunc servatas evertat funditus arces. Sil. l. 17. p. 273.
Nascetur pulchra Trojanus origine Cæsar
Imperium oceano, famam qui terminet astris. Virg. Æn. 1. p. 101.
Venient qui fine offensâ, sine gratiâ judicent. Sen. Ep. 79.

And least we should think that this is peculiar to the Poets, even *Cicero* himself has, *Erunt qui in eo quoque audaciam ejus reprehendant*, in Ver. l. 3. Or. 6. p. 262. *Habebis quæ tuam senectutem oblectet*, Ter. Phor. Ac. 2. Sc. 3.

The Second Case.

The Second Case is, when the Clause signifies the Subject of what any thing is said to Suspect, Fear, Hope, Doubt, Consider, Care, Beware, Desire, Perswade, Obtain, Forbid, Command, Expect, Endeavour, or Hinder; as, *Maximè scilicet Consolatur spes, quod valde suspicor fore ut infringatur hominum improbitas, & consiliis amicorum, & ipsâ die*, Cic. Fam. L. 1. Ep. 4. *Deinde enim confido fore ut alio genere literarum utamur*, Id. ad At. L. 16, Cic. Planc. *Tum autem hoc timet, ne deseras se*, Ter. Ac. 1. Sc. 5. *Memento curaque ut annus noster maneat*, Cic. ad At. L. 5. Epig. *Ego isthæc rectè ut fiant videro*, Ter. And. Ac. 2. Sc. 6, *Cave ne tu tubes, Mandataque frangas*, Hor. L. 1. Ep. 13. *Tandem venias precamur*, Id. L. 1. Od. 2. *Edicit ne vir quisquam ad eam adeat*, Ter. Eun. Ac. 3, Sc. 4.

Domum modò ibo, ut apparentur dicam. Ter. And. Ac. 3. Sc. 4.
Jube nunc jam dinumeret illi Babylo viginti minas. Ter. ad Ac. 5. Sc. 7.
Dum expecto quàm mox veniat. Ter. Ad. Ac. 1. Sc. 3.
Da operam ut valeas. Cic. At. L. 16. Cic. Planc.

The

The Third Caſe.

The Third Caſe is, when the Clauſe ſignifies the End of ſome former Verb; as,

Me infenſus ſervat, ne quam faciem in nuptiis fallaciam. Ter. And. Ac. 1. Sc. 3.

Renunciabo ut pro hoc malo mihi det malum. Id. And. Ac. 2. Sc. 5.

Quod ſi erit facturus, velim mihi ſcribas, ut ego, ſi ullo modo potero, ad te advolem. Cic. Fam. L. 9. Ep. 9.

The Fourth Caſe.

The Fourth Caſe is when the Clauſe is the Effect of ſome former Verb; as, *Alterum faciam, ut offendas domi,* Plaut. Amph. Ac. 2. Sc. 1. *Quod ſi eo mea fortuna nunc redeant, Phanium, abs te ut diſtrahar,* Ter. Phor. Ac. 1. Sc. 4.

——————*Invenerit*
Aliquam cauſam quamobrem ejiciat oppida. Ter. And. Ac. 2. Sc. 3.

The Fifth Caſe.

The Fifth Caſe is, when the Clauſe is Indefinite; as, *Ego ita ſum animo paratu, ut vel provinciam tueri, vel ire quo reſpub. vocet, non recuſem,* Cic. Fam. L. 10. Ep. 8. i. e. *Quo vocaverit.*

The Sixth Caſe.

The Sixth Caſe is, when the Clauſe ſignifies a probable Conſequence of a Preceding Future Condition; as,

Nam ſi altera illa magis inſtabit, forſitan nos rejiciat. Ter. Phor. Ac. 4. Sc. 5.

The Seventh Caſe.

The Seventh Caſe is in a Comparative Sentence; as,

Potius quam te inimicum habeam, faciam ut juſſeris, Ter. Eun. Ac. 1. Sc. 2.

Eripiet quivis oculos citius mihi, quàm te
Contemptum caſſâ nuce pauperet, Hor. L. 2. Sat. 5.
Ante peregratis amborum finibus exul
Aut Arabim Parthus bibet, aut Germania Tigrin,
Quàm noſtro illius labatur pectore vultus. Virg. Ecl. 1.
——————*Sed prius Appulis*
Jungentur caprea lupis
Quàm turpi Pholoe peccet adultero, Hor. L. 1. Od. 33.

Neque

Itaque privabo illum potius debito teſtimonio, quàm id cum meâ laude communicem, Cic. A. Q. l. 2. p. 4. And I think that of *Terence* may as well be added to theſe as a Comparative, as to make another Caſe of it:

Nunquam dices tam commodè, ut tergum meum
Tuam in fidem committam. Hec. Ac. 1. Sc. 2.

Now though ſome of theſe Inſtances are of free Agents, which having a Will, that may be ſuppoſed to be reſpected, and ſo the Tenſe be ſuppoſed to be Preſent, with reſpect to the Will, as has been ſaid before in the Potential Mood, yet ſince ſome of them, 'tis plain, ſignifie no more than a bare Event; they alſo may be ſuppos'd to be ſo intended.

The Eighth Caſe.

The Eighth Caſe is, when the Clauſe ſignifies the Duration of the Verb upon which it depends; as, *Equitum* CIↃ CIↃ *erit ad ſuſtinendum quoad Pompeius veniat,* Cic. ad At. L. 8. Ep. 1. *Ut quoad vivat ſingulis tribubus debeat,* Id. ad At. L. 1. Ep. 16.

Adeo exornatum dabo,
Adeo depexum, ut, dum vivat, meminerit ſemper mei. Ter. Heau. Ac. 1. Sc. 1.

The Ninth Caſe.

The Ninth Caſe is, when the Clauſe depending is connected to that which it depends upon with *Quin*; as,

Num qua cauſa eſt, quin ſi ille huc non redeat, viginti minas
Mihi des pro illo——Plaut. Capt. Ac. 2. Sc. 2.
Argentum non morabor quin feras. Id. Aſin. Ac. 2. Sc. 2.
Non feret quin vapulet. Id. Amph. Ac. 1. Sc. 1.

The Tenth Caſe.

The Tenth Caſe, is in a Clauſe Conjunctive Copulative, when a Future precedes; as,

Inde cras è promptuariâ cellâ depromar ad flagrum,
Nec cauſam liceat dicere mihi, neque in hero quidquam auxilii ſit,
Nec quidquam ſit, quin me omnes dignum deputent. Plaut. Amph. Ac. 1. Sc. 1.

There are beſide theſe other Caſes, in which the Subjunctive Preſent ſeems to be us'd Futurely, but then the Subject being a free Agent, they may be taken Potentially, and ſo be conſidered as Preſent with reſpect to the Will, Duty, or Poſſibility; however ſince they commonly appear in the Future Dreſs in our Language, I ſhall give Examples of them, that the Reader may ſee what Liberty he has in ſuch Caſes.

——*Nec te Mavortia Virgo*
Prætereat——Manil. l. 1. p. 25.

Nec te præteream, clauſas qui culmine ſummo
Paſcere aves gaudes Veneris. Id. l. 5. p. 152.
Ædepol na illic pulcram prædam agat, ſi qui illam invenerit
Aulum onuſtam auri——Plaut. Aul. Ac. 4. Sc. 2.
Quid agam? Adeam, an maneam? Plaut. Aul. Ac. 4. Sc. 9.
Quid ergo faciem?——*Angar? Excruciémne me?* Cic. Fam. L. 9. Ep. 26.
Quid nunc renunciem abs te reſponſum Chreme? Ter. Heau. Ac. 4. Sc. 7.

And ſo he and others frequently uſe theſe Dubitatives or Interrogatives, and that even though they depend upon a Future; as,

Quid, ſi non veniet? Manéámne uſque ad veſperum. Ter. Hec. Ac. 3. Sc. 4.
Et nunc id operam do, ut vera objurgandi cauſa ſit, ſi denegat. Id. And. Ac. 1. Sc. 1.
An potius hæc patri æquum eſt fieri, ut à me ludatur dolis?
Quod qui reſcierint culpent——Ter. Eun. Ac. 2. S. 3.

Reſpondeim igitur Himilconi non deſinere pœnitere me belli: Neque deſiturum ante invictum noſtrum imperatorem incuſare, quàm finitum aliquâ tolerabili conditione bellum videro. Liv. Ded. 3. L. 3.

It is uſed alſo as the Preſent Potential in Conditional Sentences; as,

Quod in opere faciundo opera conſumis tua,
Si ſumas in illis exercendis, plus agas, Ter. Heau. Ac. 1. Sc. 1

Now upon whatſoever account all the ſeveral Uſes of this Tenſe were taken up by the *Latins*, whether with reſpect to the Indifference of Time in ſome Caſes, or its being ſufficiently aſcertained by the Context in others, or looking upon it as co-preſent with the Verb that it depends upon in ſome again; I ſay however this were, they run all naturally into the Notion of Futurity, except that laſt of the Conditional Uſe, which may alſo be conſidered as Future, as well as Preſent, and this Conſideration call'd for a further Explanation of the Uſe of this Tenſe, than what we find in this Grammar.

Of the Preterimperfect Subjunctive.

Grammar, Eng. *p.* 20.

Cum amarem, when I loved.

ANIMADVERSION CXIX.

THe uſe of this Tenſe alſo is but imperfectly deſcribed by this Grammar.

For whereas it is here aſſign'd to the paſt Time only, and yet really ſignifies other Time alſo, the Reader can never know the full extent of the Uſe of it, by this Deſcription. Firſt then, in Optative Sentences, which I have proved before to be meerly Subjunctive, it frequently repreſents the Preſent Time, and therefore is commutable with the Preſent Tenſe. Thus whereas *Cicero* ſays,

Qui utinam jam adeſſet, Fam. L. 11. Ep. 25.

Terence ſays,

Utinam id fiet, And. Ac. 5. Sc. 4.

And this indifferent uſe of this Tenſe in this Caſe, is a common thing with all Authors.

In Conditional Sentences, where the Coexiſtence of one thing with another, or the immediate Conſecution of one thing upon another is mainly intended, the Time of the Clauſe in ſuch Caſe is indifferent, as has been ſaid, and it may be expreſs'd by this Tenſe, as well as the Preſent, as,

Exeute virgineo conceptas pectore flammas,

Si potes, infelix. Si poſſem, ſanior eſſem, Ov. Met. 7. v. 8. i.e. *Nunc eſſem, ſi poſſem nunc. Ante eſſem, ſi ante poſſem. Poſt vel debinc eſſem, ſi poſt poſſem.* And ſo this ſeems to be a Tricompound Tenſe having the Capacity of ſignifying all the three Times, Paſt, Preſent, and Future, upon ſeveral occaſions.

Of this Nature are theſe Sentences which follow.

Timebam

Timebam enim ne evenirent ea, quæ acciderunt, Cic. Fam. L. 6. Ep. 21. *Trebatium cogitaram quocunque exirem mecum, ducere,* Cic. Fam. L. 7. Ep. 5. *Quod tibi superioribus literis promiseram fore, ut opus extaret hujus peregrinationis,* Cic. ad At. L. 2. Ep. 6. *In quibus erat Lucullus, & P. Scipio, & is, quem putabant magistrum fore, si bona venirent,* Cic. ad At. L. 1. Ep. 1. *Id vellem ut ipse adesset,* Cic. ad At. L. 12. Ep. 14. *Illa me ratio movit, ut te ex nostris eventis communibus admonendum putarem, ut considerares in omni reliquâ vitâ quibus crederes, quos caveres,* Cic. Fam. L. 1. Ep. 7. *Dicebat iste, nisi cum muliere decideretur, se in possessionem ire jussurum,* Cic. in Ver. L. 3. or 6. p. 275. *Tamen certè non magis dignos habuerit in quos tantâ libertate verborum incurreret,* Cic. Fam. L. 12. Ep. 16.

Quod nos ambo maximo opere dabamus operam, ut fieret, Ter. Phor. Ac. 5. Sc. 1.
Delegisti quos Roma relinqueres, quos tecum educeres, Cic. in Cat. Or. 1.
Delitui dum vela darent, si fortè dedissent, Vir. Æn. 2.
Ipse deus statuit quid mensirua luna moneret,
Quo signo caderent austri, Virg. Geor. 1.
Progeniem sed enim Trojano à sanguine duci
Audierat, Tyrias olim qua verteret arces, Id. Æn. 1.
Optaverat tua pietas ut quàm tardissimè succederes patri, Plin. Paneg.
Mirabar hoc si sic abiret, Ter. And. Ac. 1. Sc. 2.
Evenit, ego ut quod sim nactus mali
Prius resciscere tu, quàm ego tibi quod evenit boni, Ter. And. Ac. 5. Sc. 6.
Hic Atticus, dixeram, inquit, à principio, ut de repub. fileretur, Cic. Brut. p. 158.
Probata conditio est, sed ita, ut ille de iis oppidis, quæ extra provinciam suam occupavisset, præsidia deduceret, Cic. ad At. L. 7. Ep. 14.

I must desire the Reader to take Notice, That when I say this Tense always depends upon a former Verb, I mean there by a Verb what this Grammar calls so, and comprise under it the Infinitive Mood; for if the Clause depend upon an Infinitive Mood of a Past Time, or of a Future govern'd of a Past, the Construction must be the same as to this Tense; as, *Dices ea te monuisse, suasisse quæ facerem,* Cic. ad At. L. 4. Ep. 5. *Quod scribis, tibi manendi causam fuisse, ut me convenires,* Cic. Fam. L. 3. Ep. 4. *Nihil prius mihi faciendum putavi, quàm ut tibi præsenti de reditu nostro gratularer,* Cic. ad At. L. 16. *Dixisse Socrates traditur, nolle se ad eum venire, à quo accipere beneficia, cum reddere illi paria non posset,* Sen. Ben. L. 5. c. 6.

And indeeed as often as a Futurity is imply'd by the manner in which one Clause depends upon another, this Tense may represent such Futurity, provided the Verb it depends upon, and in respect to which it is Future, be the same Time, or the past Time, which is the difference between this, and the Present Tense. For whereas both these Tenses may represent a Futurity implyed by the dependence of the Clause, if the Verb depended on be the Present

or the Future, the Futurity of the Clauſe depending muſt be expreſs'd by the Preſent Tenſe, if Paſt, by the Preterimperfect, as it is here called.

For Example, whereas *Terence* ſays, *Tum autem hoc timet ne deſerat ſe*, as before in the Preſent Tenſe, ſo he ſays likewiſe,

Metuiſti, ſi nunc de tuo jure conceſſiſſes paululum
Atque adoleſcenti eſſes morigeratus, hominum homo ſtultiſſime,
Ne non tibi iſthuc fœneraret, Ter. Ad. Ac. 2. Sc. 2.

So whereas the ſame Author ſays,

Expecto quàm mox recipiat huc ſe Geta, Phor. Ac. 4. Sc. 3.

Cicero ſays,

Non expectavi dum mihi à te litera redderentur, Ad. At. L. 8. Cic. Cn. M.

But becauſe this Parallel cannot be run throughout by Inſtances from Claſſick Authors, at leaſt I have not enow Collected to do it; I ſhall however ſtore the Reader with ſuch plenty of Examples of the uſe of this Tenſe, that he may confide in the uſe of this Rule, where there is the like Analogy, upon all occaſions.

Quæſivit ex eo placeret'ne ei, judices à Prætore legi, quo conſilio idem Prætor uteretur, Cic. ad At. L. 1. Ep. 14. *Si omnes, ut erat æquum, faverent, tamen non minùs eſſet probanda medicina, quæ ſanaret vitioſas partes reip. quam quæ exſecaret*, Cic. ad At. L. 2. Ep. 4. *Nec me Theſſalonicâ commovi, ubi eſſe ſtatueram, quoad aliquid ad me eo ſcriberos*, Cic. ad At. L. 3. Ep. 13. *De muro imperavi Philotimo, ne impediret, quo minus id fieret*, Cic. At. l. Ep. 4. *Cum primum Romam veni, fuitque cui rectè ad te literas darem, nihil prius faciendum putavi, quam ut tibi abſenti de reditu noſtro gratularer*, Cic. ad At. L. 4. Ep. 1. *putabam fore ut ſcirem jam quid Brundiſi actum eſſet*, Cic. ad At. L. 9. Ep. 1. *Et tamen ſpes quædam obtentabat fore, ut aliquid conveniret potius, quàm aut hic tantum ſceleris, aut ille tantum flagitii admitteret*, Cic. ad At. L. 9. Ep. 10. *Non dubitabam, quin & S. C. & lex, & Conſulum decretum, ac litera apud te plurimum autoritatis haberent*, Cic. ad Plac. *Quem conſulatum ita geſſit, ut diligentiam admirarentur omnes, ingenium cognoſcerent*, Cic. A. Q. l. 2. p. 3. *Nec ſe tenuit, quin contra ſuum doctorem librum etiam ederet*, Cic. A. Q. l. 2. p. 9. *Dedi Antiocho operam diligentiùs, ut cauſam ex eo totam cognoſcerem*, Cic. A. Q. l. 2. p. 9. *Sed ab eâ, quæ contra dicerentur dici oportere putabant, ne qui fallerentur*, Cic. A. Q. l. 2. p. 12. *Hoc igitur modo potius erat ab his poſtulandum, ut hoc unum ſaltem, percipi nihil poſſe, perceptum eſſe dicerent*, Cic. A. Q. l. 2. p. 18. *Capit hortari ut ſententiæ deſiſterem*, Cic. A. Q. l. 2. p. 34. *Monuit, ut caveres, ne quis tribunus aripperet te*, Cic. A. Q. l. 2. p. 34. *Is curavit, quod argumentum ex Dionyſio ipſe ſumpſiſſet, ex eo cæteri ſumerent*, Cic. A. Q. l. 2. p. 38. *Quæſivit de Zenone quid futurum eſſet*, Cic. A. Q. l. 2. p. 40. *Incubuit autem in eas diſputationes ut docerer, &c.* Cic. A. Q. l. 2. p. 40.

Theſe laſt Ten Examples are indeed of a different Nature to the former, as repreſenting the time paſt, with reſpect to the Time of ſpeaking, which is the common Term from whence we Meaſure Paſt and Future, but then they imply a Futurity alſo, with reſpect to the preceding Verb, which they depend upon; and it is not plain from this Grammar, that this Tenſe can repreſent this Compound Time. This is the general Conſtruction of this Tenſe,

Tenſe, when a Futurity is imply'd by the Nature of the dependance, But in this Caſe alſo, the uſe of Authors is not ſo uniform, but that there are ſome exceptions. As firſt in conditional Sentences, the thing conditioned is found in the Preterperfect Indicative, though the Condition be expreſſed by this Preterimperfect Subjunctive; as, *Qua ſi omnia exigerem ſuppeditabat tamen tempus*, Quintil. l. 1. c. 12.

The condition is alſo in the Preſent Indicative, though the thing conditioned be in the Preterimperfect Subjunctive, as,

O filia mea, mearum me abſens miſeriarum commones
Trima quæ periit mihi tanta eſſet, ſi vivit. Plaut. Rud. Ac. 3. Sc. 4.

The Condition is alſo found in the Subjunctive Preſent in one member of a Comparative Sentence, and in the Preterimperfect of the ſame Mood in another; as, *Hunc igitur ipſum annulum ſi habeat ſapiens nihilo plus putet ſibi licere peccare, quàm ſi non haberet*, Cic. Off. l. 3. p. 13. *Non modo ſi mihi tantum eſſet otii, quantum eſt tibi, verùm etiam ſi tam breves Epiſtolas velim mittere, quàm tu ſoles, facile te ſuperarem, & in ſcripto multo eſſem frequentior quàm tu*, Cic. ad At. L. 1. Ep. 19. *Quæ ſi quis inveſtigare velles, quartam elementorum literam commutet*, Suet. Vit. Jul. c. 56. *Pliny's* uſe of it is ſomething extraordinary in this Caſe, *Nec opima defuerant, ſi quis regum in manus venire audeat*, Pen. P. 415.

Secondly in the other manners of dependence, this general Rule is ſometimes broke in upon by the beſt Authors. For firſt this Tenſe is ſometimes found to depend upon a Preſent Tenſe; as, *Ita contracta res eſt, & adducta in anguſtum, i. e.* amicitia *ut omnis caritas, aut inter duos, aut inter paucos jungeretur*, Cic. de Am. p. 152.

Quod cum ſalute ejus fiat, ita ſe defatigaret velim
Ut triduo hoc perpetuo è lectò prorſus nequeat ſurgere, Ter. ad Ac. 5. Sc. 3.

Though ſome Editions have *defatigarit* for *defatigaret*. *Id autem quid dubitas quin etiam in remp. præclare caderet*, Cic. ad At. l. 16. Ep. 14. *Sed nihil minùs fero quàm ſeveritatem otioſorum: & quo quo modò ſe res haberet, magis illos vereor, qui in bello occiderunt, quam hos curo, quibus non ſatisfacimus, quia vivimus*, Cic. Fam. L. 9. Ep. 5. *Non puto te expectare quibus eum tibi verbis commendarem*, Cic. Fam. L. 12. Ep. 29. Whereas in another Place he uſes the Preſent upon the like occaſion; as, *Nihil jam opus eſt expectare te, quibus eum tibi verbis commendem*, Cic. Fam. L. 13. Ep. 33. In recitals of things paſt, the Preſent Indicative is often uſed for the Paſt time, Authors frequently ſpeaking of ſuch things as Preſent, and in this Caſe the Verb in the depending Clauſe is found ſometimes in the Preſent, ſometimes in the Preterimperfect Tenſe; as. *Ille continuò iraſci, neq;*

Negare audere. Thais porro inſtare ut hominem invitet, Ter. Eun. Ac. 4. Sc. 1. *Ille poſtea, ſi comitia ſua non fierent, minari*, i. e. *cæpit*, Cic. ad At. L. 4. Ep. 3. *Cum exponendam do illi, de digito annulum.*

Detrabo, & eum dico, ut unà cum puellâ exponeret, Ter. Heau. Ac. 4. Sc. 1. *Poſtquam facinus facinoriſq; cauſam audiriſt,—— rogitat qui vir eſſet*, Liv. Dec. 1. l. 1. The Preſent Tenſe is alſo found to depend upon this Preterimperfect Tenſe; as firſt, when the ſame State of the thing remains, *Ita aſſimulavit ſe quaſi Amphitruo ſiet*, Plaut. Amph. Prol. i. e. *quaſi eſſet, cum aſſimulavit, & nunc ſiet.* So

Vel

Vel hic Pamphilus quoties jurabat Bacchidi
Tam ſanctè, ut quivis facilè poſſit credere, Ter. Hec. Ac. 1. Sc. 1.
Duc me ad eam, quando huc veni, ut videam, Ter. And. Ac. 4. Sc. 6.
i. e. as deſigning it when I ſet out, *ut viderem,* or now alſo, *videam.*
Decrevi tantiſper me minus injuriæ,
Chremæ, meo gnato facere, dum fiam miſer, Ter. Heau. Ac. 1. Sc. 1.

Illud vehementer miror non ſcripſiſſe te mihi, manendo in provinciâ, an ducendo exercitum in Italiam, reipub. magis ſatisfacere poſſim, Cic. Fam. L. 10. Ep. 31. *Sed tamen ne me totum agritudini dedam, ſumſi quaſdam quaſi* Cic. ad At. L. 9. Ep. 4.

It is more ſtrange in the Second Caſe, when it is a Bicompound Tenſe, conſiſting of the Time Paſt, in reſpect of the Time ſpeaking, and the Future with reſpect to the Verb it depends upon; as, *Summonuit me Parmeno, ut veſtem cum illo mutem,* Ter. Eun. Ac. 3. Sc. 5.

——— *Interdum raptâ vicinis montibus alno*
Flumineam texit quâ tranſvehat agmina claſſem, Sil. l. 4. p. 68. *Quibus perlatis, Lacedæmone quæſtioni res diu fuit, quod neque ſcriptum aliquid viderunt, nec fruſtra miſſas ſuſpicabantur: tantoq; rem majorem, quanto ſit occultior, putabant,* Juſt. l. 2. p. 33. Or when it expreſſes the effect of the Preterimperfect Potential, or a Future Indefinite; as,

Tum autem, Syrum impulſorem, vah, quibus illum lacerarem modis!
Sublimem medium arriperem, capite primùm in terram ſtatuerem,
Ut cerebro diſpergat viam, Ter. Ad. Ac. 3. Sc. 2.

Id modò cenſuit, cognoſcendum poſthac de iis, qui libellos, aut carmina in infamiam cujuſpiam ſub alieno nomine edant, Sub. Vit. Aug. C. 55.

Of

Of the Preterperfect Subjunctive.

Grammar, Eng. *p.* 20.

CUM *Amaverim*, when I have Loved.

ANIMADVERSION CXX.

THis Tenſe has other Uſes than that ſingle one here aſſign'd, or than any to be collected from this Grammar. As firſt it is uſed in Conceſſions; as,

Quàm multa ille contra ſenſus, quàm multa contra omnia, qua in conſuetudine probantur, diſſolvit; Idem mihi quidem non videtur. Sed diſſolverit ſane, A. Q. l. 1. p. 4. *Parta ſit pecunia, Quirites, Decemviris tanta, quanta ſit in terris; nihil pretermiſſum: ſed omnes urbes, agri, regna denique, poſtremo veſtigalia veſtra venierint, acceſſerint in cumulum manubia veſtrorum imperatorum*, Cic. de Leg. Agr. ad prop. 431. i. e. *venoant accedant. Sed fuerint incorrupta litera domi, nunc vero quam habere auctoritatem, aut quam fidem poſſunt?* Cic. pro Flac. p. 472. Theſe Expreſſions may indeed be reſolv'd by an Ellipſis of *Eſto*, or the like, and ſo reduced to the regular uſe of this Tenſe; but here is no notice taken of that neither, and ſo it cannot be known from thence, that it may be uſed without *Eſto* expreſſed. It has alſo a Future ſignification (not of neceſſity in that of *Evander*) which is alledged by ſome for this purpoſe,

Nec vos arguerim Teucri, Virg. Æn. 11. p. 333.

becauſe it may be well enough ſuppoſed to mean the Paſt Time there, *i. e.* I have not reproached you in what I have ſaid, but in the following Sentences. *Injuſſu tuo inquit, imperator nunquam pugnaverim, non ſi certam victoriam videam*, Liv. Dec. 1. l. 7. *Id quibus virtutibus inducti ita judicaverint, ſic ut proditum memoria a primis temporum illorum ſcriptoribus, ut libens tradiderim, ita meas opiniones conjectando rem vetuſtate obrutam, non interponam*, Liv. Dec. 3. L. 9. and then goes on to tell the Story. It alſo ſignifies the Future exact, as they call it, or a Time which ſhall be Paſt; as, *De tuo autem filio vereor ſi nubil ad te ſcripſerim, debitum ejus virtuti teſtimonium non videar cepiſſe: ſi autem omnia qua ſentio perſcripſerim, ne refricem meis literis deſiderium ac dolorem tuum*, Cic. Fam. L. 5. Ep. 17. It is uſed alſo for the Preterpluperfect of the ſame Mood; as,

Imperavit etiam quòd non laqueo ſtrangulatam in Gemonias abjecerit, Suet. vit. Tib. c. 53, *i. e. abjeciſſet.*

Of

Of the Preterpluperfect Subjunctive.

Grammar Eng. *p.* 20.

CUM *Amaviſſem* when I had Loved.

ANIMADVERSION CXXI.

THis Tenſe has, beſide the ſignifications here aſſign'd it, the Power alſo of Repreſenting a Compound Time, namely an Event that ſhould have had been Paſt; as, *Decrevit idem ſenatus frequentiſſimus, qui meam domum violaſſet, contra rempub. eſſe factum*, Cic. de Har. Reſp. p. 525. *Dixiſſe, quoniam ex ſenatus conſulto provinciam haberet, lege Corneliâ imperium habiturum, quoad in urbem introiſſet*, Cic. Fam. L. 1. Ep. 9. *Dixit armis decernendum eſſe, habenda*que *eam fortunam quam dii dediſſent*, Liv. Dec. 3. l. 10. *Quintus Fulvius Gillo & ipſe juſſu ex eo exercitu quam P. Ælius Conſ. habuiſſet, ut quiſque minimè multa ſtipendia haberet, legere, donec & ipſe quinque millia ſociûm, ac nominis Latini effeciſſet*, Liv. Dec. 4. l. 1. *Et extra Italiam permiſſum, ut, ſi res poſtulaſſet, auxilia ab ſociis, ne ſupra quinque millium acciperet*, Liv. Dec. 4. l. 6. It is uſed alſo in Conceſſions after this manner; as, *Verum anceps pugna fuerat fortuna, fuiſſet*, Virg. Æn. 4. p. 177. But this may be reduc'd to the regular uſe of this Tenſe, by ſuppoſing an *Ellipſis* of *Eſto*; as, *Eſto ut fuiſſet*. However it required a remark, that it might be uſed without it. In depending Sentences it is anſwered ſometimes by the Preſent, as in the Conditional of *Tibullus*.

——— *Carmina ni ſint,*
Pelopis ex humero non nituiſſet ebur, L. 1. El. 4.

And by the ſame Tenſe of the Indicative inſtead of the Subjunctive; as,

Et ſi fata deum, ſi mens non læva fuiſſet,
Impulerat ferro Argolicas fœdare latebras, Virg. Æn. 2. p. 117.

Inſtead of *eſſent* in the firſt Caſe, and *impuliſſet* in the ſecond, which is the uſual way. And ſometimes by the Preterimperfect Subjunctive; as,

Illa vel intacta ſegetis per ſumma volaret
Gramina, nec teneras curſu læſiſſet ariſtas.

Vel mare per medium fluctu ſuſpenſa tumenti
Ferret iter, celeres nec tingeret æquore plantas, Virg. Æn. 7. p. 255.

That of the ſame Author is more extraordinary, where he Anſwers it by the Preterperfect Indicative; as,

Nec veni, niſi fata locum, ſedemq; dediſſent, Virg. Æn. 11. p. 331.

Of the Future Subjunctive.

Grammar, Eng. *p.* 20.

CUM *Amavero*, when I ſhall or will Love.

ANIMADVERSION CXXII.

OF this Tenſe I have not much to ſay, yet ſomething is omitted here likewiſe. For it is uſed often Indicatively, without any Conjunction; as, *Quod finitum eſt, inquit, habet extremum. Quis hoc non dederit?* Cic. de Div. l. 2. p. 253. For which he ſays juſt below, *Si dii ſunt, beneficii in homines ſunt. Quis hoc vobis dabit? Sed hoc quoque modo duo verba uni oppoſita ne verſum quidem decuerint*, Quintil. l. 8. c. 6.

Moleſtus certè ei fuero, atq; animo morem geſſero, Ter. And. Ac. 4. Sc. 1.

Qua vitia qui fugerit, omnia ferè vitia vitaverit, Cic. ad Brut. Or. p. 191.

Qui Antonium oppreſſerit, is bellum confecerit, Cic. Fam. l. 10. Ep. 13.

Dixerit fortaſſe quiſpiam, quid me iſta ladunt, Cic. pro Leg. Agr. ad Pop. p. 428.

Nam fuerit penè ridiculum, malle ſermonem, quo locuti ſunt homines, quàm quo loquantur, Quintil. l. 1. c. 6. *Nam factum ejus modeſtum eſſe nemo dixerit, fortaſſe ut ſit tutum obtinebit*, Quintil. l. 4. c. 2.

Secondly it is uſed in Subjunctive Sentences, in the firſt Clauſe; as, *Vox me citius defecerit, quam nomina*, Cic. in Ver. L. 6. Or. 9. p. 358. *Neq; verò me Lacedæmonii atque Athenienſes magis moverint, quam populus Romanus*, Quintil. l. 2. c. 16. *Nihil tamen æque oblectaverit animum, quàm amicitia fidelis*, Sen. de Tranqu. c. 7. But of the uſe of it in Subjunctive Sentences, I ſhall ſay more in Syntax. It is uſed alſo by way of Command, or Direction, as has been ſaid in the Imperative Mood, of which, for further Inſtances, take theſe which follow. *Nunquam credideris felicem quenquam ex felicitate ſuſpenſum*

ſuſpenſum, Sen. Ep. 58. *Nec ſperaveris ſine deſperatione, nec deſperaveris ſine ſpe*, Sen. Ep. 104.

Leni præcordia mulſo
Prolueris melius, ——— Hor. L. 2. Sat. 4.

Laſtly, It is ſometimes a Bicompound Tenſe, as ſignifying the Future Time, with reſpect to the Time of ſpeaking, and a Paſt Time with reſpect to ſomething Future when that is Paſt, of which this Grammar gives an Example, though as Printed in ſome Books, neither Senſe, nor Latin, namely, *Ero enim ſecurior dum legam, ſtatimq; timeo quum legero*. For it is not Senſe to ſay, *and preſently I am afraid when I ſhall have read it*, Nor do the Latins ever uſe this Tenſe with the Preſent in this manner; nor indeed could they by the Nature of Time, which is plainly repugnant to any ſuch uſe. It muſt be therefore, as it is in other Books, and in *Pliny*, from whom it is taken, *Ero enim ſecurior dum legam, ſtatimq; timebo quum legero*, L. 6. Ep. 4. Plin. Calphurniæ, not *Vrſo*, as *Linacer* quotes it. 'Tis in this uſe that Grammarians call it the Future Exact, or Perfect, and ſo far they are right, and there is no diſpute about it. But then whether by this Tenſe in *ro* be ever ſignified a bare Future, or what they call *Futurum infectum* there is a great Diſpute (though the matter is ſo plain there need be none) the ſtate of which Controverſie I ſhall give the Reader out of *Voſſius* in his own words, together with his Opinion of the matter. *Sed præcipua controverſia eſt de tempore in* Rim, & Ro. *Nam* Rim *vulgò præteriti*, Ro *futuri eſſe dicunt. Ac metuo, ne ſi aliquem è trivio quadias ſibilo excipias, hæc qui ignoret. Nimirum hanc ſapientiam necdum didicerant veteres illi docti; Romani, quos, uti ex Agellio ſupra audimus, non puduit diſcere, utrum illa in* Rim *præteriti ſint temporis, an potius futuri. Ut verò omnis hæc controverſia melius intelligatur, diſtinctè aliqua conſiderare oportet. Primum illud, ut, quæ in* Ro *deſinunt, nunquam de præterito uſurpentur. Quis enim dicit, ſi heri fuero Romæ, pro* fuerim. *Alterum eſt, ne quidem ſignari eo unquam futurum infectum. Nam aliud eſt,* Cum Romam perreptabo: *aliud,* cum Romam perreptavero: *quia illic conſideratur res ſimplicitur, ut futura, hic in ſimul, ut peracta. Quare liquet, illa in* Ro *habere ſignificationem ex præterito futuro coalitam: & eapropter à Varrone vocatur futurum exactum, ut ſuperius dicebamus. Diſpar verò eſt ratio illorum, quæ in* Rim *deſinunt. Nam eſt cum hæc deſignant ſimpliciter rem omnino præteritam: eſt item cum eandem habent ſignificationem ac futura exacta.* Thus this Great Man, ſomething more Triumphantly than his Cuſtom is, ſurely more than the thing will bear. For tho' it muſt be granted, that this Tenſe in *Ro*, and that in *Rim*, have both the Power of ſignifying a Future, which will be Paſt before ſome other thing will be, which is what he means by his Future Exact, which appears of that in *Ro* by the inſtance above cited out of *Pliny*, and others; and of that in *Rim* by that of *Terence*, Andr. Ac. 1. Sc. 2.

Verberibus caſum te in piſtrinum, Dave, dedam uſque ad necem;
Ealege atq; omine, ut ſi inde te exemerim, ego pro te molam, and others: yet it is certain that neither of theſe two Tenſes are confin'd to this ſignification only. For they are both uſed to ſignify a thing ſimply Future, and not only what will have been Paſt, before ſome other thing will be. For what other ſignification can *Periirim* have in that of *Terence*?

Ubi

Ubi ſi paululum modò quid te fugerit, ego perierim, Heau. Ac. 2. Sc. 3. And of like Nature are thoſe inſtances before alledg'd for the Future uſe of this Tenſe, *Animadverſion* 120. *Nunquam* pugnaverim *Libens tradiderim.* As for the Tenſe in *Ro*, there is nothing more certain than that it may be uſed of a Time to come, without any reſpect to its being Paſt, before any other thing to come, for it is plainly uſed ſo in theſe Inſtances,

Mala ingeram multa, atque aliquis dicat, nihil promoverit.
Multùm; moleſtus certè ei fuero, *atque animo morem* geſſero, Ter. And. Ac. 4. Sc. 1.
Ne vetice, ne vereris; crede, inquam, mihi.
Aut conſolando, aut conſilio, aut re juvero, Ter. Heau. Ac. 1. Sc. 1.

Sed ſi te æquo animo ferre accipiet, negligentem feceris, Id. And. Ac. 2. Sc. 1. where *accipiet* is ſignified to be Paſt before *feceris*, and yet repreſented by the Indicative Mood, contrary to the Doctrine of this Writer, and *feceris* to follow *accipiet*, not to go before, as what will be Paſt firſt. Of like ſort is that of *Cicero*, *Pergratum mihi* feceris *ſi* diſputabis, de Amic. p. 150. where *diſputabis* is in order of Time the preceding Future, and in the Indicative; and *feceris* the ſubſequent, and in the Subjunctive. So *Quod ſi erit factum, & remp. divino beneficio* affeceris, *& ipſe æternam gloriam* conſequere, Cic. Fam. L. 10. Ep. 14. Where there are two ſubſequent Futures, one in the Indicative, the other in the Subjunctive, which ſhews them to be of indifferent uſe in this reſpect, and wholly overthrows this Writer's Doctrine about the uſe of theſe Tenſes, ſince whether *feceris* and *affeceris* be ſuppoſed to come from *Fecerim*, or *Fecero*, *Affecerim*, or *Affecero*; it is all one as to this matter, he having denied this Uſe of either Tenſe.

Of

Of the Infinitive Mood.

Grammar Eng. *p.* 20.

THE Infinitive Mood ſignifieth to do, to ſuffer, or to be, and hath neither Number, nor Perſon, nor Nominative Caſe before him; and is known commonly by this ſign *to*, as *Amare to Love*. And much to the ſame purpoſe in the Latin Grammar, only ſo much the worſe, as not mentioning that it ſignifies to *be* alſo.

Infinitivus, qui agere quidem, aut pati ſignificat, at citrà certam numeri & perſonæ differentiam, p. 44.

ANIMADVERSION CXXIII.

BY both theſe Definitions the Infinitive Mood is made a Verb, but for what reaſon I cannot ſee, unleſs becauſe it ſignifies Time, which is eſſential to a Verb, as it is defin'd by this Grammar. But if that be ſufficient to make a Verb, the Participle muſt be a Verb too, becauſe it ſignifies Time alſo, which yet for all that is made a diſtinct Part of Speech by this Grammar. But the Eſſence of the Verb conſiſting in Predication, which is peculiar to it, and uncommunicable to all other Parts of Speech, and theſe Infinitives never Predicating, they cannot be Verbs: Again, the Eſſence of a Noun conſiſting in its ſo ſubſiſting in the Underſtanding, as that it may be the ſubject of Predication, and theſe Infinitives being all capable of ſo ſubſiſting, they muſt of neceſſity be Nouns, nothing but a thing being capable ſo to ſubſiſt in the underſtanding, and nothing but the name of a thing, which is a Noun, being capable ſo to ſubſiſt in Diſcourſe. This is undoubtedly the true Notion of theſe words, and thus 'tis plain the Latins underſtood them, their firſt Grammarians, who beſt underſtood the Roman notion of them, calling them *Nomen* or *Nomina Verbi*, as *Priſcian* tells us. And with this Notion agrees exactly the uſe of Authors, by which this Infinitive Mood is frequently made the firſt Subject of a Verb, of which, in this Grammar there are ſeveral Examples, as, *Diluculo ſurgere ſalluberrimum eſt. Præſtat per virtutem emori, quàm per dedecus vivere*, &c. Secondly it is found frequently with an Adjective joyn'd with it, which is another ſure ſign that the Latins look'd upon it as a Subſtantive, and ſo ſhould this Grammar have look'd upon it too, which owns that an Adjective cannot ſtand in Speech, without a Subſtan-

Subſtantive. Now nothing but an Infinitive Mood can be the Subſtantive to the Adjective in the Sentences following. *Sed ipſum Latinè loqui, eſt illud quidem in magnâ laude ponendum*, Cic. Inv. l. 2. p. 157. *Ipſum quidem illud peccare, quoquo te verteris, unum eſt*, Cic. Parad. 3. p. 219. Thirdly it is found to have a Prepoſition ſet before it, another ſure ſign of a Subſtantive; as, *Ille nihil præter loqui, & ipſum maledicè, & malignè didicit*, Liv. l. 45: p. 888. *At ſi quis ſibi beneficium dat, nihil interest inter dare, & accipere*, Sen. de Ben. l. 5. c. 10. Fourthly it is found to Govern a Genitive Caſe like other Subſtantives, *Quid eſt hujus vivere? Diu mori*, Sen. Ep. 101. *Fabius Maximus, cujus non dimicare fuit vincere*, Val. Max. l. 7. c. 3. It were eaſy to add other inſtances of all theſe ſorts, and of ſome of them a great many; but theſe are ſufficient to ſatisfie the Reader, that the Latins look'd upon this Infinitive Mood as a meer Noun Subſtantive, and to give him ſome taſte of the uſe of it; the reſt I ſhall defer till I come to Syntax, which if God be pleaſed to ſpare me Life and Health to finiſh. I ſhall there ſhew the ſeveral Relations theſe words ſupply, of which I had thought to have given him ſome taſte here, but that this firſt part is rather like to exceed, than come ſhort of the Bounds ſet in the Propoſals. I cannot conceive what can be ſaid againſt this Notion, but that which ſome Learned Men, who allow of it in theſe Caſes, have objected, namely, that when it has an Accuſative Caſe before it; as in *Gaudeo te veniſſe incolumem*, and the like; It muſt needs be a Verb, becauſe it is as much as *Gaudeo quòd tu veniſti incolumis*. Wherefore having the force of a Verb, they ſay *voces valent ſignificatione*, and it muſt be a Verb. But if this Argument be ſufficient, then the Participle is alſo a Verb many times. For ſuppoſe I ſhould ſay *Audito te veniſſe in columem gaudebam*. *Audito* may be chang'd by *cum audiebam, poſtquam audivi* or *audiveram*, and yet I think it never entred into any Man's head, to make *audito* a Verb in that Caſe. Nay further, if this Argument will do, this muſt be a very flexible part of Speech; for if it muſt needs be a Verb, becauſe it is reſolvable by a Verb, it muſt alſo needs be a Noun, becauſe it is alſo reſolvable by a Noun; as, *Gaudeo adventu tuo incolumi*. It remains therefore, that Equivalence of Signification as to the main of the Senſe is not ſufficient to make a word the ſame part of Speech with that to which it is ſo Equivalent; but the Sentence muſt alſo be formally the ſame to make any two words the ſame part of Speech. Nor can I ſee any reaſon why they who own the Infinitive Mood to be a meer Noun in the inſtances firſt brought, ſhould make it any other part of Speech in the latter, and the like to it, ſince there is no more Predication in *te veniſſe*, than in *adventu tuo*, and without Predication there can be no Verb, as has been ſaid before. And thus all Sentences of this kind may be reſolved where there is a cognate Noun to reſolve them by; and though in ſome, this way of reſolution may ſeem harſh and unnatural, as not agreeable to the Roman Language; yet ſince theſe Infinitives are allow'd Subſtantives upon other occaſions, I cannot ſee any Reaſon to take them for Verbs here, ſince the whole Complexion of words in this Caſe Predicates nothing taken alone, which is peculiar to a Verb, and may be the Subject of a Verb, which is peculiar to a Noun, or name of a thing, and alſo admit of an attribute by an Adjective, or Participle, which is but an Adjective. Nay, this whole Complexion

plexion, was look'd upon by the Latins as one thing, notwithstanding they had not one word to expreſs it by upon all occaſions, which appears by their joyning Adjectives ſingular with it, though the words in the Complexion be many; as,

Te nihil exacto, niſi nos peccaſſe fatentem,
Sponte ſua pietas, officiumque juvat, Ov. de Pont. L. 2. El. 3.

But whatever may be thought of this ſpeculation upon other Accounts, the Notion is readier for Practice, and renders this ſort of Conſtructions more agreeable to the general Analogy of the Latin Tongue, as I ſhall ſhew in Syntax, when I come to treat of the the Conſtruction of theſe Infinitives.

But here is a further Queſtion concerning this Mood, and that is, Whether the ſeveral Tenſes of it ſignifie ſeveral diſtinct Times, or may each of them be indifferently uſed, in reſpect of Time. *Sanctius* is of Opinion that there is no diſtinction of Time in thoſe Voices, which this Grammar calls Preſent and Preterimperfect, and Preterpluperfect Active, and Preſent and Preterimperfect Paſſive, *viz. Amare, Amaviſſe, Amari.* and the like. The better to back this, He brings in the Authority of *Accurſius*, and *Conſenſius Romanus*, to the latter of which, he confeſſes himſelf beholding for this Doctrine, *Minerv. l.* 1. *c.* 14. And when in the latter end of the ſame Chapter, he is forced to confeſs that in ſome Caſes theſe Tenſes repreſent different Times, he thinks to ſolve all by making them diſtinct Verbs under one and the ſame Voice. But being not well ſatisfied himſelf with this come off, at laſt he ſays, *Sed quid ſi reſpondeam, eſſe aliquas orationes, quæ cum iiſdem verbis enuntientur, ſenſu tamen diſtinguantur.* And then ſoon after, *Sic in exemplis citatis ſunt aliqua, quæ diſtinguunt ea duo tempora, quæ abſq; illis promiſcuè poterant apponi! ut illud,* Magnæ curæ fore, & eſſe jam: *in reliquum infiniti verbi tempora confuſa ſunt, & à verbo perſonali temporis ſignificationem mutuantur, ut* cupio legere, ſeu legiſſe *præſentis eſt*; cupivi legere, ſeu legiſſe, *præteriti*; cupiam legere, ſeu legiſſe, *Futuri. In paſſivâ verò Amari, legi, audire ſine diſcrimine omnibus deſerviunt.* And in this laſt lies the whole ſtreſs of his Argument, namely, that either of theſe Voices may depend upon a Perſonal Verb of any Tenſe. But ſure this is a very weak Foundation to build a Doctrine upon, contrary to the general conſent of Grammarians; and, among other things, is one inſtance that this great Man, to whom the Learned World is ſo much beholden for many uſeful Diſcoveries in Grammatical Learning, was lead with too eager a deſire of contradicting others into ſome ſtrange Errors. For what can be plainer than that there is a notorious difference between the Terminations *re* and *iſſe* in the Active Voice of this Mood? Let that of *Terence* be a Proof of it,

Venit meditatus alicunde ex ſolo loco:
Orationem ſperat inveniſſe ſe,
Quâ differat te, And. Ac. 2. Sc. 4.

Who is there that ſees not that by *inveniſſe* is meant the Time Paſt, though joyn'd with *ſperat* of the Preſent Time, and that no other Tenſe could have been uſed without altering the Time? Now by

this

this one Example all this Doctrine is deſtroyed, and the whole Argument Anſwered, it being plain from hence, that the Time of the Infinitive does not depend upon the Time of the Verb it is joyn'd with. Neither is the Infinitive Termination *iſſe* ever uſed to ſignifie the Preſent or Future Time, as *Sanctius* imagins, but only when the Senſe is ſuch, that it is equal which of theſe Times are ſuppoſed, there this Termination may have its place among the reſt, for that reaſon, and not as not differing from them in point of Time, which it always does. This will appear by the ſeveral inſtances of *Sanctius*, which follow;

Luſus erat ſacra connubia fallere teda;
Luſus & immeritos exſecuiſſe mares.

whereby *exſecuiſſe* is not meant the Preſent Time, as he imagins, but the Time Paſt; it being well enough to be ſuppoſed that they delighted in the having done it, as well as in the doing of it. The next is,

Vix tangente vagos ferro reſecare capillos
Doctus, & birſutas excoluiſſe genas.

whereby *excoluiſſe* again is not meant the Preſent Time, but the Time Paſt; the skill here mentioned being as much ſhewn in having done it, as in doing it. Then next is, *Cognitâ Cæſar cauſâ reperit à Suevis auxilia miſſa eſſe.* Where beſide that *reperit* may as well be ſuppoſed to be the Preterperfect Tenſe, as the Preſent, it being uſual in theſe recitals, to make uſe either of the Preſent or Preterperfect, and this Verb being the ſame in both; I ſay beſide this, even ſuppoſing it to be the Præſent Tenſe, it will not follow that *miſſa eſſe* muſt be ſo too, unleſs a Man cannot be ſuppos'd to find at Preſent, that a thing has been done, which I ſuppoſe this Author would never have ſaid. The next is,

Fertur Prometheus addere principi
Limo coactus particulam undique
Deſectam: Et inſani leonis
Vim ſtomacho appoſuiſſe noſtro. Hor.
Arbiter pugna poſuiſſe nudo
Subpede palmam
Fertur, & leni recreare vento
Sparſum odoratis humerum capillis. Hor.

But here is nothing extraordinary in *appoſuiſſe* in the firſt, nor *poſuiſſe* in the laſt; and, I confeſs, in his Title to theſe Examples, he ſays no more than, *Nunc accipe teſtimonia de præteriro in tuo illo præſenti infinitivi.* By this one would think that he means *addere* and *recreare* are here us'd of the Paſt Time, to which I ſhall ſpeak by and by; but having ſaid in the beginning of this Chapter, that theſe Infinitive Terminations were indifferent as to Time, and concluding in the end, that *Cupio legere, ſeu legiſſe*, præſentis eſt, *Cupivi legere, ſeu legiſſe*, præteriti; *cupiam legere, ſeu legiſſe, futuri*; it was reaſonable enough to ſuppoſe that theſe Examples were deſign'd to prove, that the Time of the Infinitive *iſſe* depends upon the Verb it is joyned

joyned with, and to endeavour to diſprove it. For the uſe of this Tenſe in the Future, his intention ſeems to be more plain; for having Preface'd his Examples, which he takes to be of that kind, with *Exempla de futuro*, there are ſeveral of them, which have no other Infinitive, but that in *iſſe*. As firſt, *Adjicit miracula quæ indicaſſe conveniat.* Now what Futurity is here to be found in *indicaſſe*, none that I can ſee. All that is to be obſerv'd here is, that *indicaſſe* is the Subject of the Verb *conveniat*, and may as well be ſo as *indicare*, ſince what is now convenient to do in this caſe, is convenient likewiſe to have done. The next four are of a ſort, *Ne quid emiſſe velit in ſcitute domino, neu quid dominum celaviſſe velit. Chaldæorum ne quem conſuluiſſe velit*; which are both *Cato's*, ſpeaking of what Qualities ſhould be in a Husbandman's Servant.

Ne quis humaſſe velit Ajacem Atrida vetas cur?
——Verum nec nocte paratum
Plorabit, qui me volet incurvaſſe querelâ.

All that I can ſee peculiar in theſe Sentences is, that the Infinitives are each of them the Object of the ſame Verb, namely *Volo*, and that may be a thing Paſt, as well as Preſent, or to come, and it is the ſame thing as to the main intention of the Speaker in all theſe Inſtances, whether we ſuppoſe the Will to be to do a thing, or to have done it hereafter; foraſmuch as what a Man does, he may immediately be ſaid to have done, and what in no time to come he can never be ſaid to have done, he can never be ſuppos'd to do. Here is indeed a Futurity imply'd, namely, that the thing ſhould have been done ſome time hereafter, but that is rather repreſented by the Nature of the Dependance of the Infinitive Mood, than by the Termination *iſſe*, which being in all other Caſes peculiar to the Paſt Time, there is no need to ſuppoſe it repreſents any Futurity here, which is plainly enough hinted by the Nature of its Dependance. At the moſt all that can be ſaid is, that when the Dependance of the Infinitive is ſuch, that a Futurity is imply'd by it, together with ſomething Paſt at that Future Time, 'tis ſufficient to uſe this Termination to expreſs that Conception, which if we will alſo take to repreſent that Futurity, 'tis not however a bare Future, but a Bicompound Tenſe made up of the Paſt and the Future, or the Paſt in the Future, as the Preterpluperfect Subjunctive does ſometimes, from whence it is form'd, or which it rather forms: which is very different from its being applicable to all times, as this Author fancies. His other Inſtances are either not to the purpoſe, or are all ſolvable by the ſame way, namely, the Equivalence in point of Senſe, which are theſe that follow. *Omnes verebamur ni-mis iracundam futuram fuiſſe victoriam. Sed abunde erit ex iis duo Exempla retuliſſe.*

——Liceat ſcriptiſſe, Catonis
Marcia——
——Magno ſi pectore poſſit
Excuſſiſſe deum——
Condere victuras tentem per ſecula chartas,
Et nomen flammis eripuiſſe meum.
Ante ades non feciſſe erit melius hic convitium.
Interdico ne extuliſſe extra ades puerum velis.

As for the Voice of Preſent and Preterimperfect Infinitive, it is indeed capable of repreſenting the Time to come, as well as that Paſt or Preſent, but yet not indifferent to all Time as *Sanctius* imagines, ſince it can never be uſed for the Preterpluperfect. For Example in this Sentence, *Nihil à te dudum literarum accepi, quanquam dicis te multas ſcripſiſſe. Scripſiſſe* cannot be varied by *Scribere*. So in *Ferunt Cæſarem Pompeium viciſſe. Viciſſe* cannot be varied by *vincere*. For by ſuch a Change, the Senſe would be chang'd, as muſt needs appear to the meaneſt Reader. The next thing that were to be obſerved of this Tenſe, were its Future Signification (for this Grammar allows it the Preſent, and Preterimperfect) were it not for an Opinion of *Voſſius*, who excludes it the Preterimperfect. For L. 3. *de Analogiâ*, thus he ſays, *Supereſt Infinitivus, cujus triplex item tempus; præſens, præteritum, & futurum. Sed præteritum imperfectum malè putarunt voce idem eſſe ac præſens. Nam pro* gaudeo quod amas, *rectè dicitur* gaudeo te amare. *At pro illo, gaudeo quòd jam tum amabas*, non item dicere liceat gaudeo te jam tum amare, *ſed* amaſſe. I confeſs, when the preceding Verb is the Preſent Tenſe, as in this Example, the Preterpluperfect Tenſe is more uſual, if not perpetual; but this is far from proving, that this Termination can never be uſed Preterimperfectly. For *Terence*, who ſays,

Obſtupui. Cenſen ullum me verbum potuiſſe pro loqui? And. Ac. 1. Sc. 5. ſays alſo,

——Item alio die
Quærebam: comperiebam nihil ad Pamphilum
Quidquam attinere. And. Ac. 1. Sc. 1. i. e. *Jam tum attinere*, And,
Ego illam vidi virginem: Formâ bonâ
Memini videre. And. Ac. 2. Sc. 5. i. e. *Jam tum videre.* And,
——Poſtquam ante oſtium
Me audivit ſtare, approperat. And. Ac. 3. Sc. 1. i. e. *Jam tum ſtare.*

For the Future uſe of it, of which neither he, nor this Grammar, take any notice, there are ſeveral Authorities.

——Orabo gnato uxorem, id ſi impetro,
Quid aliàs malim, quàm hodie hæc fieri nuptias. Ter. And. Ac. 3. Sc. 2.
Aliquot me adiere, ex te auditum qui aiebant, hodie filiam
Meam nubere tuo gnato. Id. And. Ac. 3. Sc. 3.
——Crede hoc mihi, inquam, Pamphile
Nunquam hodie tecum commutaturum patrem
Unum eſſe Verbum, ſi te dices ducere. Id. And. Ac. 2. Sc. 4.

Nihil deſtiti eum literis hortari, neque ille intermiſit affirmare, ſe ſine morâ venire, Cic. Fam. L. 10. Ep. 24. The ſame Author uſes alſo the Paſſive in like manner, *Quæ ne ab iis quidem fieri ſolerent, qui brevi tempore ſibi ſuccedi putarent*, Fam. L. 3. Ep. 6. i. e. *Succeſſum iri*. Upon the whole matter therefore, I think it is plain, that theſe Infinitives, though they have a Time conjunct with the Verb, which they depend upon, have yet another of their own, *i. e.* of the thing ſignified by them. For Example, *In Gaudeo convelliſſe patrem, con-*

velliſſe

valuſſe may be conſidered as Preſent with *gaudeo*, as the ſubject Matter of the joy, but as Paſt in it ſelf, the Preſent conſideration of which, as Paſt, is the cauſe of the preſent Joy. And this Tenſe is ſtrictly determin'd to this ſignification, I mean as ſtrictly as other Tenſes are to theirs, in which alſo, where no Ambiguity can ariſe, Authors, and eſpecially Poets, take the liberty of receding from the ſtated uſe. And though the Termination *re*, and the Paſſive which anſwers it, have a greater Latitude, yet that is not unlimited, nor yet ſo determined by the Time of the Verb it depends upon, as not to have one proper to it ſelf, when the Nature of the Sentence is ſuch, that it requires a particular regard to Time: Upon other Occaſions it is not ſo properly indifferent to all Time, as of none at all; as, *Perit procari ſi latet*, Sen. N. Q. L. 4. p. 469. *Si, quod proprium habet terra, perdidit ſtare*, Id. Ib. L. 6. c. 1.

——Seu purior axis
Amotumque nefas, & rarum inſiſtere terris
Vera docent——Stat. Theb. l. 3. p. 104.
——Datur ordo ſenectæ
Admeto, ſerumque mori. Stat. Theb. 6. p. 213.
——Ni fata vetent, & ſtamine primo
Ablatum tellure mori. Id. Theb. l. 9. p. 314.
Poſſe loqui eripitur. Ov. Met. l. 2. p. 39.
Nolle in cauſa eſt, non poſſe prætenditur. Sen. Ep. 117.

But that theſe Tenſes had a power of repreſenting ſome time of their own, when the Senſe required it, was certainly the Notion the *Latins* had of them, as appears by *Quintilian*, a better Judge than *Sanctius* in this matter; who ſays as follows. *Hoc genus per omnia tempora perpendi ſolet. Nam coiſſe eam cum viro, quæ peperit, quod eſt præteriti: Et fluctus eſſe cum magna vis venti in mare incubuit, quod eſt conjuncti: Et eum mori, cujus cor eſt vulneratum, quod futuri, neceſſe eſt*, l. 5. c. 9.

Of the Future Infinitive.

There is nothing further obſervable of this Mood, but concerning the Future Tenſe. This it formerly had in one Voice, and that double; one in *Iſſere* uſed by *Plautus*, but hardly ſince; the other in *urum* as *Agellius* teſtifies, bringing *Credo inimicos meos hoc dicturum* out of *Gracchus*; and, *Hanc rem ſperant ſibi præſidio futurum* out of *Cicero*, for a proof of it. Beſide which, *Voſſius* brings ſeveral others, but as quoted by Grammarians only out of Authors not now extant. And that of *Cicero* being now read *futuram*, it is generally concluded, that this Voice in this Signification, is not now to be uſed. However it is ſtill remaining in *Plautus*,

Dejuravit occiſurum eum hac nocte, quicum cubaret. Caſ. Ac. 3. Sc. 5. i. e. *Caſina dejuravit ſe occiſurum*, not *occiſuram*.
So again a little below.
Altero te occiſurum ait,
Altero villicum.

But this growing out of uſe, this Defect is ſupply'd by a circumlocution in both Voices, in the Active, by the Participle in *urus*, and *eſſe*, or *fore*, and in the Paſſive, by the Supine and *iri*. Which is no more than neceſſary, ſince the Preſent, by which the Future is ſometimes repreſented, has alſo two other Significations, and therefore cannot ſignifie the Future, but when the Circumſtances of the Senſe are ſufficient to determine it to that Signification; which not always happening, there was a neceſſity of ſome Voice, or Voices of this Mood, to ſignifie the Future only, which are, as has been ſaid, the Participle of the Future in *urus*, and *eſſe* or *fore* for the Active, and the firſt Supine and *iri* for the Paſſive. But whereas this Grammar makes this laſt Tenſe double, viz. *Amatum iri*, or *Amandum eſſe*, this is what the uſe of Authors will by no means countenance, who never expreſs a bare Future Paſſive, by the Prticiple in *dus* and *eſſe*. Indeed *Sanctius*, and *Vitré*, or Meſſieurs *de Port Royal*, think otherwiſe. The firſt gives us a Paſſage out of *Cæſar Bell. Civ. L.* 1. in which he thinks this Participle with *eſſe* or *fore* underſtood, is equivalent to the firſt Supine and *iri*. I will quote it more at large than he does, that the Reader may the better judge of it. *Cæſar in eam ſpem venerat, ſe ſine pugnâ, & ſine vulnere ſuorum rem conficere poſſe, quòd re frumentariâ adverſarios intercluſiſſet. Cur etiam ſecundo prælio aliquos ex ſuis amitteret? Cur vulnerari pateretur optimè de ſe meritos milites? Cur denique fortunam periclitaretur? Præſertim cum non minus eſſet imperatoris, conſilio ſuperare, quam gladio. Movebatur etiam miſericordiâ civium, quos interficiendos videbat. Subaudi* eſſe or fore, ſays *Sanctius*, i. e. *Interfectum iri*. But though here be a Futurity imply'd in *interficiendos*, yet it is not a bare Futurity, but a neceſſity of its being ſo that they would be killed, and that, I confeſs, is frequently expreſſed by this Participle; as,

> *Vis amare: Vis potiri: Vis, quod des illi, effici.*
> *Tuum eſſe in potiundo periculum non vis. Haud ſtulte ſapis*
> *Siquidem id ſapere eſt, velle te id, quod non poteſt contingere.*
> *Aut hæc cùm illis ſunt habenda, aut illa cùm his amittenda ſunt.*
> Ter. Heau. Ac. 2. Sc. 3.

Id ne vobis diutius faciendum ſit, atque ut in perpetuâ pace eſſe poſſitis, providebo, Cic. in Cat. Or. 3. *Hoc autem tempore res ſeſe ſic habet, ut niſi exercitum tantum, quantum ad maximum bellum mittere ſoletis, maturè in has provincias miſeritis, ſummum periculum ſit, ne amittenda ſint omnes hæ provinciæ, quibus vectigalia populi Romani continentur*, Cic. Fam. L. 15. Ep. 1. i. e. *Ne neceſſe ſit ut amittenda ſint*. And that this was *Cicero*'s meaning by *amittendæ*, and that of *Cæſar* by *interficiendos*, I am induced to believe, becauſe both theſe Authors, as well as all others, as far as I have obſerved, conſtantly uſe the firſt Supine with *iri*, to expreſs the Future Infinitive of the Paſſive Voice, when a bare Futurity is ſignified, and not the Particle in *dus* with *eſſe*. As, *Cum longius eam rem ductum iri exiſtimans*, Cæſ. Bell. Gall. L. 7. *Cæſar longius bellum ductum iri exiſtimarent*, Cæſ. Bell. Civ. L. 3. *Sed eum poſtero die ſimili ratione aggrediturus, quòd his obtentis duobus, omnem navigiorum excurſum, & repentina latrocinia ſublatum iri videbatur*, Bell. Alex. L. 4. *Nunc ad ea, quæ quæris de C. Catone. Lege Jumiâ, & Liciniâ ſcis abſolutum. Fuſiâ ego tibi nuncio abſolutum iri*, Cic. ad At. L. 4. Ep. 16. *Quis enim tantam moram huic bello adjunctum iri putaret*, Cic. Fam. L. 15. Ep.

Ep. 15. *Multo etiam rem turpiorem, & iniquiorem viſum iri intelligebant*, Cic. in Ver. L. 4. Or. 7. p. 284. *Quòd ſcribis directum iri te à tuis, ſi is abeſſet*, Cic. ad Q. Fr. L. 1. Ep. 1. *Quod Idibus & poſtridie fuerat dictum, de agro Campano actum iri, non eſt actum*, Id. ad Q. Fr. L. 2. Ep. 7. *Quare etiam legationes rejectum iri puto*, Cic. ad At. L. 1. Ep. 18. And ſo he conſtantly, and frequently. And as he, ſo others alſo. *Mihi mater cecinit, tibi aram hic dicatum iri*, Liv. Dec. 1. L. 1. *Factatum in conditionibus ne quicquam de Tarquiniis in regnum reſtituendis, magis quia id negare ipſe nequiverit Tarquinius, quàm quòd negatum iri ſibi ab Romanis ignoraret*, Id. Dec. 1. L. 2. *Incredibilia multis viſum iri haud dubito*, Plin. N. H. L. 7. c. 1. But of this enough, ſince this Grammar owns this uſe, and it is not queſtioned by any Body that I know of. There are ſome though, who are ſtagger'd at the Syntax, as not comprehending how *latrocinia ſublatum iri, eam rem ductum iri, legationes rejectum iri*, and the like, can have any Analogy to the general Rules of *Latin* Syntax. The Reaſon of this Heſitation is, that they take the Word in *um*, in theſe Caſes, for a Participle, which is really a Supine, and that ſo plain, that I wonder *Voſſius* could ever think otherwiſe. This matter has been cleared long ſince, and the *Ratio* of this Conſtruction rendred agreeable to the general Analogy of the *Latin* Tongue, namely, by ſuppoſing the Word in *um*, to be a Supine governed of *iri*, and the Patient to be the Accuſative govern'd of the Supine, and the Reſolution to be this for, Example, *Legationes rejectum iri puto*, i. e. *Puto viam iri ab hominibus, vel rebus quibuſlibet, ad rejectum legationes*, by which though no more be ſtrictly ſaid, than that an attempt will be made towards a thing being done, yet in common acceptation, it was taken, that the thing would be done, by what means ſoever, or for what reaſon ſoever it came to have this acceptation. And thus in Point of Conſtruction all is Regular, the only Irregularity is, that what, according to the form of Words, means no more, than an attempt to do a thing, ſhould in acceptation paſs as a thing that would be done. But this is no more than what will ever be in all Languages, the Vulgar having ſo great a ſhare in them, who being ſo much the greater Number, the more knowing are forced often to come into them in this matter, and ſpeak as they do: and it is long ſince become a Maxim, *Loquendum cùm vulgo*. Another Inſtance of this, is a form of Expreſſion like the former, but differing in this, that it is Irregular in point of Conſtruction, whereas the former are Regular in that reſpect. Of this ſort is that of *Cato*, quoted by *Agellius*, L. 10. c. 14. *Atque evenit ita, Quirites, uti in hâc contumeliâ, quæ mihi per hujuſce petulantiam factum itur, rei quoque publicæ medius fidius miſerear*. And that of *Quintilian*, L. 9. c. 2. *Reus parricidii, quòd fratrem occidiſſet, damnatum iri videbatur*. In both which, the Subject of *itur* and *iri*, is ſuch a thing as cannot be the Object of *Eo* Active. For the *Latins* could not ſay, *Eo contumeliam* or *Eo reum*. There is a Paſſage alſo in *Plautus*, which has ſeem'd to ſome to be of this ſort, *Rud. Ac.* 4. *Sc.* 1.

Mihi iſthac videtur prædâ prædatum irier.

But *Scioppius* has corrected this Reading into,

Mihi iſthâc videtur prædâ prædatum irier.

And

And I cannot but approve of it. For thus read, it has nothing contrary to the common Conſtruction, i. e. *Ab hâc præda irier prædatum.* And the Senſe is agreeable to the Context, which is, that *Dæmones* having found a Treaſure, was perſwaded by *Gripus* to keep it, but inclin'd in himſelf out of Conſcience to reſtore it to the right Owner, for which he gives this Reaſon,

O Gripe, Gripe! In ætate hominum plurima
Fiunt tranſenna, ubi decipiuntur dolis:
Atque adepol in eas plerumque eſca imponitur,
Quam ſi quis avidus paſcit eſcam avariter,
Decipitur in tranſennâ avaritia ſua:
Ille qui conſulte, doctè, atque aſtutè cavet
Diutine ei uti licet partum bene.
Mihi iſthac videtur prædâ prædatum irier,
Ut cùm majore dote abeat, quàm advenerit.

As who ſhould ſay *This Prey will go and take Prey, if I reſtore it*; i. e. *The Intereſt and Conſcience of a Good Action, and ſo be loſt with greater Advantage than it could be kept.* I ſhould next conſider the Paradigm or Draught of the ſeveral Formations of Verbs, but the *Engliſh* Grammar, having put down Gerunds and Supines before it, as belonging to the Infinitive Mood, I ſhall take them as they ſtand there.

Of

Of Gerunds.

Grammar, Eng. *p.* 14.

THere be moreover belonging to the Infinitive Mood of Verbs, certain Voices called Gerunds, ending in *di*, *do*, and *dum*; which have both Active and Paſſive ſignification; as, Amandi, *of Loving*, *or being Loved*: Amando, *in Loving* or *being Loved*: Amandum, *to Love*, or *to be Loved.*

Grammar, Lat. *p.* 58.

GErundia porro voces participiales vocari poſſunt, quòd ſimilia Participiis ſunt: ſicut proverbialia dicimus, quæ ſunt ſimilia proverbiis.

Proinde quia parum videbamus convenire inter Grammaticos, utrùm ad verba, an ad Participia propiùs pertinèant, hic in confinio utriuſque partis relinquimus, ut utri velint ſeſe regno addicant.

Porro à nomine caſum, à verbo agendi vel patiendi, vel neutrius, ſignificationem recipiunt.

Et quia temporum nec diſcrimen diſcretis vocibus recipiunt, neque numeros aut perſonas admittunt, ideo nec juſta verba eſſe poſſunt, nec Participia.

ANIMADVERSION CXXIV.

THis Grammar having determined, that there are but eight Parts of Speech, one would think it ſhould not treat of any Word without reducing it to one of them, and not leave both them and the Reader to chooſe for themſelves. It was this ſort of Definitions which made *Scaliger* ſay, *Nihil infelicius definitore Grammatico.*

Grammatico. There is indeed, as the Latin Grammar ſays, a great Controverſy among the Grammarians, concerning which of the Parts of Speech theſe words are to be reduc'd to; but I think, without any great Reaſon, as will appear by the Arguments they bring for their ſeveral Opinions, to him who will look into *Voſ. Analog. l.* 3. *c.* 9. and *de Conſtruct. c.* 50. *Sciopp. Parad. Lit. Ep.* 2. *Sanct. l.* 1. *c.* 15. *l.* 3. *c.* 8. and *Perizonius* in his Learned Notes upon both places, whither I ſhall refer the Reader, as being too long to find room here. The ſumm of all this Diſpute is that ſome make 'em Participles, agreeing with the Infinitive Mood underſtod, others as *Perizonius* with *Negotium*, or ſome Caſe of it. Others will have them to be Participles governing as the Active Verb of the Paſſive which they come from; as, *Vitré*, or *Meſſieurs de Port Royal*, whom I follow along with the Annotators. That which induces me to be of this Opinion is, not that I think with *Perizonius*, that *legendum eſt legere* is *durum atq; abſonum, nulliuſq; ſenſûs*, or can ſay with the Annotators, *Num quod dicunt intelligi Infinitivum, à quo, tanquam nomine verbale, (verbali* rather) *genitivus vel accuſativus regatur, nullo fundamento innititur. Quià gratis dictum, verbum aliquod ſubintelligi, quod nunquam expreſſum reperitur, quodq; non ſine abſurditate exprimi poſſit*, ut legendum eſt legere (which very abſurdity, as they call it, is found in *Cicero*) *Viſum eſt faciendum vos certiores facere*, Fam. L. 4. Ep. 12.) I ſay it is not therefore for this reaſon that I think they are Subſtantives, nor yet becauſe *negotium* in a proper Caſe can never be ſuppoſed to be underſtood; but becauſe neither the one ſuppoſition, nor the other, will anſwer the end they were brought for in all Caſes, namely, of making the Conſtruction regular, as will be ſeen by trying them ſeverally, as in this Sentence; *Quum illorum videndi gratiâ me in forum contuliſſem.* Suppoſe here *videre* to be underſtood for the Subſtantive of *Videndi*, and *videndi* to be an Adjective Participle agreeing with it, then the Sentence will be, *Quum illorum videndi videre gratiâ me in forum contuliſſem.* And the reſolution will be, *Quum me contuliſſem in forum gratiâ videre illorum* videndi, ſo that *videre* muſt govern *illorum* in the Genitive. But what Example is there of any ſuch government, namely of an Infinitive Mood Active, governing a Genitive Caſe of the Patient? That it may govern a Genitive of the Agent I own, and have ſhew'd in the Animadverſion upon the Infinitive Mood, and that a Paſſive may govern a Genitive of the Patient, may be ſhewn by that of *Manilius*.

> *Nam ſemper tanti merces eſt parva laboris:*
> *Cenſibus æquantur concha, lapidumq; notari*, L. 5. p. 125.

But certainly there is no Example of an Infinitive Active governing a Genitive of the Patient, nor yet ſo much Analogy as of a Gerund governing a Genitive, which yet this ſuppoſition is brought to avoid. Next let us ſuppoſe ſome Caſe of *Negotium* to be underſtood, which is the ſuppoſition of *Perizonius*, and then the Sentence will be *Quum illorum videndi negotii gratiâ me in forum contuliſſem*, and the reſolution of the Conſtruction, *Quum contuliſſem me in forum gratiâ negotii videndi illorum.* If *illorum* be governed here of *negotii*, it muſt be in this Order, *gratiâ negotii illorum videndi*, and this *is for the ſake of their buſineſs being ſeen*, and not *for the ſake of them being*

ing ſeen; *negotium illius* for *ille* being as unheard of in the Latin Tongue, as, *videre illius*, for *videre illum*, which this ſuppoſition alſo is brought to avoid. The reaſon then why I take theſe Gerunds to be Subſtantives, is, Firſt, becauſe it is the more natural and facile ſuppoſition; that which we render them by in Engliſh, and out of which we render them in Latin, being a Subſtantive, as in the Sentence above mentioned, and all others, viz. *for the ſake of ſeeing them.* Where *Seeing* is a Subſtantive. So *Ignavi citò à diſcendo deterrentur*, *are deterred from Learning*, where *Learning* likewiſe is a Subſtantive, as theſe Gerunds always are; and may therefore properly be call'd *Gerunda* or *Gerundia*, becauſe they do, as it were, ſignifie the thing in *Gerendo* or *Gerundo*, *in doing*, and ſo repreſent a Conception of the Agent along with the Action: in which they differ from Verbals in *io*, which repreſent the Action as abſtracted or without the Agent; though not from the Infinitive Mood, but upon the different occaſions upon which they may be uſed which being matter of Government, ſhall be ſpoken to in Syntax. And though the Gerund in *dum*, when it is in the Nominative Caſe, is generally rendred by *muſt* or *ought*, yet it may have alſo a Verbal rendring by a Noun Subſtantive; as, *Orandum eſt ut ſit mens ſana in corpore ſano.* *To pray*, or *the praying that there be a ſound Mind in a ſound Body, be longs to us.* Secondly this Notion is more eaſy and Natural in point of Conſtruction, at which mark all theſe kinds of Notions ought to be levelled, as bringing their Government of a Genitive Caſe to the ordinary Rules of Conſtruction: neither can this Government, of which there are ſeveral other Examples, be ſolv'd without it.

Of Supines.

Grammar, Eng. *p.* 15.

THere he alſo appertaining unto Verbs, two Supines: the one ending in *um*, which is called the firſt Supine, becauſe it hath the ſignification of the Verb Active: as, *Eo amatum*, I go to love: and the other in *u*, becauſe it hath for the moſt part the ſignification of Paſſive, as *Difficilis amatu*, hard to be leved.

Grammar, Lat. *p.* 59.

Supina quoq; merito participialia verba dicuntur, omniaque cum gerundii vocibus communia habent; and then as in the *Engliſh* Grammar.

ANIMADVERSION CXXV.

THeſe words, concerning which, both theſe Authors are ſo afraid to ſpeak out (he that ſays moſt not determining to which of the eight Parts of Speech they belong) are nothing but Verbal Subſtantives to be uſed upon proper occaſions, being governed as other Nouns of like relation, and thoſe in *um*, having alſo the Power of Governing as the Verbs they are deriv'd from. This is now generally agreed by the beſt Grammarians, who reſolve the Conſtruction of all Sentences, where they are found, by this Notion. For Example *In Milites ſunt miſſi ſpeculatum arcem. Speculatum* is the Accuſative with *ad* underſtood, as being the intention or purpoſe of the Participle of motion *miſſi*, and *arcem* is the Accuſative, as being the Object of the Tranſitive *Verbal Speculatum*, which governs as other Verbal Subſtantives do at this day in the Latin Tongue, namely Gerunds and Infinitives; and as Verbals in *io* did in the Time of *Plautus*, who ſays, *Quid tibi eſt curatio hanc rem?* and *Quid meam tibi me invito tactio eſt*, and others like, as has been obſerv'd before me. That in *u* alſo they make to be the Ablative Caſe, governed of an Adjective; as, *Difficile dictu*, i. e. *Difficile in dictu*, or *à dictu*. And this is the general Conſtruction of this latter

latter Supine, namely, that it is us'd to repreſent a Paſſion in reſpect of which ſomething is attributed by an Adjective to a Subſtantive. And thus much has been obſerved before me, as alſo, that the firſt Supine ſometimes ſignifies Paſſively, and the latter Actively, which this Grammar alſo takes Notice of, but does not prove it by Examples, which for the Satisfaction of the Reader I ſhall produce. Of the uſe of the firſt Supine Paſſively, there is but one Inſtance brought by the Grammarians, and that is out of *Agellius*. L. 3. c. 2. where he ſays, *Multi r uſurpatum iſſet* for *ut uſurparetur*. Of the latter Supine us'd Actively, there are ſeveral, as *Primus cubitu ſurget, poſtremus cubitum eat*, Cat. R. R. c. 5. *Cæſar rarus egreſſu*, Tac. An. 15.

Quem tu venatu rediturum in limine primo
Opperiens, Stat. Theb. 1.
Forenſes uva celeres proventu, portatu faciles Plin. N. H. l. 14. c. 3.

Theſe words therefore are nothing but Heteroclites of the Fourth Declenſion, which ſeem to have been entire by *Agellius*, L. 13. c. 19. though now they have only ſome Caſes left, and moſt of them only theſe two, which ſhould therefore have been added to *Diptotes* or *Triptotes*, or *Monoptotes*, according to the Number of Caſes which they have. This I ſay has been obſerv'd already, but then what Caſe each of them have, and which may be uſed Actively beſide thoſe few taken Notice of by *Voſſius*, or Conſtrued in other Forms, beſide that above mentioned of ſhewing the thing in reſpect of which an Adjective is attributed to a Subſtantive, has not yet been obſerv'd, or but ſhortly hinted. I ſhall therefore give a Catalogue of them, that the Reader may ſee what the uſe of Authors is in this particular, and how far he himſelf may go by way of imitation.

Accerſitu. *Cum ad eum ipſius rogatu Accerſituq; veniſſem*, Cic. N. D. l. 1. p. 9.

Acciſu. *Regius Accitu chari genitoris ad urbem.*
Sidonium puer ire parat, Virg. Æn. 1. p. 112.

Adauctu. *Nam quæcunque vides hilari grandeſcere Adauctu*, Lucr. l. 2. p. 62.

Though the ſame Author has *Auctus* and *Auctum* in the Simple.

Adjectu. ——— *Et noſtros Adjectu tangere tactus*, Lucr. l. 1. p. 20.

But then *Adjectus* is found in *Vitruvius*, l. 9. c. 9.

Admiſſu. *Hæc res uvas efficit pinguiores Admiſſu ſolis*, Pall. Mai. Tit. 2.

Admonitu. *Ut de cluris viris locorum admonitu cogitemus*, Cic. Fin. l. 5. p. 949. And ſo the ſame Author,

Veteris proverbii Admonitu. I have not ſeen any other Caſe of this word, though *Monitus* ſimple be frequent.

Admotu. *Ciet menſtrua admotu,* Plin. N. H. l. 4. c. 11. Of this alſo I have ſeen no other Caſe, though *Motus* ſimple be frequent.

Advectu. *Hæc de origine atque Advectu dei celeberrima,* Tac. Hiſt. l. 4. p. 671.

Afflictu. *Effeminata virtus Afflictu occidit,* Cic. T. L. L. 2. p. 355. So *Robert Stephens* quotes it, but in my Book it is *Afflicta,* and ſo *Gronovius* reads it.

Affrictu. *Spuma aquæ Affrictu verrucas tollit,* Plin. N. H. l. 3. c. 6.

Allegatu. *Meo Allegatu venit,* Plaut. Trin. Ac. 5. Sc. 2.

Animatu. *Volare autem aliqua, & Animatu carere,* Plin. N. H. l. 2. c. 3.

Appoſitu. *Etiam ſuffitu, vel Appoſitu purgat,* Plin. N. H. l. 24. c. 9. But then here I confeſs in the Margin is *appoſita.*

Armatu. *Achæi juventutis ſuæ, Cretico maxime Armatu, ad mille dederunt,* Liv. Dec. 5. l. 2.

Aſperſu. *Quæ inſecta apellavimus, omnia olei Aſperſu necantur,* Plin. N. H. l. 11. c. 53.

Aſtipulatu. *Oraculi ejuſdem juſſu, & Jovis ſummi dei Aſtipulatu,* Plin. N. H. l. 7. c. 47.

Attrectatu. *Nam Attrectatu & quaſſu, ſævum amplificatis dolorem,* Cic. T. Q. l. 2.

Auſu. ——*Et inſolitos greſſus prior occupat Auſu,* Petron. p. 282.

Calfactu. *Cibos quot modis juvent notum eſt, cum tranſmeant faucium tumorem, Calfactuq; obiter foveant,* Plin. N. H. l. 29. c. 3.

Carptu. *Flos cujuſq; generis trium digitorum Carptu dyſentericos, & alvum citam emendat,* Plin. H. l. 24. c. 10. So *Robert Stephens* quotes it, but in my Book it is *Captu.*

Circumjectu. *In rudi parietum Circumjectu doliis etiam devorantur,* Plin. N. H. l. 11. c. 51. Indeed the ſimple is common in all Caſes, but I read no other of this Compound.

Circumvectu

Circumvectu. *Qui tenero terram Circumvectu amplectitur,* Enn. in Cic. N. D. l. 1. p. 76.

Coactu. *Neque judicio, aut voluntate suâ feciſſe: ſed Coactu civitatis,* Cæs. Bel. Gal. 5. l. p. 98. And ſo *Cic.* ſeveral times.

Collatu. *In Collatu pari erant conditione,* Bell. Hiſp. l. p. 564.

Colliſu. *Seu ſono quodam gaudeant, & ipſo Colliſu margaritarum,* Plin. N. H. l. 9. c. 35.

Compreſſu. *Quæ meo Compreſſu peperit filiam,* Plaut. Epid. Ac. 4. Sc. 1.

Conceſſu. *Datur enim Conceſſu omnium huic aliquis ludus ætati,* Cic. pro Cæl. p. 225. and elſewhere ſeveral times.

Conciliatu. *Quorum condenſo magis omnia Conciliatu. Arctari poſſunt, validaſq; oſtendere vires,* Lucr. l. 1. and elſewhere.

Concuſſu. *Micas Concuſſu eliſas mannam vocamus,* Plin. N. H. l. 9. c. 14. *Magnoque repentè, Concuſſu latè diſſerpunt inde tremores,* Lucr. l. 6. p. 186.

Conditu. *Conſilia nullus mente tam purâ dedit, Vel altiore Conditu texit data,* Aus. Proleſs. Carm. 16.

Conflictu. *Nam lapidum Conflictu, atq; tritu elici ignem videmus.* Cic. N. D. l. 2. p. 6. though *conflictus* is read alſo, but hardly out of the Tranſlated Senſe.

Conjectu. *Quinti fratris domus primo fracta Conjectu lapidum ex aream noſtrâ,* Cic. ad At. L. 4. Ep. 3. *Conjectu radiorum exiſtimulata ſunt,* Plin. N. H. l. 2. c. 39. And I know no other Caſe of it, except in *Lucretius.* *At contra lapidum Conjectum, ſpiclorumq; Nenu poteſt,* L. 3. p. 69.

Conſpiratu. *Achæos Homerus pugnam indipſci ait non fidicularum, tibiarumque concentu, ſed mentium animorumq; Conſpiratu tacito nitibundos,* Agel. l. 1. c. 11.

Contemplatu. *A contemplatu ſemoveoq; mali,* Ov. Tr. l. 5. p. 164.

Damnatu. *Alieno beneficio poſtea vixit, bonis inde etiam conſecratis à Damnatu ſuo,* Plin. N. H. l. 7. c. 44.

Datu.

Datu. ——Is mille nummûm se aurêûm
Meo Datu tibi ferre, & gnato Lesbonico aiebat meo.
Plaut. Trin. Ac. 5. Sc. 2.

Decoctu. *Et aliàs omnes gemmæ mellis Decoctu mitescunt.*
Plin. N. H. l. 37. c. 12.

Defossu. *Capparis quoque seratur in siccis maximè, areâ in Defossu cavatâ.* Plin. N. H. l. 19. c. 8.

Dejectu. *Cornipedem trepidos suetum prævertere cervos*
Velatum geminâ Dejectu lyncis, & arma
Mirantem graviorîs heri sublimis agebat. Stat. Theb. l. 4. v. 272.
Dejectuque gravi tenues agitantia fumos
Nubila conducit. Ov. Met. 1. p. 20.

Detractu. *Quia Detractu, aut adjectione syllabæ facit sensum.* Sen. Suas. ult.

Dispersu. *Dispersu enim illorum actio de pace sublata est.* Cic. At. L. 9. Ep. 9.

Dispositu. *Aptior sermone, Dispositu, provisuq.* Tac. Hist. l. 2. p. 502.

Distinctu. *Ore ac Distinctu pennarum à cæteris avibus diversum.* Tac. An. 6. p. 228.
——*Viridis cum regula longo*
Synnada Distinctu variat. Stat. Silv. Carm. 5.

Domitu. *Efficimus etiam Domitu nostro quadrupedum vectiones.* Cic. N. D. l. 1. p. 110.

Effagitatu. *Coactu atque Effagitatu meo.* Cic. in Ver. Or. 10. p. 359.

Electu. *In necis Electu parva futura mora est.* Ov. Phyl. Demoph.

Erratu. *Sed & vita demonstrari oportet in tam proclivi Erratu.* Plin. N. H. l. 37. c. 5.

Excogitatu. *Et captionis versutæ Excogitatu frustratus fuit.* Agel. l. 5. c. 10.

Factu. *Quo Factu non modo desistant pugnâ, sed, &c.* Varr. R. R. l. 3. c. 16.

Flictu. ——*Galea horrida Flictu*
Ardescit galeæ, Sil. l. 9. p. 144.

——Tum

——*Tum Scutæ cavæque*
Dant Sonitum Flictu galeæ. Virg. Æn. 9. p. 296.

Fricatu. *Luscioſos exoleo illitus emendat, & dentium vitia crebro Fricatu.* Plin. N. H. l. 23. c. 7.

Illiſu, is quoted by *Robert Stephens* out of *Pliny* N. H. l. 27. c. 8. *Illiſu ipſo repercuſſus.* I do not find it there, but *l.* 2. *c.* 48. is read, *Idem Illiſu ipſe repercuſſus,* for which in the Margin there is *ipſo,* and I make no doubt this is the place he means.

Illitu. *Pannos ſemen menſes & ſudores ciet, Scordotis potu, & Illitu.* Plin. N. H. l. 26. c. 15.

Impulſu, is ſcarce found in any caſe but this, but in this it is common, *Impulſu adoleſcentiæ.* Plaut. Aul. Ac. 4. Sc. 10. and *Cicero* frequently.

Incitu. *Qui ſive aſſiduo mundi Incitu; ſive——naſcuntur.* Plin. N. H. l. 2. c. 65.

Inclinatu. *Neque aliud eſt quod ſimili Inclinatu dicatur.* Agel. l. 3. c. 12.

Inconſultu. *Me abſente, atque inſciente, Inconſultu meo Ædes venales has ce inſcribit literis.* Plaut. Trin. Ac. 1. Sc. 2.

Incuſſu. *Cum gladiis & armorum Incuſſu præcipitati, ſudibus & pilis obruuntur.* Tac. Hiſt. 4. p. 628.

Inductu. *Quod alieno Inductu fecerit.* Ad. Her. l. 2. p. 10. *Optio vobis datur, utrum velitis caſu illo itinere Varenum uſum eſſe, an huius perſuaſu, & Inductu.* Quintil. l. 5. c. 10.

Infectu. *De reliquarum,* nempe lanarum, *Infectu ſuis locis dicemus.* Plin. N. H. l. 8. c. 48.

Infuſu. *Sonitus aurium emendat Infuſu, ſtrumas illita.* Plin. N. H. l. 24. c. 6. So *Robert Stephens* quotes it, and it is moſt likely to be ſo, though in my Book it is *Infuſum,* and *Illitum.* But ſince *Styrax* is underſtood for the Subſtantive, *Infuſum* and *illitum* will not agree with it.

Injectu. *Quæ dimicatio Injectu pulveris diſcutitur.* Plin. N. H. l. 11. c. 17. l. 8. c. 16, 17. Tac. An. 6. p. 243.

Inſtructu.

Inſtructu. *Eodem eſt Inſtructu, ornatuque comitata.* Cic. de Or. l. 3. q. 13.

Intercuſſu. *Terribilis Intercuſſu luminis diri.* Sen. N. Q. l. 3. c. 28.

Interductu. *Oratio non Spiritu pronunciantis, nec Interductu librarii, ſed numero coacta debet inſiſtere.* Cic. de Or.

Interjectu. } *Cum eſt è regione ſolis, Interpoſitu, Interjectuque*
Interpoſitu. } *terræ repentè deficit.* Cic. N. D. l. 2. p. 90.

Invectu. *Naſcuntur enim nec flumina tantum Invectu.* Plin. N. H. l. 2. c. 85.

Inventu. *In alio genere Inventu novitio finditur malleolus.* Plin. N. H. l. 17. c. 21. and l. 17. c. 10.

Invitatu. *Poſt autem Invitatu tuo mittendum duxerim.* Cic. Fam. L. 7. Ep. 5.

Lectu, from *Lego* to chooſe. *Tutor Treverorum copias recenti Vangionum———Lectu auctas———firmabat.* Tac. Hiſt. l. 4. p. 660.

Litigatu. *Quanquam in hoc Litigatu quodammodo tibi ipſa excidiſti.* Quintil. Decl. 6. p. 76.

Locutu. *Cum hæc Locutu me ſubigit ut amem.* Plaut. Mil. Ac. 4. Sc. 2.

Mactatu. ———*Nubendi tempore in ipſo*
Hoſtia conciderat, Mactatu mœſta parentis. Lucr. l. 1. p. 4. not *conſyderat*, as *Stephens* cites it.

Miſſu, is common in the Ablative for the Act of Sending, and is found in no other Caſe in that Senſe. *Balbus ad me venit currens ad Coſ. Miſſu Cæſaris.* Cic. ad At. L. 8. Ep. 9 *Bructeros L. Stertinius Miſſu Germanici fudit.* Tac. An. 1. p. 49. *Suetonius* has *Miſſus* in the Accuſative Plural, in the Life of *Claudius* and *Domitianus*, but there it ſignifies ſeveral Sets of Gladiators ſent into the Liſts. *Lampridius* uſes it alſo in the Nominative Plural, but then it ſignifies Services of Meat.

Mulctu. *Sed horum ſunt diſcrimina quædam, & à partionibus, & à pecudum naturâ, & à Mulctu.* Varr. R. R. l. 2. c. 11.

Objectu, is common in this Caſe, and *Robert Stephens* diſtinguiſhes it not from theſe other Words, which have only the Ablative, though he puts them down in the Nominative alſo; but *Tacitus* has *Hi melium Objectûs, hi ſcaphas ſcandere.* An. 14. p. 347. And *Statius* has

Portarum Objectûs minuunt. Theb. 10. v. 521.

Obſervatu. *Ex Obſervatu dicunt, eum equum habere annos ſedecim.* Varr. R. R. l. 2. c. 7.

Obtentu. *Extructoſque toros Obtentu frondis inumbrant.* Virg. Æn. 11. p. 330. But then it has alſo the Dative, as, *Sed claritas natalium, & metus temporum Obtentui, ut quod ſegnitia erat, ſapientia voceretur.* Tac. Hiſt. l. 1. p. 471.

Obtrectatu. *Æquum eſſe puto, ut ſine Obtrectatu conſiderent,* Agel. l. 20. c. 10.

Offenſu. *Sin ea quæ fructus cumque es periere profuſa,*
Vitaque in Offenſu eſt: Cur amplius addere quæris.
Lucr. l. 3. p. 90.

Oppoſitu, is uſed by *Agellius* with the Government of a Genitive Caſe, *Quem ſol Oppoſitu circum undique aliarum ædium nunquam illuſtraret,* l. 4. c. 5. But there is found alſo *Oppoſitus* in *Cicero*; as, *Non modò excubias & cuſtodias, ſed etiam laterum noſtrorum Oppoſitûs, & corporum pollicemur.* Cic. pro M. Marcel.

Oppreſſu. *Nam quid in Oppreſſu valid durabit eorum.* Lucr. l. 1. p. 24.

Oratu. *Illarum Oratu faciunt.* Plaut. Caſ. Ac. 4. Sc. 1.

Peccatu. *Nemo ita in manifeſto Peccatu tenebatur, ut, &c.* Cic. apud Agel. l. 13. p. 300.

Percuſſu. *Spaſmata, & Percuſſu vitiata ſimo aprugno curant.* Plin. N. H. l. 28. c. 17. l. 7. c. 51.

Perflatu. *Ulmus in Perflatu firma,* Plin. N. H. l. 16. c. 40. But then *Columella* has *Perflatûs* in the Accuſative Plural; as, *Quantoque fuerit ædificii ſolum pronius orienti, tanto & æſtate libcrius capere Perflatûs, & hyemis procellis minùs infeſtari,* l. 1. c. 5.

Perſuaſu. *Optio vobis datur, utrùm velitis caſu illo itinere Varenum uſum eſſe, an hujus Perſuaſu, & inductu.* Quintil. l. 5. c. 10.

Petitu, is found in the Ablative, and governing a Genitive Caſe, as, *Conſenſu, Petituque omnium,* Agel. l. 18. c. 3. But then *Lucretius* has *Petitus* in the Nominative Singular; as,

Attamen inſequitur languor, terræque Petitus
Suavis, & in terrâ mentis qui gignitur æſtus. L. 3. p. 68.

Poſitu, is often uſed in the Ablative, and not in the common Conſtruction of a Supine, that is not governed of an Adjective; as,

Nam dubium eſt melius Poſitu, defenſa manuve
Urbs erat. Ov. de Pont. L. 4. El. 7. Agel. l. 4. c. 17.

But then *Tacitus* has, *Ille Poſitûs ſiderum ac ſpatia dimenſus,* An. 6. p. 224. So *Celſus* l. 8.

Poſtulatu. *Cum res peragi intra parietes nequiſſet, ventum in jus eſt, Poſtulatu audito matris, tutorumque,* Liv. Dec. 1. l. 3.

Præparatu. *Namque in Præparatu rei ruſticæ, per tempeſtates pluvias, quoniam otium eſt, maturari poteſt.* Agel. l. 10. c. 11. And I know no other Caſe of this Word, though *Paratus* the Simple be Common.

Prætentatu. *Cochleis Oculorum vicem cornicula bina Prætentatu implent.* Plin. N. H. l. 11. c. 37.

Precatu, is uſed alſo in this ſort of Conſtruction; as,

Infeſtare juvat manes, meritoque Precatu
Pacem auferre rogis, Stat. Silv. 5. Carm. 2. So Theb. 11. v. 103. Achil. 1. v. 144. But then the ſame Author has,

——*Hilares des oro Precatus*
Noſſe tuos. Theb. 8. v. 332.

Preſſu. *Lenitate vocis, atque ipſo oris Preſſu & ſono facilè vincat.* Cic. de Or. l. 3. p. 21. But then the ſame Author has, *Depellit Preſſum omnem ponderis,* T. Q. l. 2. p. 370.

Promiſſu.

Promiſſu. ——*Flenteſque parentes*
Promiſſu vitæ recreat. Manil. l. 5. p. 131.

Pronunciatu. *Numerus in verſu, & ratio in Pronunciatu manet,* Agel. l. 4. c. 17.

Proviſu. *Id verò egregium quòd Proviſu deum viduæ jungeretur principi,* Tac. An. 12. p. 272. *Aptior ſermone diſpoſitu, Proviſuq;* Tac. Hiſt. 2. p. 502.

Quæſitu. *Nilus famæ inermi Quæſitu cognitus,* Plin. N. H. l. 5. c. 9.

Quaſſu. *Nam attrectatu & Quaſſu ſævum amplificatis dolorem,* Cic. ex Pacuv. T. Q. l. 2.

Recuſſu. *Quæ priùs ex longo nocuerunt miſſa Recuſſu,* Lucr. l. 3. p. 73. *Arabicæ excellunt candore circuli— neq; in Recuſſu gemmæ, neq; in dejectu renitente,* Plin. N. H. l. 37. c. 6.

Refutatu. *Ancipitiq; Refutatu convincere falſum,* Lucr. l. 3. p. 78.

Relatu. *Quidam incredibilium Relatu commendationem parant,* Sen. N. Q. l. 7. c. 16. *Neq; enim Relatu virtutum — opus eſt,* Tac. Hiſt. 1. p. 460. and others.

Reptatu. *Aliæ improbo Reptatu atria media complentes,* Plin. N. H. 14. c. 1

Repulſu. —— *Tamen aſſiduo crebroq; Repulſu, Rejectæ reddunt ſpeculorum ex æquore viſum,* Lucr. L. 4. p. 98. Plin. N. H. l. 2. c. 43. But then *Claudian* has *Raucuſq; Repulſus,* Bell. Gild.

Reſperſu. *Reſperſu pinnarum hoſtem obſcæcantes,* Plin. N. H. l. 10. c. 3.

Reſpiratu. *Pulmones tum ſe contrahunt aſpirantes, tum in Reſpiratu dilatant.* This is the only Caſe I have found of this word, but from another Compound there is found *Suſpiratibus,* Ov. Met. l. 1. p. 292.

Sciſſu. Is cited by *Calepine* and *Stephens,* out of *Varro, Sciſſu materiæ fatigatus quieſcebat in lectulo.* But neither of them ſay where.

Scitu. *Neq; populi juſſu, neq; plebis Scitu,* Cic. ad At. l. 4. Ep. 2.

Scriptu. *Dicitur tabulas posuisse, & Scriptu sese abdicasse,* Agel. l. 6. c. 9.

Speculatu. *Feles quàm occulto Speculatu in musculos exiliunt,* Plin. N. H. l. 10. c. 73.

Spiratu. ——— *Ex spiratu, atque anhelitu*
Nebula constat. Plaut. Amph. Ac. 1. Sc. 1.

Stipulatu. *Jovis deorum summi Stipulatu. Pliny,* as quoted by *Stephens,* but without naming the Place. But *Quintilian* has it, Decl. 12. p. 147. *Ex Stipulatu.*

Sponsu. *Qui stipulabatur ex Sponsu agebat,* Agel. l. 4. c. 4. Cic. ad At. l. 12. Ep. 19.

Spumatu. ——— *Quoq; anguis abundat*
Spumatu, Stat. Sylv. 1. Soter. pro Rub. Gall.

Suasu may seem to belong to this Rule, by that of *Plautus.*
Ne temere te emisse dicas Suasu, atque impulsu meo,
Pers. Ac. 4. Sc. 4.
But then *Terence* has, *Ob suasum meum,* Phorm. Ac. 5. Sc. 1.

Subactu. *Optimum frumentum in Subactu congium aquæ capit,* Plin. N. H. l. 18. c. 7.

Subjectu. *Inhibet fotu, vel suffitu, vel Subjectu,* Plin. N. H. l. 26. c. 15.

Substratu. *Suffitu atque Substratu fugant venata,* Plin. N. H. l. 24. c. 9. l. 18. c. 30.

Subvectu. *Inerant milites, & provisi ante commeatus: quorum Subvectu pauci avidiùs progressi, & repentinis hostibus circumventi,* Tac. An. 15. p. 383.

Suctu. *Ab iis diebus residunt, ac priorum pedum Suctu vivunt,* Plin. N. H. l. 8. c. 36. l. 9. c. 30. l. 28. c. 3.

Suspectu. *Facta ejus, dictaque quanto meruit Suspectu celebramus,* Sen. Cons. ad Marc.

Tortu is thus quoted by *Cic. Div. l.* 2. out of a Poet, but then *Virgil* has,
Ne quicquam longos fugiens dat corpore Tortûs, Æn. 5.

Tritu. *Lapidum conflictu, atq; Tritu elici ignem videmus* Cic. N. D. l. 2. p. 60, Plin. N. H. l. 3. c. 4.

Verberatu.

Verberatu. *Aut è ſublimi dejecta,* i. e. aqua *Verberatu corripiat aera,* Plin. N. H. l. 31. c. 3. *Propemodum tuo Verberatu,* i. e. tuo impulſu *juravimus,* Curt. l. 7.

Vinctu. *Pendere aut funiculo, aut Vinctu, quod antiqui vocabant ceſtum,* Var. R. R. 1. c. 8.

Volutatu. *Multum pulverem Volutatu collectum inſidens cornibus excutit in oculos,* Plin. N. H. l. 10. c. 4.

By this, and what *Agellius* ſays, l. 13. c. 19. as before, I think it is plain that the *Latins* had Nouns of this Formation from almoſt all Verbs, and that Supines are nothing but the remaining Caſes of thoſe Nouns, unleſs we will ſuppoſe, that they are different Parts of Speech when they have different Conſtructions, namely, that the firſt Supine is a Verbal Participle, as this Grammar calls it, when it governs an Accuſative Caſe, and a Noun when it governs a Genitive, or has any other Nominal Conſtruction; and then the Verbals in *io,* muſt alſo be Verbal Participles, when they govern as the Verbs they come from, as *Curatio* or *Factio hanc rem,* &c. which no Body ever thought of. But however this be, this Grammar is never to be excuſed for not adding theſe of this Liſt at leaſt to the Catalogue of *Monoptotes, Diptotes,* or *Triptotes,* according to the Number of Caſes which they are found to have: Of which alſo ſome are found in the Dative. *Voſſius* reckons among theſe *Arbitratui, Deriſui, Deſpicatui, Fruſtratui, Irriſui, Ludificatui.* Beſide which there are alſo *Indutui. niſi eâ, quam Indutui gerebat veſte detergeret,* Tac. An. 16. p. 426. *Obtentui.* as before in *Obtentu. Oſtentui. Vivere jubet Oſtentui clementiæ ſuæ,* Id. An. 12. p. 276. and elſewhere. He acknowledges *Arbitratum,* as well as *Arbitratu* from *Plaut. Amph.* Ac. 1. Sc. 1. but the ſame Author has *Arbitratus* alſo; as,

Meus Arbitratus eſt lingua quod juret mea, Perſ. Ac. 5. Sc. 2.

Ludificatui I do not find in theſe Authors. As for the reſt, *Deriſui* is found in Tac. Vit. Agr. p. 742. *Irriſui,* Tac. Hiſt. l. 11. Cæſ. Bell. Civ. l. 2. *Deſpicatui, Fruſtratui,* Plaut. Menæch. Ac. 4. Sc. 3.

Of the Paradigm *of* Verbal Formations.

ANIMADVERSION CXXVI.

THE manner of deſcribing theſe Formations in this Grammar, is very obſcure, and ſuch as Children are a long time before they come to underſtand; the firſt Perſon in each Tenſe only being generally put down at length, and for the reſt, only the ending, without any Direction how much of the firſt Perſon muſt be carried to it, to make up the whole Word. I always found Children at a great loſs in this matter, and ſeveral School-Maſters have wrote to me to prevent the perpetual Vexation they find upon this account. Now all this trouble would be, if not wholly avoided, yet greatly eaſed, and much ſhortened both to Maſter and Scholar, by ſuch a Draught of the Verbal Formations, as would diſtinguiſh the Body of the Verb, or that which ſignifies the thing Predicated (which is one throughout the Verb, and therefore never alter'd, but ſometimes in the Preterperfect Tenſe, to diſtinguiſh it from the Preſent) from the other parts of it, which are but ſo many Accommodations of the Signification of the Verb to Mood, Tenſe, Number, and Perſon: And if the Difference between the Active, and Paſſive, were ſo repreſented, as to be ſeen at one View. For an Example of this, take the following Draught, where the Active Voice is ſeen at length in a larger Character, and thoſe Interſertions, Changes, and Additions, which will make it Paſſive (except in the Preterperfect Tenſe, and thoſe derived from it, which are made Paſſive by the Participle in *us*, and the Verb *ſum*) are ſet over in a ſmaller Letter.

Of

Sing.	Am	o^r	Am	a^{ri} *	s	
	Doc e	o^r	Doc e^{ri}		s	
	Leg	o^r	Leg ^{er} i		s	
	Aud i	o^r	Aud i^{ri}		s	

Sing.	Am aba	m	Am aba^{ri}		s	
	Leg eri	m	Leg			
	Aud iveri	m	Aud iveri			

Sing.	Am aviſſe	m	Am aviſſ	
	Doc uiſſe	m	Doc uiſſe	
	Leg iſſe	m	Leg iſſe	
	Aud iviſſe	m	Aud iviſſ	

Sing.	Am aver	o	Am aver	
	Doc uer	o	Doc ueri	
	Leg er	o	Leg eri	
	Aud iver	o	Aud iver	

Sing.	2 Am a^{re}			
	2 Doc e^{re}			
	2 Leg e^{re}			
	2 Aud i^{re}			

The Fourth Conjugation had anc
amples in *Plautus*, and ſome remains
been queſtioned by many Grammar
for diſtinction ſake, betwixt the Im
Sc. 2. *Facto opere arbitraminor.* And
The Advantages of this Draught
the Termination of both Voices, the
but the Inſertion, cuts off abunda
by heart, where they appear to him

Of the Formation of the Preterperfect Tenſe *in* Simple Verbs.

Of the Firſt Conjugation.

Grammar, Lat. *p.* 46.

'AS *in præſenti perfectum format in* avi, &c. *Deme lavo lavi, &c.*——*Raro hæc formantur in* avi.

ANIMADVERSION CXXVII.

FRom this Rule, as it is here given, muſt be underſtood that all theſe excepted Verbs make the Preterperfect Tenſe commonly in *ui*, but yet ſometimes, though rarely in *avi*. But this is utterly falſe, for *Crepo*, *Frico*, *Juvo*, *Lavo*, *Mico*, *Nexo*, *Plico*, *Seco*, *Sono*, *Sto*, *Tono*, never make *avi* in the Simple form; nay *Plico* has neither *Plicui*, nor *Plicavi*, that I can find; but from *Plicatio*, *Plicatilis*, *Plicatura*, I ſuppoſe rather *Plicavi*. And *Neco* makes *Necavi* always, but in *Ennius*.

Hos peſtis Necuit, pars occidit illa duellis.

And once in *Phædrus*,

Ut refecta eſt, necuit hominem protinus. De Homine & Colubra L. 4. Fab. 18.

Domo indeed has *Domavi* in *Florus*, l. 4. c. 2.——and *Cubo Cubaſſe* in *Quintilian*, l. 8. c. 1. *Veto* has not only *Vetavi*, which *Voſſius* quotes out of *Perſius*, with ſome uncertainty (for he ſays for *Vetavit* ſome Books have *Notavit*) but in *Cicero* alſo, as *Gravius* has publiſhed him, *Quod C. Catium ad me in conſilium venire vetaveram*, Fam. L. 10. Ep. 24. for which alſo ſome Books have *Vetueram*. But for the reſt, they none of them make the Preterperfect in *avi*, whatever they may be ſuppos'd to have done formerly by their Participles in *atus*, and

and *aturus*, or their Compounds in *avi*, of each of which I ſhall ſpeak in the proper place: Only *Neco* as I have ſaid, conſtantly makes *Necavi*, except as above excepted. And becauſe this is a thing, which I find the generality of Grammarians averſe to believe, as well as others, and amongſt them ſome School-Maſters alſo, and that Mr. *Leeds* ſays no more upon *Neco Necui* in this place, than *Necavi habet Cicero in Verrem*, by which one would be induced to believe, that *Necavi* were extraordinary, and *Necui* the common Preterperfect, I ſhall give ſuch a Plenty of Examples, as ſhall put this matter out of doubt.

Necavi. Nam indemnatum necaſti, Ad. Her. l. 4. p. 29. *Matrem neceſſe*, Ad Her. l. 1. p. 4. *Qui Parentem necavit*, Cic. de Juven. l. 2. p. 61. *Qui parentem neceſſet*, Cic. Or. pro Sext. Roſ. Am. p. 234. *Qui cum neceſſet unde ipſe natus eſſet*, Cic. pro Sext. Roſ. p. 234. *Quos partim ſecuri percuſſit, partim in vinculis necavit*, Cic. in Ver. l. 3. p. 261. *Cum tot homines innocentes necavit*, Cic. in Ver. l. 3. p. 262. *Pater tuus non manifeſte necavit?* Cic. pro A. Clu p. 401. *Qui Avunculum filii ſui in Servitute ac vinculis necavit*, Cic. pro A. Clu. p. 411. *Quæ domeſticos hoſteis ne ab iis ipſa necaretur necavit*, Cic. Orat. pro P. Sylla. p. 486. *Pupillos necavit*, Cic. Or. de Haruſ. Reſ. p. 529. *Civeis quos necavit*, Cic. de Haruſ. Reſ. p. 531. *Quem necaſti verberibus*, Cic. in L. Piſ. p. 603. *Quia inimicos necavi*, Cic. ad P. R. Ante quam iret in exilium p. 704. *Atque omni ſupplicio excercitatum necavit*, Cic. pro L. Man. p. 33. *Illigatum in machina Vigilando necaverunt*, Cic. in L. Piſ. p. 270. *Qui patris ulſciſcendi cauſa matrem necaviſſet*, Cic. pro T. An. Mil. p. 305. *Niſi forte magis erit parricida, ſi quis conſularem patrem quam ſi quis humilem necaverit?* Cic. pro Mil. p. 311. *Aqui Regem, quod nunquam antea apud eos audierat necaverunt*, Cic. Off. l. 2. p. 96. *Accepti, obrutam armis necavere*, Liv. D. 1. L. 1. *Sunt qui ferant eum verberaſſe, & necaſſe*, Liv. D. 1. l. 2. *Ut qui hominem necaverit*, Liv. D. 1. l. 3. *Si quis necaſſet civem Romanum*, Liv. D. 1. l. 10. *Per cruciatum & ad contumeliam necaverimus*, Liv. D. 3. l. 6. *Miſeram odio cnicavit*, Plaut. Aſin. Ac. 5. Sc. 2. *Perii hercule, in ego illam peſſumis exempli enecaſſo*, Plaut. Moſt. Ac. 1. Sc. 3. *Hoſpes necavit hoſpitem captum manu*, Plaut. Moſt. Ac. 2. Sc. 2. *Qui patris ulſciſcendi cauſa, matrem necaviſſet*, Quint. Inſt. l. 5. c. 11. *Ad quem velut renuiſſe priore contentione venimus, an perinde puniri debeat ac ſi virum veneno necaſſet*, Quint. Inſt. l. 7. c. 8. *Qui filium impudicum cognita domi cauſa necavit?* Quint. Dec. 3. *In arce enecavimus*, Calp. Flac. Dec. 13. *Et Judicatos hoſtes fame necavit*, Suet. Vit. Tib. c. 54. *Alium puerum——cum undoſior fluctus necaviſſet Delphinus ad terram revexit*, Solin. c. 22. p. 229. *Alter vero monitu eorum qui domum proſecuti erant leonem miſſum necavit*, Solin. c. 25. p. 233. *Qui filium ſuum, quod contra ſuum dictum in hoſtem pugnaverat, ſecuri necavit*, Agel. l. 17. c. 21. *Et in carcere veneno necavit*, Agell. l. 17. c. 21.

At belli Saltem captivam lege neceſſes. Virg. Ceir. p. 430.

Patre Neptuno genitum necavit, Sen. Med. Chor. 2. *Non ingrato tantum, verum etiam & crudeli animo necaverunt*, Juſtin. l. 21. p. 270. *Quinque parricidali veneno necavit*, Juſtin. l. 37. p. 228.

Quos

Quos illi è muris ob injurias tortos necaverunt, Q. Curt. l. 4. p. 95. *Quem tuorum propinquorum necavi?* Quint. Curt. l. 4. p. 104. *Illi ut fidem ſuam ſævitiâ regi approbarent, excruciatos necaverunt*, Quint. l. 8. p. 302.

Ilia ſi Tumido geminos in ventre necaſſet, Ov. Am. El. 14.

E veſtigio picum morſu ſuo in conſpectu ſenatûs necavit, Val. Max. l. 5. c. 6. *Etiam ipſam puellam necavit*, Val. Max. l. 6. c. 1. *Quæ———viros ſuos venено necaverant*. Val. Max. l. 6. c. 3. *Et continuo tractu doloris necaverunt*, Val. Max. l. 9. c. 2. *Partim ferro partim flammâ necavit*, Val. Max. l. 9. c. 2. *Armis obrutam necavit*, Val. Max. l. 9. c. 6. *Et quidem à pulcherrimâ victoriâ venientes capitali judicio exceptos necavit*, Val. Max. l. 9. c. 8. *Alterum Triumvirum———ferro necaverat*, Sal. Bel. Jug. p. 101. *Quaſi eundem mox diſcruciatum necaſſet*, Suet. Aug. c. 14. *Cujus ſanta fuit apud antiquos veneratio, ut tam capitale eſſet bovem necaſſe quàm civem*, Colum. R.R. l. 6. Procem. *Quòd pupillum venено necaſſet*, Suet. Gal. c. 9. *Ipſa ſe necavit*, Hygin. Fab. 4. *Dracones duos duabus manibus necavit*, Hygin. Fab. 30. *Amphriſo necavit*, Hygin. Fab. 130. *Lycaonis filios fulmine necavit*, Hygin. Fab. 176.

Now who would think, after all this, that *Farnaby* alſo ſhould content himſelf with ſaying by way of Note upon *Neco Necui Nectum* in the Body of his Rule, & *Necavi*, Cic. 1. in Verr. & *Seneca in Medeâ*, as if it were found no where elſe.

Of the Second Conjugation.

Ferveo, which is ſaid here to make *Fervi*, is not found in the Preterperfect Simple in theſe Authors. As for the Compounds, *Pliny* in his Epiſtles has *Defervisſet*, but *Deferbuit* is more common, likewiſe *Efferbuit*, *Conferbuit*, as *Voſſius* obſerves.

Habeo is found to have *Habui*, or *Hibivi* according to ſome, in *Plautus*,

Equidem hercle nullum perdidi, quia nullum unquam habui, Plaut. Aſ. Ac. 3. Sc. 3.
Si forte purè velle habere dixerit,
Tot reddat ſpurcas, quot puras habuerit, Id. Aſ. Ac. 4. Sc. 1.

Leo, which is ſaid here to make *Levi*, is not found in the Simple in theſe Authors, except it be in the Preterperfect, which 'tis more reaſonable to ſuppoſe comes from this antiquated Verb, rather than from *Lino*, as this Grammar would ſuggeſt by *Lino Levi*, in the Third Conjugation.

Pleo, ſaid here to make *Plevi*, is no where read in theſe Authors, nor *Flevi* neither.

Of the Third Conjugation.

The account this Grammar gives of the Formation of the Preterperfect Tenſe in this Conjugation, is not to be depended on. There are ſome Miſtakes alſo of others in this matter, which I ſhall endeavour to clear all together in the following Examination.

Ango, which *Voſſius* ſays, has no Preterperfect, is found to have it in *Agellius*, of whom he ſays in another Caſe, that he would not have uſed any Word without the Authority of the Ancients. However that be, his Authority is enough for us, eſpecially when it is to ſupply a Defect of ſomething neceſſary. He ſays therefore, *Eaque res in fine quoque vitæ ipſo animum ejus Anxit*, l. 1. c. 3.

Cello, which this Grammar ſays, make *Ceculi*, is no where found in theſe Authors, nor in any now extant, as I believe, but inſtead of it *Percello Perculi*.

Inceſſo has *Inceſſui*, as well as *Inceſſivi*; as, *Objurgatione juſtâ Inceſſuit*, Agel. l. 1. c. 2.

Pango for *Paciſcor*, is no where found that I know of; *Pepigi*, the Preterperfect Tenſe, uſed in that Signification, coming from *Pago*, which is in a manner Obſolete too, though found in the Author to *Herennius*. *Rem ubi Pagunt, oratione Pagunt*, l. 2. p. 9. It is like the Word ſignified primarily to *Faſten*, and was tranſlated to this Senſe, becauſe Bargains faſten the Bargainers to the Terms agreed on, and to this at laſt it was appropriated. But *Pango* retains only the primary Signification, namely, that of faſtening or joyning together, and particularly of Planting or Setting in the Ground. *Lex vetuſta eſt priſcis literis verbiſque deſcripta, ut qui Prætor maximus fit, Idibus ſeptembribus clavum pangat. Fixus fuit dextro lateri ædis Jovis, Opt. Max.* Liv. l. 7. And in this Senſe it makes *Pegi*; as, *Requiri placere terminos, quos Socrates Pegerit*, Cic. l. 6. l. 1. p. 305. This I take to be the true reading, as *Voſſius* reads it, and not *Pepigerit* as *Stephens*. From hence 'tis eaſie to ſee how it came alſo to ſignifie to Write or Compoſe, namely, becauſe what was written, was fix'd, or as it were Planted in the Wax Tables they uſed in Writing. But that it ever ſignifies to Sing, as this Grammar will have it, there is no Authority. For although it be uſed of Compoſitions in Verſe, as,

——— *Mira poemata Pango*, Hor. de Art.

Yet that is with reſpect to the compoſing or putting together, or the manner of Writing in thoſe Days, foraſmuch as it is uſed alſo of Compoſitions in Proſe; as, *Aviaſola, quæ tibi uni legamus, Theopompomio genere, aut etiam aſperiore multo pangentur*, Cic. ad At. l. 2. Ep. 6. *Pango* therefore and *Panxi* for *Cano* and *Cecini*, are meer Inventions of this Author. The latter is found indeed from *Pango* to Plant, or Faſten in the Ground;

as,

as, *Noviſſima poſtio eſt oleario talea, eamque oportet cum Panxeris, ſimo & cinere miſtis oblinire*, Colum. l. 11. c. 2.

Parco indeed has *Peperci* and *Parſi*, but this latter ſo rarely, that it is not fit to ſtand in a Rule, as it does here, without that diſtinction.

Pario has *Parii* alſo, according to ſome Copies of *Cato de R. R.* For there is to be read *Gallinas teneras, quæ primum Parierint, concludat*, c. 89. for which ſome Copies have *Parient.*

Pendo has not only *Pependi*, but *Pendi* alſo without Regemination, but I know but one Example of it, namely, *Vectigal dimidium ejus quod regi Pendiſſent*, Liv. Dec. 5. l. 5.

Pinſo, ſaid here to make *Pinſui* only, has alſo *Pinſi* at leaſt once in *Varro*, *Uvam paſſam cum Pinſerunt, affundunt ſapâ*, R. R. l. 3. c. 16.

Pono ſeems to have had *Poſivi* anciently, as appears by *Plautus*, in the uſe of the Compounds, of which I ſhall ſpeak when I come to Compounds.

Premo has *Premi* once in *Cato*, *Ubi factores vectibus Premerint, capulator conchâ oleum, quàm diligentiſſimè poterit, tollat, neque ceſſet*, R. R. c. 66.

Prendo for *Prehendo* is alſo found to have *Prendidi*, as well as *Prendi*, once in *Sil.*

> *Fert lethum cuicunque viro, quem Prendidit, ictus*, L. 15. p. 245.

Rapio has *Rapſi*, but then it is in the Old Law of the Twelve Tables. *Sacrum ſacróve commendatum qui clepſerit, Rapſeritque, parricida eſto*, Cic. Leg. l. 2. p. 328.

Tendo makes *Tendi* ſometimes without Regemination, namely, once in *Propertius*, once in *Seneca*——

> *Qui noſtro Tendiſti retia lecto*, Propert. L. 3. El. 7.

> *Et quâ plena rates carbaſa Tenderant*
> *Intònſis teritur ſemita Sarmatis.* Sen. Her. Fur. Chor. 2.

Vado, ſaid here to make *Vaſi*, is hardly found to have it but in Compoſition. The only place quoted by Grammarians for it, is that of *Martial.*

> *Longior undecimi nobis, decimique libelli*
> *Arctatus labor eſt, & bene Vaſit opus*, L. 22. Ep. 5.

But here many read *Raſit.*

Of the Fourth Conjugation.

Of theſe Verbs, *Cambio* with its Preterperfect, is out of uſe, and *Raucio Rauſi* Simple is hardly found. *Cicero* in his Book *de Oratore*, has *Irraucuerit*, for which *Priſcian* reads *Irrauſerit.*

Salivi alſo is no where read, that I know of, from *Salio to Leap*, though the Compound *Deſilivit* be in *Plautus*, as I ſhall ſhew in Compounds. *Virgil* indeed uſes the Contraction *Saliere.*

——— *Unctos Saliere per utres.* Georg. 2. v. 328.

Nor yet *Sarcivi*, *Amicivi*, *Sancivi*, as it ſhould have been wrote; for as for *Sanxivi* doubtleſs there is no ſuch Word.

Sarrio ſhould have been added to the Irregulars of this Conjugation; for it makes *Sarſi* in the Preter perfect, not *Sarrivi*, though among all the Grammarians, I know none that take notice of it.

Si bene Sarſeris, aut bene alligaveris. Cat. c. 3.

So *Ubi Sarſeris* in the ſame Chapter.

Of the Formation of the Preter-perfect *in* Compound Verbs.

Grammar Lat. *p.* 49.

P*Reteritum dat idem ſimplex, &c.* ———

ANIMADVERSION CXXVIII.

THis Rule is partly falſe, partly defective. There are ſome Miſtakes alſo of others in this matter. I ſhall examin them together.

Cello is ſaid by Mr. *Leeds* to make *Culſi* in the Compound *Percello*, for which he refers to *Ter. Andr.* I ſuppoſe the Place is *Ac.* 1. *Sc.* 1.

Peruſſit illico animum, as it is in my Book and many others, of which he ſhould have warn'd his Reader, and not have deliver'd a diſputable thing, for certain. Beſide his Book bearing the Title of *Voſſius Contractus*, and *Voſſius* ſaying no ſuch thing, he ſhould have diſtinguiſh'd his own Opinion, where he differed from that of his Author, which is but a neceſſary peice of Juſtice both to the World and the Author, in thoſe who Abridg the Works of others. *Robert. Stephens* quotes *perculſit* out of *Tacitus*, *Ingens rerum tumultus perculſit civitates.* But he names no place, and I cannot find it.

Crepo

Crepo in the Compound *Diſcrepo* makes *Crepavi* commonly, as *ſi quâ in re Diſcrepavit ab Antonii diviſione noſtra partitio*, Cic. de Or. l. 3. p. 49. and rarely *Crepui*; as,

Sortilegis non Diſcrepuit ſententia Delphis, Hor. de Art.

Increpo makes *Increpui* commonly, but not that only, as *Voſſius* ſays,

At veteres eâ quoq; in ſignificatione, i. e. objurgandi, *ſemper Increpui & Increpitum dicunt*: for *Plautus* has,

——— *Nunquid Increpavit filium?* Moſt. Ac. 3. Sc. 2.

Curro is ſaid here to looſe the gemination of the firſt Syllable in all its Compounds, beſide *Excurro* and *Præcurro*. But neither is *cucurri* read always in both theſe, neither are they the only in which it is read. *Robert Stephens* quotes *Præcurriſti* out of *Plautus Amph.* the place he names not, but the words are in *Ac.* 2. *Sc.* 2. but otherwiſe than he quotes them, in my Book, and in that of *Douſa Lugd. Batavorum* 1594.

Me captas, quia tute ab navi clanculum aliâ viâ.

Præcucurriſti, not *Præcurriſti*. But for *Excurri* there is that of *Livy*,

In fines Romanos Excurrerunt, L. 1. p. 11.

And that of *Pliny*,

Cum publicum opus inchoaturus in Thuſcos Excurriſſem, L. 3. Ep. Macrino.

And as one of theſe two at leaſt, which are ſaid here to make *cucurri*, has *curri* alſo, of which this Grammar takes no Notice, ſo ſeveral other Compounds which are here excluded, make *cucurri*. *Voſſius* upon this Head ſays, *Nam occurro, circumcurro, diſcurro, incurro, occurro, recurro, ſuccurro, nondum reperi cùm geminatione præteriti*. Mr. *Leeds* adds to *Præcurro*, and *Excurro*, as having alſo *Cucurri* ſometimes, *decurro, procurro, concurro*. So that they both exclude *Accurro, Occurro, Percurro*, which yet all have *cucurri* alſo. But their miſtake, as well as that of this Grammar, will appear by the following Examples. *Accurro. Sed tamen opinor propter prædes ſuos Accucurriſſe*, Cic. ad At. L. 12. Ep. 18. *Paulo ante in conductum Adcucurrit*, Petron. p. 15. *Unus ex novitiis ſervulis ſtatim Adcucurrit*, Id. p. 334. *Concurro. Video hac tempeſtate Concucurriſſe omnes adverſarios*. Cato in Piſonem, as *Voſſius* quotes it. *Juvenum manus mutuis ictibus in ſe Concucurrit*, Flor. l. 4. c. 2. *Decurro. Cæſar ad cohortandos milites Decucurrit*, Cæſ. Bel. Gal. l. 1. p. 44. *Per Catadromum Decucurrit*, Suet. vit. Neron. c. 11. *Cujus tadio ad mortem irrevocabili conſtantiâ Decurrit*, Plin. L. 3. Ep. 7. So *Voſſius* quotes it, but in my Book it is *Decurrit*, and in ſeveral others. *Occurro. Obcucurri, atq; interpello*, Plaut. Merc. Ac. 1. Sc. 2. *Percurro. Ampliſſimas honores Percucurrit*, Suet. Vit. Neron. c. 3. *Cum omnes regiones Galliæ togatæ Cæſar Percucurriſſet*, Cæſ. Bel. Gal. l. 1. p. 210. So *Petronius*, p. 101, 124. *Procurro. Et ſi ferocius Procucurriſſet*, Liv. l. 20. as cited by *Priſcian*.

Concredo is ſuppoſed to make *Concredui* from that of *Plautus*, Caſ. Ac. 2. Sc. 8. *Omnem amorem Concredui*. But he has *Creduis* ſimple, *Amph. Ac.* 2. *Sc.* 2. and elſewhere.

Do in the Compound *Abſcondo* does not only make *Di*, as this Grammar ſays, but *didi* alſo, not only in the *Carbonaria* of *Plautus*, out of which *Priſcian* quotes it, *Secundum ipſam aram aurum Abſcondidit*, but alſo in *Silius*, *Suſcepit gremio, vitreiſq; Abſcondidit antris*,

l. 8. p. 126. But it muſt be confeſs'd *Abſcondit* is the more frequent, nay I believe there is no other Example of *Abſcondidi*.

Lacio in the other Compounds makes *lexi*, but in *Elicio* only *Elicui*, as,

Vt qui poſt longum ſacri monſtrator iniqui
Elicuit pluvias victima caſus aquas, Ov. in Ib. p. 272.

Mico in the Compound *Dimico* moſt commonly makes *micavi*; as, *Ac ne ancipiti quidem unquam fortunâ, praterquam bis Dimicavit*, Suet. Vit. Jul. c. 36. *Dimicui* is found but twice that I know of, and that in *Ovid* only.

Vt vincam, toties Dimicuiſſe pudet, Amor. L. 2. El. 7.
Hâc tibi ſit pugnâ Dimicuiſſe ſatis, Id. Ib. El. 13.

But *Dimicavi* is at leaſt abundantly more uſual, although *Despauterius* ſays, *Dicitur etiam & dimicavi*, as if that were extraordinary.

But *Emico* makes *Emicui* only, ſo that *Quintilian* Condemns thoſe, who in his days uſed *Emicavit*, l. 1. c. 6.

Neco, from the Compound *Eneco*, forms *Enecui*, but *Plautus* has alſo *Enecavi* twice, Moſt. Ac. 1. Sc. 3. Cal. Flac. Decl. 113.

Oleo, which is here ſaid to make *Olevi* in all the Compounds, except *Redoleo*, and *Suboleo*, never makes other than *Olui*, when the Compound ſignifies to Smell; as, *Oboluiſti allium*, Plaut. Moſt. Ac. 1. Sc. 1. *Oboluit marſupium*, Menæch. Ac. 2. Sc. 3. *Oboluit Caſina procul*. Caſ. Ac. 4. Sc. 3. So it is in my Book, and that of *Douſa*, Lugd. Bat. 15. 94. But *Robert Stephens* quotes it, *Obolevit*, which I can never approve of. If there be Authority for it, it is a ſingle place. *Suetonius* has *Aboluiſſet*, Vit. Cal. c. 23. where ſpeaking of his putting *Silanus* to Death, he ſays his Reaſon was *Quòd antidotum Aboluiſſet, quaſi ad præcavenda venena ſua ſumptum*. It will be beſt therefore to uſe *olui* in the ſignification of Smelling, and *olevi* in the other Senſe.

Plico ſaid here to make *plicui*, or *plicavi* indifferently, in the Compounds *Explico*, and *Replico*, hardly ever makes *plicui* in the former, when it ſignifies to *explain* or *interpret*, and never in the latter, as I can find.

Salio ſimple has hardly ever *Salivi*; I cannot find it, nor do any of the Grammarians quote it: yet from *Deſilio*, *Plautus* forms *Deſilivi*; as, *Deſilivit in ſcapham*, Rud. Ac. 1. Sc. 2.

Sto in the Compound *Reſto*, forms *Reſtaverit* once in *Propertius*; as, *Nec ſi poſt Stygias aliquid Reſtaverit undas*, L. 2. ad Lync. p. 235. *Circumſto* alſo has *Circumſtetit*, Curt. L. 5.

Tero in the Compound *Attero* forms *Atterui* in *Tibullus*,

Aut operi inſuetas Atteruiſſe manus, L. 1. El. 4.

Of

Of the Change of Vowels in Compound Verbs.

Grammar Lat. *p.* 50, 51.

VErba hæc ſimplicia præſentis præteritiq;
Si componantur, vocalem primam in e *mutant*, &c.
Hæc habeo, lateo, &c. *Hæc ſi componas*, &c.

ANIMADVERSION CXXIX.

THis is not a matter of conſequence enough for three long Rules, as what would be underſtood in time without them. I ſhall give what is obſervable upon the whole in one Catalogue.

Cano compounded with *ob*, is found to keep the Vowel, and to make the Preterperfect in *ui*; as, *Juſſu Metelli cornicines Occanuerunt*, Sal. Hiſt. l. 1. p. 143. And it ſeems to me as if it were preferable to *Occino* in this Senſe, becauſe *Tacitus* alſo has *Tum Sentius Occanere cornua, tubaſq; juſſit*, An. 2. p. 107.

Canto changes *a* into *e*, in the Compound *Occento*; as,
At enim illi noctu Occentabunt oſtium, Plaut. Pers. Ac. 4. Sc. 4. and elſewhere.

Claudo is ſaid here to loſe the *a* in Compoſition, but there is no neceſſity to ſuppoſe that, ſince there is *Cludo* ſimple, and that frequently. *Conclauſus* alſo is found in *Columella*,
Eademq; velut conclauſa & coarctata ſemina comprimere, l. 3. c. 12.

Damno retains the *a* in one of its Compounds; namely, *Prædamno*,
Ne deſtituere, ac Prædamnare amicum exiſtimaretur, Suet. Aug. c. 56.

Farcio is well known to make *fercio* in all its Compounds, and therefore this Author ſhould have given it a place in this Rule.

Fateor alſo Compounded, makes *fiteor feſſus*.

Gradior alſo changes *a* into *e* in all its Compounds.

Halo compounded with *ex* keeps *a*, but in *Anhelo* it changes it.

Jacio compounded with *ſuper* is alſo found without Change,
Et arboribus delapſa folia Superjaciebantur, Colum. l. 2. c. 1.

Mando keeps its *a*, in *Amando*, *Procul Amandavit*. Cic. N. D. l. 2.

Maneo is ſaid here to change its *a* into *i*, in the Compounds *Emineo*, *Immineo*, *Præmineo*, *Prominco*. But there is nothing more abſurd than

than to ſuppoſe theſe Verbs to be Compounded of *Maneo*, which has nothing in its Signification to give the leaſt Countenance to ſuch a Suppoſition. For what affinity is there between *Maneo* to *tarry*, and *Promineo* to *jet* or *point out*? or *Emineo* to *excel*, or *primarily* to *ſtand out* or *above* ſomething? It is more reaſonable therefore to ſuppoſe they come from *Mineo*, found in *Lucretius*, and ſignifying to *point* ſome certain way,

Preterea ventus cum per loca ſubcava terra
Conlectus parti ex unâ procumbit, & urget
Obnixus magnis ſpeluncas viribus altas;
Incumbit tellus, quo venti prona premit vis:
Tum ſupera terram qua ſunt extructa domorum,
Ad cœlumq; magis quanto ſunt edita quaq;
Inclinata minent in eandem prodita partem, l. 6. p. 186.

And of like ſignification with this is *Minor* ſignifying commonly to *threaten* by a *Metonimy* of the ſign imply'd in this Poſture; and ſo I fancy *Virgil* uſes it in that of *Æn.* 1. *p.* 98.

Hinc atq; hinc vaſtæ rupes, geminique minantur
In cœlum ſcopuli.

Parco changes *a* into *e*, in the Compound *Comperſit*; as,

Suum genium defrudans Comperſit miſer, Ter. Phor. Ac. 1. Sc. 1.

Plaudo ſhould have been of the Number of thoſe that change Vowels in Compoſition, becauſe of *Explodo*, *Complodo*, *Supplodo*: but with *ad* it has no change, as *Applaudo*.

Sedeo does not change its *e* in all Compounds, witneſs *Superſedeo*, which is never otherwiſe, and *Circumſedeo*: though there be alſo *Circumſideo* indifferently. *Cum Cæcilius Circumſederetur*, Cic. ad At. l. 14. Ep. 9. *Circumſedes Conſulem deſignatum*, Cic. Phil. 13. p. 692. *Pompeium Circumſidet*, Cic. ad At. l. 9. Ep. 12. and Ep. 18. And ſo he elſewhere promiſcuouſly, and others.

Traho keeps it Vowel in *Pertracto*, *Retracto*. *Barbatulos mullos exceptantem de piſcina, & Pertractantem*, Cic. Parad. *Ante aliquantum temporis retractari*, Trajan. Plin.

Of

Of the Formation of Supines, *and* Participles *in* us *and* urus.

Grammar, Lat. *p.* 51, 52, 53.

Nunc ex præterito discas formare Supinum, &c.
Compositum ut simplex formatur quodque Supinum, &c.

Animadversion CXXX.

Here are two long Rules about Supines, which yet very few Verbs have; and it is meerly Arbitrary in the Grammarians to allow of Supines, which are never read in either Termination, and yet to reject Cases of Nouns, because they are never read, when other Cases, from whence they are regularly formed, are found frequently. And yet this they do, all their Rules about Verbs that have no Supines, not containing one Tenth part of those which really want them; that is, whose Supines are read in Roman Authors. But what Verbs have Supines, and what have none, I shall say when I come to the Rule of *Hæc raro aut nunquam*, &c. In the mean time, because most Verbs haue Participles in *us* and *urus*, in which the preceding part is the same with that which is supposed to come before *um* in these supposed Supines, I shall take these Rules for granted at present, meerly for the conueniency of forming those Participles. But even with this allowance they cannot pass without Correction, as will appear by what follows.

Cambio makes no Supine, nor any such Participle as *Campsus* in these Authors.

Cello makes neither *Culsum* nor *Culsus*. Neither is *Cello* any Classick word.

Censeo in *Recenseo* makes *Recensitum*, possibly from the old *Censire* of the 4th, as well as *Recensus*, *Qui Recensiti non essent*, Suet. Vit. Jul. c. 44. and others.

Depso makes *Depstus*. *Nostratia recenti aquâ Depsta fient*, Cat. R. R. c. 135.

Do in *Abscondo* *Absconditus* and *Absconsus*. *Invenisses Absconsum*, Quintil. Dec. 17. p. 191.

Duco in *Adduco* makes *Adductaturus* once. *Adductiuram diuersa*, Plaut. Truc. Act. 1. Sc. 2.

Facio makes *Fartus* and *Farctus*. *Hoc Farctum eſt*, Sen. Ep. 76. and Cic. in Ver. Voſſ. whence *Farctum ſici ſpecioſius, & plenius*, Colum. l. de Arb. c. 21.

Frendeo makes *Freſſus* or *Freſus*, *Faba*, *Freſſa*, or *Freſa* commonly.

Frico in *Refrico*, *Refricaturus*. *Refricatura vulnus meum*, Cic. At. l. 12. Ep. 13. Catul. Carm. 40. *Infricatus*, *Perfricatus*, Plin. N. H. l. 18. c. 12.

Glubo ſimple is hardly found, nor Supine or Participle from it. But *Plautus* has *Deglupta Manus*, Poen. Ac. 5. Sc. 5.

Haurio in *Virgil* has *Hauſurus*, Æn. 4. *Supplicia Hauſurum ſecundis*.

Indulgeo is deny'd by the beſt Grammarians to make either *Indulſum* or *Indultum* but I am much miſtaken if I have not read the latter, though not having it in my Head at that time, that it was diſcarded, I made no mark under it.

Juvo is alſo deny'd to make *Jutus*, and that even by *Voſſius*, but *Tacitus* has *Solertia tempore Juta*, An. 14. p. 345.

Mico in *Dimico* makes *micaturus*, and never *miciturus*. *Dimicaturi viddebantur*, Juſt. l. 3. p. 48. But *Emico*, though it has for the Preterperfect *Emicui*, yet has the Participle *Emicaturus* in *Seneca*, *ad Summa Emicaturus*, Conſ. ad Helv. c. 11. But *Emiciturus* I have never ſeen.

Mulceo in *Permulceo* has *Permulctus*. *Liberalibus verbis Permulſi ſunt*, Sal. Hiſt. 4. p. 159. So Agel.

Neco ſaid here to have *Nectus*, has never other than *Necatus*; *Eneco* indeed has *Enectus* moſtly, but *Enecatus* too. This is a matter in which many of the Grammarians are out: Mr. *Leeds* lets *Necui Nectum* paſs without Correction. *Farnaby*, who ſays of the Preterperfect Tenſe *dicitur & Necavi*, lets *Nectum* ſtand in this Rule without any remark, wherefore I ſhall bring ſuch a Number of Examples for *Necatus* as may make this no longer a matter of Diſpute. *Significat eum veneno Necatum*, ad Her. l. 2. p. 7. *Servilem in modum cruciati, & Necati*, Cic. in Ver. l. 2. p. 252. *Fame Necati*, Id. Ib. *Hoſtilem in modum Necati*, Cic. in Ver. l. 7. p. 359. *Supplicio affecti ac Necati ſunt*, Cic. in Ver. l. 7. p. 367. *Romanos Necatos eſſe arguo*, Id. Ib. p. 368. *Partim in vinculis Necatos*, Id. Ib. *Cives Romani Necati impune*, Cic. in Ver. l. 7. p. 371. *Oppianicum veneno Necatum eſſe*, Cic. pro Cluent. p. 418. *Capti, Necati, deſerti*, Cic de prov. Conſ. p. 579. *Ab Alexandro Necatum*, Cic. pro Rab. Poſt. 619. *Multos juſſu Cæſaris Necatos*, Cic. pro Deiot. p. 632. *Vigilis & inedâ Necatus*, Cic. Fin. l. 5. p. 287. *Multis cruciatis, & Necatis*, Cic. N. D. l. 3. p. 149. *Prædones Necatos*, Id. Ib. *Necatus eſt Scipio*, Cic. de Fato. p. 280. *In vari Necatus*, Cic. de Leg. l. 2. p. 343. *Tot civium millibus Necatis*, Cic. pro Leg. Man. *Necatum eſſe dixiſti*, Cic. C. prop. Rab. p. 64. *In carcere Necatum eſſe dixit*, Cic. in Cat. Or. p. 135. But enough of this Author. *Ut in ſordido adulterio Necata dicatur*, Liv. Dec. 1. l. 1. *Damnatum Necatumque conſtat*, Liv. Dec. 1. l. 2. *Obruti plures, quam ferro Necati*, Liv. Dec. 1. l. 7. *Necato Vitruvio*, Liv. Dec. 1. l. 8. *Vulnerati quidam, Necatique*, Liv. Dec. 1. l. 9. *Ad portam Collinam Necata fuerat*, Liv. Dec. 3. l. 2. *Necati omnes, & cruciati ſunt*, Liv. Dec. 3. l. 5. *Damnati, Necatiq;* Liv. Dec. 3. l. 7. *In inferiorem demiſſus Carcerem eſt, Necatuſq;* Liv. Dec. 4. l. 4. *Plures Necati quam, &c.* Liv. Dec. 4. l. 9. *Necatus à Quartâ Hoſtiliâ uxore dicebatur*, Plin. N. H.

N. H. l. 7. c. 12. *Satie Necatis*, Plin. N. H. l. 8. c. 51. *Sic Necatorum miracula in corporibus apparent*, Plin. N. H. l. 25. c. 13. *In urinâ virili lacerta Necata*, Plin. N. H. l. 30. c. 15. *Scorpius marinus Necatus in vino*, Plin. N. H. l. 32. c. 9. *Mullus in vino Necatus*, Plin. N. H. l. 32. c. 10. *Omni senatu Necato, reliquos sub coronâ vendidit*, Cæs. Bel. Gal. l. 3. *Adulter loris cæsus, vel fame Necatus*, Quintil. l. 3. c. 6. *Et alteram afferat matris Necatæ causam*, Quintil. l. 3. c. 11. *Qui à se hominem Necatum esse fateatur*, Id. l. 5. c. 14. *Fratrem Necatum*, Id. l. 8. c. 3. *Uxore necatâ*, Sen. Contr. l. 2. *Sponso Necato*, Hor. L. 1. Od. 29. *Cum de perfidiâ confecti essent, Necati sunt*, Agel. l. 4. c. 5. Again, l. 12. c. 9. *Amnes quærunt armenta Necatos*, Stat. Theb. 4. v. 704. *Ne illa Necati infantis ultionem exigeret*, Just. l. 1. p. 6. again, l. 36. p. 286. *Necatisq; pueris*, Curt. l. 9. p. 333. *Veneno Necatum esse credidere*, Id. l. 10. p. 408. *Pollicitus est se Pyrrhum veneno Necaturum*, Val. Max. l. 6. c. 5. *Constabat eandem liberorum veneno Necatorum dolore commotam.* More of these might be produc'd, but I am afraid some will think these too many: However, I thought it necessary to be thus large, to shew the Reader how little Grammarians are to be relied upon, when they do not back their Rules with Examples, and how little reading there has been for most of the Grammars, that have yet appeared. And in this ignorance we should have been still, had it not been for the labours of some Learned Foreigners, who by their Reading have discover'd the Errours, which had been taken up by a Succession of Trusting one to another. *Enco* has indeed *Enectus*, as — *bos est Enectus arando*, Hor. l. 1. Ep. 7. *Enectis Cæsaris libertis*, Suet. Vit. Jul c. 75. and Cic. and others. But then it has *Enecatus* also, as *quam singuli Enecatarum ad magistratus referant*, Plin. N. H. l. 11. c. 29. So l. 18. c. 13. l. 30. c. 12. *Interneco* has also *Internecatis*, Plaut. Amph. Ac. 1. Sc. 1. *Internecatis hostibus.* But here others read *Internectis.*

Nosco in *Agnosco* makes *Agnitus*, as this Grammar says, but then in *Sallust* is found also *Agnoturus*, Hist. 2. Fragm.

Pando is found to have none of the Participles in the simple Form, unless *Passus* be taken for one, which some think to come from *Pateo*, but I suppose rather from *Pando*, because *Pateo* is a Neuter, and so can form no Passive Participle: However this be, it has the same signification, and so may be used as if it came from *Pando*, as *Expassæ repente delubri fores*, Tac. Hist. 5. p. 683. seems to prove, there being no *Expateo*. *Dispansus* is found in *Lucr. l. 1. Eadem Dispansa in sole ferescunt*, p. 9. for which *Plaut. Mil.* has *Dispessis manibus*, Ac. 2. Sc. 4.

Parco should have *Pertus* by this Grammar Rule, for by changing *ci* into *tum*, and taking away the regemination will arise *Pertum.* But if it have any Participle of this Tense, it is *Parcitus*, according to that of *Plin. N. H. l. 30. c. 4. Italia Parcitum est, vetere interdicto patrum, ut diximus.* For which some read *Italia Parci vetere interdicto patrum diximus.* For the Participle in *urus*, it has *Parsurus*, as *Plures aliquanto Necaturus, ac ne reliquis quidem nepotibus Parsurus, creditur*, Suet. Vit. Tib. c. 2.

Pario has *Paritus* in *Sall. Ne illa tauro Parita ſint*, Hiſt. 2. p. 146. And by Contraction *Partus*. But I have never read *Parturus*, but *Pariturus* only; as, *Hoc maximè paſci dicuntur Carva Parituræ*, Plin. N. H. l. 20. c. 5. *Quia & cuncta peperit ſemper & deinceps paritura ſit*, Colum. l. 1. Pref. *Paritura ad haram perducantur*, Pallad. l. 1. Tit. 20.

Speravi ego iſtam tibi Parituram filium, Plaut. Amph. Ac. 2. Sc. 2.

Pecto beſide *Pexus* forms alſo *Pectitus*, *Pectita lana*, Colum. l. 12. c. 3. *Pectita tellus*, Id. l. 10.

Pinſo has not only *Piſtum*, as here is ſaid, but *Pinſitum* and *Pinſum*. *Ivim bene Pinſitam*, L. 2. c. 9. And this is common, but the Example which is brought for *Pinſum* is out of *Vitruvius*, *Idque Pinſum abſolutum, ne minus Pede ſit craſſum*, L. 7. c. 1.

Plico in *Applico*, *Explico* and *Implico* forms the Participle in *atus* and *itus*. But *Replico*, *Complico*, and *Diſplico* makes *atus* only. *Stomachi dolorem ſedant Applicati ſapius*, Plin. N. H. l. 30. c. 5. Cic. Inv. 2. p. 61. *Applicitum eſt cubiculo hypocauſtum perexiguum*, Plin. L. 2. Ep. 17. Cæſ. Bel. Civ. l. 3. and others. *Habet Explicatam rationem ſalutis ſuæ*, Cic. Fam. L. 6. Ep. 1. So he elſewhere, and others. *Cum illum quoque miraremur Explicitum*, i. e. *Expeditum*, Quint. Decl. 2. p. 14. Decl. 15. p. 169. and elſewhere. But in the ſenſe of explaining or interpreting, *Explicatus* is much the more frequent. *Et ſi novis amicitiis Implicati ſumus*, Cic. ad At. L. 1. Ep. 19. *Hæc fides atque ratio pecuniarum Implicita eſt cum illis pecuniis Aſiaticis*, Id. pro Leg. Man. And frequently either one or other indifferently. And ſo others. *Replicatâ Cervice*, N. H. l. 34. c. 8. And thus only, except that *Stat.* has *Replicta*,

Non illychnia ficca, non Replicta
Bullorum tunicæ, Nec ova tantum. Silv. 4. ad Plot.

Complicitus I have never read, but *Complicatus* only, though I cannot recollect an Example. *Quod ſi quando Diſplicatæ ſunt* nempe apes *Cymbalis & plauſibus numero reducunt in unum locum*, Var. R. R. l. 3. c. 16.

Poſco, is ſaid by *Voſſius* to form *Expoſcitus*. He proves it by *Epoſcitum caput* in *Seneca*, but ſays not where. Others alſo mention it, but name no place; if it be ſo, I have overlook'd it.

Ringo, in the Active, I have not read, though from *Ringor* Paſſive, it ſeems to be allowable; however *Rictus* I have never ſeen, but for a Jaw, and I believe the Participle *Rictus* is nothing but one of this Author's Dreams.

Salio or *Sallio* to ſeaſon with Salt, makes *Salitus* or *Sallitus*; *Salſus* comes from *Sallo*, which is hardly now to be found, but in ſome Quotations of the Grammarians out of old Authors. *Cum exoſſaveris, cocto ſale, nec nimium minuto, ſed ſuſpenſâ molâ infracto diligenter ſalito.* The ſame Author has *Ferro necanda Sallendaque*, l. 7. c. 7. for which is read in other Copies *Saliendaque*. But *Salitus* the Participle is in *Salluſt*, *Reliqua cadavera Salita*, Hiſt. 4. Fragm.

Sancio has *Sancitus* and *Sanctus*. *Neque enim rogationibus Plebiſve ſcitis Sancta ſunt hæc præcepta*, Quintil. l. 2. c. 13. *Ac de jure prædiorum Sancitum eſt apud nos jure civili*, Cic. de Off. l. 3. So he and others frequently.

Singultiò,

Singultio forms neither Supine nor Participle, only *Singultus* the Substantive.

Sono has *Sonaturus* once in *Horace*,

Magna Sonaturum. L. 1. Sat. 4.

Sto in its Compounds frequently preſerves the *a* in the Participle in *urus*, though in the Preterperfect Tenſe it be changed into *i*. *Conſtaturus. Nec ultionem magno conſtaturam petere.* Sen. de Clem. l. 1. c. 19.

Ergo ubi concipiunt quantis ſit cladibus urbi
Conſtatura fides ſuperum. Luc. l. 2. v. 17.
Conſtatura fuit Megalenſis purpura centum
Millibus, Mart. L. 10. Ep. 41.

Extaturus. Ideo nec vitis minor transferri debet, Extatura etiamnum duabus gemmis, Plin. N. H. l. 17. c. 22. not L. 12. as *Voſſius* quotes it. *Inſtaturus. Ni cedenti alterum Inſtaturum timuiſſent,* Liv. l. 10. p. 285. *Obſtaturus. Video quoſdam in ipſo ſtatim limine Obſtaturos mihi,* Quintil. l. 2. c. 11. *Præſtaturus. Puto ſi quid in homine pudoris eſt Præſtaturum eum,* Cic. ad At. 14. Ep. 16. *Utramque me Præſtaturum ſpero,* Brut. Cic. L. 11. Ep. 8. And of the two, I think it is more common than *Præſtiturus.*

Tendo does indeed form *Tentus* and *Tenſus*, as this Rule ſays,

———*Pingui Tentus Omaſo,* Hor. L. 2. Sat. 5.
———*Tenſoque modos imitabitur arcu.* Stat. Silv. 3. Carm. 1.

But then either of theſe are not indifferent in all the Compounds. For *Attendo, Contendo, Intendo*, when it ſignifies *Operam do*, have only *Tentus: Extendo, Diſtendo, Intendo*, when it ſignifies contrary to *Remitto, Oſtendo* and *Retendo* have *tenſus* or *tenſus. Attentus, Contentus, Intentus*, in the firſt Signification, will not need Quotations. And for the reſt there are theſe that follow. *Diſtentus. Quadrupedes cum viridi pabulo Diſtenta ſunt,* Quint. l. 2. c. 10.

———*Diſtentius uber.* Hor. L. 1. Sat. 1.

Quoniam intelligo te Diſtentiſſimum eſſe, i. e. *Occupatiſſimum*, Cic. ad At. L. 15. Ep. 18. *Diſtenſis ſuis navibus,* Hir. Bell. Alex. p. 369. *Extentus* is the moſt common, but even *Cicero* has *Extenſus. Cum Extenſis digitis adverſam manum oſtenderet,* A. Q. l. 2. p. 74. *Intentus. Voces ut chordæ ſunt Intentæ,* Cic. de Or. l. 3. p. *Oſtentus* is ſaid by *Daneſius* to be obſolete, as not to be found in but Antiquated Authors, and *Voſſius* quotes no freſher proof for it; but *Varro* has, *Qui locus optimus vino ſit, & Oſtentus ſoli,* R. R. l. 1. c. 25. But then this *Voſſius* reads *obtentus.* But after all, it is found in *Pliny, Qui locus vino optimus dicetur eſſe, & Oſtentus ſolibus,* N. H. l. 14. c. 2. For *Oſtenſus* there is better Proof.

———*Cadeſque Oſtenſa placeret.* Luc. l. 2. v. 192.
Oſtenſam prius aſinam adhibemus. Pallad. Mart. Tit. 14.

Retentus.

———*Nympharum tradidit uni*
Armigeræ jaculum, pharetramque arcuſque retentos. Ov. Met. 3. p. 55.
Arcum Retenſum poſuit in mediâ viâ. Phædr. l. 3. Fab. 14.

Tono forms *Intonatus* from *Intono*,

Si quos Eois Intonata fluctibus
Hyems ad hoc vertat mare. Hor. Epod. 2.

Torqueo ſaid here to make *Torſum*, and *Tortum* makes only *Tortum*. Only *Priſcian* quotes out of *Cato*,

Marrucini vocantur, de Marſo Detorſum nomen.

But that is no Authority for *Torſus* Simple, nor yet enough to juſtifie this Author for putting down *Torſum*, and *Tortum*, as indifferent, without any diſtinction.

Tundo ſaid to have *Tunſum*, has alſo *Tuſum*, and that more frequently than *Tunſum*, though I confeſs it is but in two Authors, *viz.* *Pliny* and *Palladius*, but *Tunſum* alſo is not in many more. *Folia Tuſa in Paſtillos digerunt*, N. H. l. 22. c. 21. *Tuſa cum radicibus tota*, Id. lb. c. 22. c. 25. and twenty times beſide, and never otherwiſe. *Palladius* alſo uſes *Tuſus* and *Tunſus* indifferently. And as the Simple ſometimes makes *Tuſus*, ſo the Compound alſo is found to make *Tunſus*. Mr. *Leeds* has obſerv'd this of the Compound *Obtundo* from *Columell.* l. 6. c. 8. but in my Book it is *Allio tonſo*, for *tunſo* doubtleſs, *& halleculâ limire*. But from *Retundo Plautus* forms *Retunſus* twice in *Pſeud. Hac Retunſa eſt*, Ac. 1. Sc. 2. *Mihi cor Retunſum eſt*, Ac. 4. Sc. 4. The next Rule being of the Preterperfect of Verbs Deponent, or Actives in *or*, and that Tenſe being made up in part by the Participle of the Præter Tenſe, I ſhall conſider it alſo under this Animadverſion.

Verba in or *admittunt ex poſteriore ſupino*
Præteritum verſo u *per* us, &c.

There are ſome Errors and ſome Omiſſions in this Rule, as appears by what follows.

Diffeſſus, ſaid to be the Participle of *Diffiteor*, is hardly to be found.

Divertor has not *Diverſus*, but borrows the Preterperfect of *Diverto*.

Expergiſcor makes *Expergitus*, as well as *Experrectus*, but then it is only in *Lucretius* of all theſe Authors,

——*Nec quiſquam Expergitus extat*
Frigida quem ſemel eſt vitai pauſa ſecuta, l. 3. p. 89.

'Tis found alſo in *Appuleius*, but he is out of my compaſs.

Fatiſcor is no *Latin* Word by any Authority but that of this Author. *Agellius* indeed mentions *Fatiſcor*, as coming from *Fateor*. but neither is that in uſe, nor of this place.

Fruniſcor is mentioned alſo by the ſame Writer in the ſame place, *viz.* l. 17. c. 2. as more agreeable to the Ear then *Fruor*. And he quotes the Participle *Frunitus* out of *Nævius Attell.* ſaying, that both Verb and Participle were as good as loſt in his time. The Compound *Infrunitus* however was then in uſe, and is found in *Seneca*, *Infrunita, & antiqua eſt, quæ uſcit matrimonium vocari unius adulterium*, De Ben. l. 3. c. 16.

Iraſcor make *Iratus* as by this Rule; the Queſtion is, Whether there be alſo *Iraturus*. *Robert Stephens* cites it out of *Seneca*, and cenſures him for it, but by a ſtrange miſtake. His Words are, *Unde minus purè videtur Seneca*, l. 3. *De Irâ, ſcripſiſſe his verbis. Fugere itaque omnes debebit, quos iraturos iracundia ſciet.* What

Book

Book he uſes, I know not, but it is notorious from the Context, that for *iraturus iracundia*, muſt be *irritaturos iracundiam*, as it is in my Book, out of which I ſhall tranſcribe the whole Paſſage. *Accedit huc, quod non tantum exemplo melior fit, qui cum quietis hominibus vivit, ſed quod cauſas iraſcendi non invenit, nec vitium ſuum exercet. Fugere itaque debebit omnes quos irritaturos vacundiam ſcit,* c. 16. And if after this any thing be wanting, the place will give further ſatisfaction.

Miſereor forms *Miſeritus* as well as *Miſertus*. *Quintilian* uſes them both promiſcuouſly. *Nuper & raptoris Miſerita eſt*, Decl. 367. *Ne moriens quidem Miſeritus eſt*, Decl. 374.

Morior forms *Mortuus* for the Participle of the Preter Tenſe, and *Moriturus* for the Future, which need but be mentioned, as an exception to theſe two Participles differing only in Termination. The ſame happens alſo in the two Verbs which follow. For

Naſcor forms *Natus*, and *Naſciturus*. *Voſſius* quotes this laſt out of *Porcius Latro*, *Famam verò popularem à majoribus noſtris ſæpenumerò accepimus neque temere Naſcituram eſſe, neque temere occaſuram. Palladius* alſo has, *Ubi ſignum Naſcituri regis inveneris*, Jun. Tit. 7.

Orior alſo forms *Ortus* and *Oriturus*. *Horace* uſes them both in one Verſe.

Nil oriturum alias, nil ortum tale ſenescet, L. 1. Epiſt. 2.

Orturus I have never ſeen.

Of

Of Verbs *that have a double* Preterperfect Tenſe, *one of the* Active *Form, another of the* Paſſive.

Grammar, Lat. *p.* 54.

Præteritum activæ & paſſivæ vocis habent hæc.

Of Neuters *which have the* Preterperfect *of the* Paſſive *Form.*

Grammar, Lat. *p.* 54.

Neutropaſſivum ſic præteritum tibi format.

Of Verbs *which borrow a* Preterperfect Tenſe *from another* Verb.

Grammar, Lat. *p.* 54.

Quædam Præteritum verba accipiunt aliunde.

ANIMADVERSION CXXXI.

THere being but little to be Animadverted upon theſe Rules, I ſhall examine them all together.

Cæno, of the Firſt Rule, ſaid to make *Cænavi* and *Cænatus*, makes *Cænavi* only, *Cænatus* being only to be uſed of one that has ſupped, not of the act of Supping. For Example, *Cænatus cubitum eo*, but not *Eo die Cænatus ſum apud Pompeium.*

Divertor ſhould have been in the Third Rule, for it takes its Preterperfect Tenſe from *Diverto*, that is, it has no Preterperfect, ſo that if we will ſpeak of the thing, it muſt be by *Diverſi*, the Preterperfect of *Diverto*. For *Diverſus eſt*, or the like, are unheard of.

Fido of the Second Rule, ſaid to make *Fiſus*, has *fidi* alſo in the Compound *Confido*, *Nec mœnia modò, ſed agros etiam Confiderunt ſe à populationibus tueri poſſe*, Liv. Dec. 5. L. 4.

Mereor, of the firſt Rule is ſaid to make *Merui* or *Meritus ſum*. But *Merui* comes from *Mereo*, which is us'd often by *Plautus*. *Hic Meret aræ liber Soſias*, Hor. de Art. *Magna Merens*, Stat. Silv. 5. Car. 1 Cic. de N. D.

Nubo is ſaid here to have only *nupta ſum*; but why not *Nuptus* alſo: ſince *Pan* ſays in *Ovid*,

——————*Tibi nubere Nympha volentis,*
Votis cede Dei. Met. 1. p. 24. So Val. Max. ſpeaking the Wives of the *Minyæ*; ſays, *Dignas fuiſſe quibus Minyæ nuberent*, L. 3. c. 6.

Poto, of the Firſt Rule, makes *Potavi* only, *Potatus* and *Potus* at the moſt, ſignifying only one that has *well drank*, *well drench'd*, as we ſay, and never implying the act of *Drinking*, *Potatus* or *Potus ſum vinum*, or the like, being unheard in this Language.

Prandeo has no more *Pranſus ſum*, than *Cœno Cœnatus ſum*, *Pranſus* ſignifying only *having Din'd*, never *the Act of Dining*. Thus *Pranſus ad te veniam*, *having Din'd*, or *when I have Din'd*, *I will come to you*, is ſaid in *Latin*, but *Pranſus ſum apud Lucullum heri*, or the like, is never ſaid, but *Prandi* only. And therefore this Author is very much out, when he makes *Prandeo*, *Poto*, and *Cœno*, to have a double Preterperfect.

Punio makes *punitus ſum*, as well as *punii*, *Hujus inimiciſſimum multo crudelius punitus es.* Cic. pro Mil. *for which ſee alſo*, Quintil. L. 9. c. 3.

Of Verbs *which want the* Preterperfect Tenſe.

Grammar, Lat. *p.* 55.

PRæteritum *fugiunt vergo, ambigo, &c.*

Of Verbs *which want the* Supines.

Grammar, Lat. *p.* 55.

HÆC *raro aut nunquam retinebunt verba ſupinum.*

ANIMADVERSION CXXXII.

THE firſt of theſe Rules having little to be Animadverted on, I have brought them both under one Animadverſion.

To the Firſt Rule, as having no Preterperfect Tenſe, ſhould have been added *Aveo*, *Ceveo*, *Cluo*, *Denſeo*, *Diſpaleſco*, *Flaveo*, *Glabreo*, *Glubo*, *Miſco*, *Liveo*, *Scatro*. *Nideo* is no where found, but only the Compound *Renideo*.

To the Second Rule of thoſe that want the Supines, ſhould have been added, at leaſt all thoſe aforementioned, which want the Preterperfect Tenſe, and beſide them *Algeo*, *Frigeo*, *Fulgeo*, *Lugeo*, *Turgeo*, *Urgeo*, as having neither Supine nor Participle of the Preterperfect, or Future Tenſe. And as theſe ſhould have been added to ſuch as want the Supines, ſo others, allowed by this Rule to have Supines, ſhould have been excluded from them, namely, *Caleo*, *Careo*, *Doleo*, *Faceo*, *Lateo*, *Oleo*, *Pareo*, *Pateo*, *Placeo*, *Valeo*. For there is no reaſon to allow Supines to theſe Verbs more than others, but becauſe they are found to afford Participles in *urus*: But if we are to uſe no Words but what are found in Authors, the Supines from theſe Verbs muſt be all diſcarded, as being none of them found, though

though the Participle in *urus* be. For though *Calituras*, *Carituras*, *Dolituras*, *Jaciturus*, *Latiturus*, and poſſibly *Oliturus* be found in good Authors, with *Pariturus*, *Taciturus*, and *Placiturus*, *Paſſurus*, *Valiturus*: Yet none of theſe Authors ever ſay, *Curro Calitum*, *I run to be warm*, nor *Facile Calitu*, *eaſie to be warm*; nor *Propero Caritum*, *Facile Caritu*, or the like. Theſe Participles therefore are no proof of the Supines, unleſs we may take the liberty of forming an entire word never uſed by theſe Authors, meerly from its Analogy to another word of a different part of Speech, as theſe Participles are, and yet may not by the ſame Analogy form another Caſe of a Word, of which we find one Caſe or more in uſe. But this is ſuch a Degree of Arbitrarineſs, that I can ſee no reaſon for it. For if *Suppetiarum Suppetiis*, muſt not be uſed, becauſe not read, though *Suppetia* and *Suppetias* be both read, and nothing but *Juſſu* muſt be uſed becauſe nothing elſe of that Word is read; What reaſon is there to admit of the uſe of *Calitum*, *Tacitum*, &c. which are neither read themſelves, nor any one Caſe of them. And if we may ſay *Caritum* or *Caritu* from *Cariturus*, why not *Licitum Licitu*, from *Liciturus*? Since this alſo is us'd by *Cicero* and *Livy*, *Quod nihilo magis Liciturum eſſet plebeio remo perdere, quàm ſimilibus ejus me Conſule licitum eſſet*, Ad. At. L. 2. Ep. 1. *Juſſi renunciare regi Conſulem P. Licinium brevi cum exercitu futurum in Macedonia eſſe. Ad eum, ſi ſatisfacere in animo eſſet, mitteret legatos: Romam quòd præterea mitteret non eſſe: Neminem eorum per Italiam ire Liciturum*, Liv. Dec. 5. L. 2. Nay why not *Futum Futu* from *Sum*? Since that alſo has *Futurus*. At leaſt *Incaſum* ſhould have been allow'd from *Incido*, becauſe from that alſo is found *Incaſurus*, as well as *Occaſurus* and *Recaſurus* from *Occido Recido*. *Verum hæc ideo facta, quia Incaſura erant illa*, Plin. N. H. l. 2. c. 27. I confeſs I do not ſee any harm of allowing theſe Analogical Formations, but rather a great convenience, ſince ſo many Rules concerning the Irregularity of the ſeveral Parts of Speech, would thereby be avoided, provided this Matter were judiciouſly ſtated, and agreed to by Learned Men: But till then, he that ſhall uſe it, will but expoſe himſelf to Publick Scorn. For however this matter came to ſlip the Obſervation of moſt of thoſe Learned Men who have wrote upon this Subject, whether out of Incogitancy, or that by miſtake they thought that Supines were read from all Verbs ſave thoſe few which they except; I ſay, however this were, yet they all agree, that there is nothing to be attempted in this kind, but what is to be found in Authors. Wherefore that the Reader may be unreprovable in this alſo, if he ſhall undertake to write, I ſhall furniſh him with a Liſt of ſuch Supines as I have found in Authors, by which alſo he will ſee what are us'd with *iri*, and what without: For in this alſo there ſeems to be a difference, ſome of them being found to be us'd with *iri*, which are never found without it. For thus *Cæſar* uſes *Nocitum* with *iri*, yet *Venit Nocitum* or *facile Nocitu* are unheard of.

A List of Supines found in Authors.

ABſolutum. *Ego tibi nuncio abſolutum iri*, Cic. ad At. l. 4. Ep. 16.
Accerſitum. *Quem accerſitum miſſa ſum*, Pl. Sti. Ac. 1. Sc. 2.
Nutricem accerſitum iit, Ter. Eun. Ac. 5. Sc. 2.
Accuſatum. ——— *Etiamne ultro accuſatum advenis*, T. P. Ac. 2. S. 3.
Actum. *Dictum fuerat de agro Campano actum iri*, C. ad Q. Fr. l. 2. p. 294.
Adjunctum. *Quis tantam moram huic Bello adjunctum iri putaret*, Cic. Fam. L. 15. Ep. 15.
Adjutum. *Ut eam iſthuc ad te adjutum mitterem*, Pl. C. Ac. 3. Sc. 2.
Admiſſum. *Nihil admiſſum iri ſpondes quod, &c.* Liv. Dec. 1. L. 3.
Admonitum. *Etſi admonitum venimus te non flagitatum*, C. de O. l. 3. p. 12.
Aggreſſu. *Decimum quod peſſimum aggreſſu ſcelus*, Plaut. Pers. Ac. 4. Sc. 4.
Ambulatum. *Non domi eſt: abiit ambulatum*, Pl. Mil. Glor. A. 2. S. 2.
Aſſignatum. *Hoc omne aſſignatum iri pertinacia mea videbam*, Cic. Fam. L. 10. Ep. 18.
Attractum. *Scribis te putare, me attractum iri*, C. ad A. L. 10. Ep. 1.
Auditum. *Ducere me auditum pergas quocunq; memento*, Hor. Sat. 4. l. 2.
Auditu. *Incredibilis auditu*, Hirt. Bell. Aff. l. 5.
Bellatum. *Ageſilaumq; bellatum miſſiſſent in Aſiam*, Nep. Vit. Can. C. 1.
Cacatum. *Atq; in me veniant mictum atque cacatum*, N. S. 8. L. 1.
Cantatum. *Cantatum Provocemus*, Ter. Eun. Ac. 3. Sc. 1.
Captatum. *Quid huc ad veniſti nos captatum?* Plaut. Pæn.
Caſtigatum. *Profilui, amicum, caſtigatum, innoxium*, Pl. T. Ac. 1. Sc. 2.
Cautum. *Venio cautum*, Liv. Dec. 1. L. 2.
Coctum. *Solet ire coctum*, Plaut. Aul. Ac. 2. Sc. 4.
Cognitu. *Cognitu facilior*, Ad. Her. l. 1. p. 3.
Collectu. *Difficilis collectu*, Plin. N. H. L. 12. C. 19.
Commeſſatum. *Cum commeſſatum me ſecuti ſunt*, Liv. Dec. 4. l. 10.
Comprobatum. *Aſſentior acta Tyranni comprobatum iri*, Cic. ad At. l. 16. Ep. 14.
Confabulatum. *Ad eam acceſſerat confabulatum*, Ter. Hec. Ac. Sc. 2.
Conſultum. *Et me ires conſultum male*, Plaut. Bac. Ac. 3. Sc. 6.
Coquitatum. *Veni coquitatum*, Plaut. Aul. Ac. 3. Sc. 1.
Criminatum. *Non tamen criminatum veneo*, Liv. D. 1. L. 2.
Cubitum. *Cubitum ergo ire vult*, Plaut. Caſ. Ac. 4. Sc. 4.
Damnatum. *Quod fratrem occidiſſet damnatum iri videbatur*, Q. In. l. 9. c. 2.
Datum. *Ait datum iri pugnandi facultatem*, Cæſ. Bell. Civil. l. 1.
Deambulatum. *Abi deambulatum*, Ter. Heaut. Ac. 3. Sc. 3.
Debellatum. *Sperabat in Africâ eo Anno debellatum iri*, Liv. Dec. 3. l. 9.
Decretum. *Ait autem eodem tempore decretum iri*, C. ad At. l. 15. Ep. 9.
Defenſum. *Hic invictus patriam defenſum revocatus*. Nep. Vit. Han. c. 5.
Defenſu. *Faciles defenſu*, Sal. Hiſt. l. 3. p. 159.
Dejectum. *Ire dejectum monimenta Regis*, Hor. Od. 2. l. 1.
Deprecatum. *Cum ad me — deprecatum veniſſet*, Cic. de Amic. p. 158.
Depreſſum. *Suas pellices eſſe aiunt, eunt depreſſum*, Plaut. Ciſt. A. 1. S. 1.

Deprom-

Depromptum. *Iſſe ad villam aiebant, ſervis depromptum cibum,* Plaut. Trin. Ac. 4. Sc. 2.
Deriſum. *Neq; adepol ego te deriſum venio,* Plaut. Aul. Ac. 2. Sc. 2.
Deterſum. *Ire deterſum maculas,* Claud. in Eutrop. l. 2.
Dicatum. *Tibiq; aram hic dicatum iri,* Liv. Dec. 1. Lib. 1.
Dictu. *Mirumq; dictu,* Plin. N. H. l. 28. c. 8.
Direptum. *Scripſiſti direptum iri te à tuis,* Cic. ad Q. F. l. 1. p. 287.
Diſcubitum. *Diſcubitum noctu ut imus,* Plaut. Merc. Ac. 1. Sc. 1.
Dormitum. *Prius quam me dormitum conferam,* Cic. Fam. l. 9. Ep. 26.
Ductum. *Cæſar longius bellum ductum iri exiſtimans,* Ceſ. B. Civ. l. 3.
Emptum. *Ire Ancillulam emptum,* Ter. Phor. Ac. 5. Sc. 5.
Enarratu. *Hercule non cœleſtia enarratu difficiliora fuerint,* Plin. N. H. l. 2. c. 93.
Ereptum. *Nam hac ea eſt, quam miles à me vi nunc venit ereptum,* Ter. Eun. Ac. 4. Sc. 6.
Eſum. *Quin reciperet ſe huc eſum, ad,* &c. Plaut. Curc. A. 2. S. 1.
Exiſtimatu. *Inde exiſtimatu facile eſſe,* Liv. Dec. 3. l. 3.
Exceptum. *Eumq; exceptum iri puto,* Cic. ad At. l. 7. Ep. 22.
Excuſatum. *Excuſatum iri ſe arbitrantur,* Cic. de Amic. p. 167.
Exenteratum. *Veniſti huc exenteratum?* Plaut. Moſt. Ac. 3. Sc. 1.
Exploratum. *Miſſiq; ab omne parte exploratum,* Liv. D. 1. l. 7.
Expugnatum. *Non ſe expugnatum ſed recuperatum, venire,* Juſt. l. 13. p. 190.
Expurgatu. *Sed non facile eſt expurgatu,* Ter. Hec. Ac. 2. Sc. 3.
Exquiſitum. *Quid eſt, quod huc exquiſitum venis,* Plaut. Stich. A. 1. S. 2.
Exulatum. *Qui exulatum Care in Hetruſcos ierant,* Liv. D. 1. l. 1.
Factum. *Puto* id. ib. Sext. *de ea re factum iri,* Cic. Fam. l. 6. Ep. 6.
Factu. *Ut non explicarem, quid eſſet optimum factu,* Cic. Fam. l. 7. Ep 3.
Famulatum. *Et nos Sidonis famulatum matribus actas,* Sil. It. l. 2. p. 38.
Fatu. *Acerba fatu poſcis,* Sen. Agam. Ac. 3. & Virg. Æn. 12. p. 355.
Flagitatum. *Et ſi admonitum venimus te non flagitatum,* C. de Or. l. 3. p. 12.
Frumentatum. *Quinque cohortes frumentatum in proximas ſegetes miſit,* Cæſ. Bell. Gall. l. 6.
Furatum. *An quo furatum venias nox veſtigat loca,* Plaut. Rud. A. 1. S. 2.
Gratulatum. *Pop. Rom. Salutatem ſe dixit veniſſe & gratulatum,* Liv. D. 5. L. 5.
Habitatum. *Avecta eſt inquit peregre hinc habitatum,* Plaut. Ciſt. A. 2. S. 3.
Imitatu. *Opera ardua imitatu, cæterum cognoſci utilia,* Val. M. l. 4. c. 6.
Indicatum. *Juberet ad utramque gentem indicatum mitti,* Liv. D. 5. l. 4.
Inquiſitum. *Speculatum magis inquiſitumq; miſſi,* Liv. D. 5. l. 2.
Intellectu. *Facile eſt intellectu,* ad Her. l. 4. p. 31. and others.
Inventu. *Ardua inventu,* Plin. N. H. l. 2. c. 46.
Irriſum. *Nunc venis etiam ultro irriſum dominum,* Plaut. Am. A. 2. S. 1.
Jugulatum. *Cum illum plumbeo gladio jugulatum iri diceret,* Cic. ad At. l. 1. Ep. 16.
Læſum. *Nec abſentem ludibrio læſum iri exiſtimaram,* C. Fam. l. 5. E. 1.
Lavatum. *Ego miſi quid me vis eo lavatum,* Plaut. Aul. Ac. 3. Sc. 6.
Lautum. *Veniat una Lautum non ad cœnam dico,* Plaut. Stich. A. 4. S. 2.
Lignatum. *Pabulatum lignatum, & prædatum quidam dilapſi fuerant,* Liv. D. 3. L. 5.
Memoratu. *Haud magna memoratu res eſt,* Liv. D. 4. l. 8.
Mercatum. *Dico eſſe iturum me mercatum ſi velit,* Plaut. Merc. A. 1. S. 1.
Mictum. *Atq; in me veniant mictum atq; cacatum,* Hor. Sat. 8. l. 1.
Migratu. *Relicta quæ migratu difficilia eſſent,* Liv. D. 1. l. 10.
Militatum. *In Aſiam ad regem militatum abiit,* Ter. Heaut. A. 1. S. 1.

Moderatu,

Moderatu. *Moderatu difficilem*, Liv. D. 1. L. 1.
Miratu. *Digna miratu*, Sen. Ep. 94.
Natatum. *Erit nobis honeſtius veniſſe in illa loca ploratum potius quam natatum*, Cic. Fam. L. 9. Ep. 2.
Negatum. *Quàm quod negatum iri ſibi ab Romanis ignoraret*, Liv. D. 1. l. 2.
Neglectu. *Hæc res neutiquam neglectu eſt mihi*, Ter. Heau. A. 2. S. 3.
Nocitum. *Reſpondit ipſi nihil nocitum iri*, Cæſ. Bel. Gall. l. 3. p. 102.
Nuptum. *Hodie nuptum huic Megadoro dabo*, Plaut. Aul. Ac. 2. Sc. 3.
Obambulatum. *Ne noctu irem obambulatum*, Plaut. Trin. A. 2. Sc. 2.
Obſonatum. *Volui Chalinum mittere Tecum obſonatum*, Plaut. Caſ. Ac. 1. Sc. 8.
Obſtructum. *Et vias, quæ nunc pateant, obſtructum ii, dicentes*, Juſt. l. 38. p. 300.
Occiſum. *Occiſum iri ab ipſo Milone video.* Cic. ad At. l. 4. Ep. 3.
Opinatu. *Parva opinatu*, Plin. N. H. l. 29. c. 1.
Opitulatum. *Ire opitulatum alicui*, Plaut. Mil. Ac. 3. Sc. 1.
Oppugnatum. *Filium Aruntem Aritiam oppugnatum mittit*, Liv. D. 1. l. 2.
Oratum. *Multiq; mortales oratum venerant*, Cic. in L. Piſ. p. 603.
Pabulatum. *Et quia pabulatum, quidam dilapſi fuerant*, Liv. D. 3. l. 5.
Paſtum. *Ne cnices fame, ſine ire paſtum*, Plaut. Perf. Ac. 2. Sc. 5.
Percontatum. *Percontatum ibo ad Portum*, Ter. Phor. Ac. 2. Sc. 4.
Perditum. *Vitamq; tuam perditum ire hoc facto properat*, Liv. D. 4. l. 9.
Perlatum. *Certiora perlatum iri ad Senatum putabam*, Cic. Fam. l. 1. ep. 3.
Perpeſſu. *Difficilem perpeſſu*, Cic. de Fin. l. 4. p. 244.
Perturbatum. *Dicens rationes perturbatum iri*, Cic. de Inven. l. 2. p. 70.
Petitum. *Petitum ierat*, Liv. D. 1. l. 1.
Peritu. ——— *Digna petitu*, Claud. de Mal. Thod. Conſ.
Piſcatum. *Qui abiit piſcatum ad mare*, Plaut. Rud. Ac. 4. Sc. 1.
Ploratum. *Erit nobis honeſtius videri veniſſe ploratum*, Cic. Fam. L. 9. Ep. 2.
Portatu. *Portatu faciles*, N. H. l. 14. c. 3.
Poſtulatum. *Auxilium poſtulatum venire*, Cæſ. Bel. Gal. l. 1.
Poſſeſſum. *Quas non expugnatum eant ſed poſſeſſum*, Juſt. l. 28. p. 300.
Potatum. *I ſimul mecum Potatum*, Plaut. Pſeud. Ac. 5. Sc. 2.
Precatum. *Negant ſe* ——— *precatum veniſſe*, Liv. D. 1. l. 8.
Precatu. *Blandamq; precatu* ——— *Antigonem*, Stat. Th. 11. v. 103.
Prædatum. *Ipſe cum promtiſſimis juvenum prædatum—ires*, Liv. D. 1. l. 1.
Præpoſitum. *Si fidem habeat, ſe iri præpoſitum tibi*, Ter. Eun. A. 1. S. 2.
Præreptum. *Quid huc veniſti ſponſam præreptum meam?* Plut. Caſ. A. 1. S. 1.
Probatu. *Difficile probatu*, Cic. T. Q. l. 5. p. 450.
Probatum. *Sed tamen ego non deſpero probatum iri Varroni*, Cic. ad At. L. 13. Ep. 25.
Prorogatum. *In ſpe ſum mihi nihil temporis prorogatum iri*, Cic. ad. At. L. 6. Ep. 2.
Purgatu. *Facilia purgatu*, Plin. N. H. l. 27. c. 12.
Quæſitatum. *Quonam ego illum curram quæſitatum*, Plaut. Merc. A. 5. S. 2.
Quæſitum. *Tu eo quæſitum ſervum adventes tuum*, Plaut. Pœn. A. 3. S. 1.
Queſtum. *Legati ab Româ venerunt queſtum injurias*, Liv. D. 1. l. 3.
Recuperatum. *Teſtati ſe recuperatum patriam venire*, Juſt. l. 13. p. 190.
Redditum. *Has tibi redditum iri putabam prius*, Cic. ad At. L. 7. Ep. 1.
Rejectum. *Quare etiam legationes rejectum iri puto*, Cic. ad At. l. 1. Ep. 18.
Relatu. *Res horrenda relatu*, Ov. Met. l. 15. p. 320.
Repetitum. *Legati ab Româ venerunt res repetitum*, Liv. D. 1. l. 3.
Reſcitum. *Dum id reſcitum iri credit tantiſper cavet*, Ter. Ad. Ac. 1. S. 1.
Rogatum. *Legatos ad Cæſarem mittunt rogatum auxilium*, Cæſ. B. G. l. 1.

Sacri-

Sacrificatum. *Noctu ſacrificatum ire ocupant*, Plaut. Pœn. Ac. 1. Sc. 2.
Salutatum. *Cum Deos ſalutatum aliqui venerint*, Cic. pro S. Roſc. p. 233.
Sciſcitatum. *Iſſem planè ſciſcitatum ad iſtos quos dicis*, Agel. l. 12. c. 13.
Seſſum. *Imuſne ſeſſum*, Cic. de Or. l. 3. p. 12.
Scitatum. *Mittimus ſcitatum oracula*, Virg. Æn. l. 2. p. 119.
Scitu. *Facile ſcitu*, Ter. Hec. Ac. 3. Sc. 1.
Sedatum. *Affert petitionem, & te ſedatum it*, Plaut. Cur. Ac. 1. Sc. 2.
Servitum. *Aut Graiis ſervitum matribus ibo*, Virg. Æn. l. 2. p. 137.
Speculatum. *Digreſſus deinde ipſe cum paucis ſpeculatum*, Liv. D. 1. l. 4.
Spectatum. *Cum ſpectatum ludos in theatrum veniſſet*, Val. M. l. 11. c. 1.
Spoliatum. *Dicens —— dignitate eos ſpoliatum iri*, Cæſ. Bel. Gal. l. 7.
Sublatum. *Credens Funditus ſublatum iri*, Liv. Dec. 4. l. 5.
Supplicatum. *Populus ——frequens it ſupplicatum*, Liv. D. 1. l. 3.
Tentatum. *Quaſi non noris, tentatum advenis*, Ter. Phor. Ac. 2. Sc. 3.
Toleratu. *Difficilem toleratu*, Cic. de Fin. l. 4. p. 285.
Tractatu. *Difficilima tractatu eſt conſtitutio conjecturalis*, ad Her. l. 2. p. 8.
Traditum. *Pudet hoc poſteris memoriæ traditum iri*, Liv. D. 1. l. 3.
Vapulatum. *Coctum ego non vapulatum conductus fui*, Pl. Aul. Ac. 2. S. 3.
Venatum. *Sub tempus pueros venatum ablegavit*, Liv. D. 1. L. 1.
Viſum. *Et iniquiorem viſum iri intelligebant*, Cic. in Ver. l. 4. p. 284.
Violatum. *Addit etiam, ſe prius occiſum iri ab eo, quam me violatum iri*, Cic. ad. At. l. 2. Ep. 20.
Ultum. *Ultum ire affectans injuriam*, Aſon. Id. p. 275.

Of Participles.

ANIMADVERSION CXXXIII.

SANCTIUS will have theſe Participles to be of all Times, one reaſon is, becauſe they may be joyn'd with Verbs of all Tenſes. But that is no proof, that there is not a diſtinct Time in each Participle: all that it proves, is that the time of the Participle is conjunct with that of the Verb, and not that it has not a diſtinct Time of its own. This will be plain by conſidering the ſeveral uſes of the ſeveral Participles.

Of

Of the Participle *of the* Preſent Tenſe.

Sanctius brings ſeveral Examples to prove this Participle to be of all Times, but it will be ſufficient to produce one or two of them, becauſe by them the Reader will ſee how to ſolve the reſt. *Sed poſtquam amans acceſſit pretium pollicens*, i. e. ſays he, *venis indicatis*. But who ſees not that there is a diſtinct Time in both *Pollicens*, and *Indicans*, and that Preſent, not with the Time of ſpeaking indeed, but with the Time of the Verbs *Acceſſit* and *Veniens*. For inſtead of *Pollicens*, ſay *Pollicitus*, and the Time is altered, and ſo it will be, if *Indicaturus*, be put inſtead of *Indicans*. I confeſs indeed when the Time of the Participle immediately preceds that of the Verb, or comes immediately after it, the Authors ſometimes expreſs it by the Participle of this Tenſe, of both which, *Sanctius* brings inſtances; as, *Tum apri inter ſe dimicant indurantes attritu arborum coſtas*, Plin. i. e. *poſtquam induraverant*. *De provinciâ decedens Quæſtorem Cælium præpoſui provinciæ*, Cic. Coel. . e. *deceſſurus*. *Offendi adveniens quicum volebam collocatam filiam*. Ter. i. e. *poſtquam advenerim*. *Patruo advententi cœna curetur volo*. Plut. i. e. *Qui jam advenerit*. And there are others to be found; as, *Brundiſio proficiſcens ſcripſeram ad te*, Cic. ad At. l. 3. Ep. 8. *Poſtridie iens ad Brutum in Neſidem hæc ſcripſi*. Id. ad At. l. 16. Ep. 1. and elſewhere. But this is no more than what I have ſhewn to happen in the Tenſes of Verbs, which yet neither this Author, nor any other, have made to be indifferent to all Time for that reaſon. And except it be in the Caſes abovementioned, or the like, this Participle can never be put to ſignifie any other than the Preſent Time, *i. e.* Preſent with the Verb. For Example, *Hæc locutus reſedit*, cannot be varied by *Hæc loquens reſedit*, without varying the Time alſo. Nor *Creditur facturus*, by *Creditur faciens*. It ſhould have been remark'd here, that all Verbs do not afford a Participle of this Tenſe, witneſs *Reor*, which has no ſuch thing as *Rens* for this Participle. In like manner *Defit*, *Infit*, *Queo*, are all deſtitute of this Participle, with *ſum* and all its Compound, except *Abſum*, *Præſum*, *Poſſum*,

Of

Of the Participle *of the* Future *in* rus.

THis Participle is ſaid by *Sanctius* to have the Power of ſignifying all Times: his reaſon is, becauſe it may be joyn'd with Verbs of all Tenſes, as, *Profecturo tibi dedi literas, Profecturo tibi dabo literas.* The reaſon has been conſidered already in the Participle of the Preſent Tenſe, and the anſwer given there, will ſerve here likewiſe; namely, that the Participle in each of theſe, and all other Sentences, has a diſtinct Time of its own, tho' that time be conjunct with that of the Verb. For change *profecturo* here into *profecto*, and the Time is alter'd; ſometimes indeed it ſignifies a Preſent Inclination to a Future thing, which this Grammar ſhould have obſerv'd; as, *Neque omnino hujus rei meminit uſquam poeta ipſe, profecto non taciturus de tantâ ſua gloria*, Quintil. l. 11. c. 2 It is found alſo to ſignifie not what will be, but what might be, or what the Agent might do if he would; as,

——— *Tremuit ſæva ſub voce minantis*
Vulgus in ers, unumq; caput tam magna juventus
Privatum factura timet, Luc. l. 5. p. 125. i. e. *quæ poſſet privatum facere.*

Of the Participle *of the* Preter-perfect Tenſe.

THis Participle generally has no regard at all to Time, unleſs when it ſignifies Action, as *Locutus, Secutus.* But when it ſignifies Paſſion, as *Amatus, Verberatus*, if it ſignifies any Time, it is the Preſent rather: for ſo it ſignifies of it ſelf, and the Paſt Time, when it ſignifies that, is repreſented by ſome paſt Tenſe of the Verb *Sum.* And though the preſent Tenſe of *Sum* and this Participle do both together ſignifie ſometimes the Paſt Time; as,

——— *ſi quæritis hujus*
Eventum pugnæ, non ſum ſuperatus ab illo, Ov. Met. 13. p. 265.

yet that is owing to the Context, by which it appears that the

thing was Paſt, and not to *Superatus*: for in *vidi hominem ſuperantem* and *vidi hominem ſuperatum*, the Time is one and the ſame. Wherefore this Grammarian, as well as others, is much to blame in aſſigning *Amatus ſum*, or *Amatus fui*, for the indifferent Preterperfect Tenſe of *Amo*, ſince the firſt ſignifies the Preſent Time, unleſs the context determine it to the Paſt, but *Amatus fui* never ſignifies other than the Paſt Time. *Sanctius* brings ſeveral inſtances to prove that this Participle may be uſed for that of the Future in *dus*, but in vain. His ſtrongeſt is that of *Virgil*, *ſubmerſaſq; obruit puppes*, i. e. *ſubmergendas* ſays he. But what hinders, but *Obruo* may ſignifie here, as it often does, to bury or cover with a load, and then, *Obruit ſubmerſas* neither needs, nor admits of his interpretation, it is more natural to ſuppoſe, ſhe deſires *Æolus* to ſink them firſt, and then bury them in the Sand at the bottom, to make ſure they ſhould never riſe again. The reſt are too frivolous to trouble the Reader with, as he may ſee, *Min. l.* 1. *c.* 15.

Of the Participle *of the* Future *in* dus.

THIS very rare to find this Voice uſed as a Participle, that is, to ſignifie any diſtinct Time. The common ſignification of it is to repreſent a thing which ought to be done; as, *alia arma Latinis — Quarenda*, or as a Gerundive Adjective; as, *Ad accuſandos homines duci præmio. Cur adeò delectaris crimimbus inferendis*, which are well enough known: whether it ever ſignifie the Time to come ſome Queſtion; but I think without Reaſon. For what elſe can it ſignifie in that of *Livy* in his Preface, *Quæ ante conditam, condendamve urbem Poeticis magis decora fabulis, quam incorruptis rerum geſtarum monumentis tradantur, ea nec affirmare, nec refellere in animo eſt. Voſſius* brings another Proof of this out of *Agellius*. *Nomine non adepto jam, ſed cum ſpe & omnine jam adipiſcendi.* L. 18. c. 6.

Now in this laſt, at leaſt, the Future is ſignified by *adipiſcendi*, and that in contradiſtinction to the time paſt in *adepto*. *Condendam* in the firſt, does not ſo abſolutely indeed ſignifie the Future, as not to imply the Preſent in ſome reſpect, namely as to the thoughts, or the nearneſs of its being built; yet the Action of Building is ſignified to be Future. But theſe being very rare inſtances Writers ſhould take care not to uſe it Futurely, but in Parallel Caſes, *i. e.* when the Complexion of the Sentence, and the Nature of the dependance is the ſame. And, therefore I think it an unwarrantable Expreſſion in *Ruæus*, when he ſays of *Calypſo*, that ſhe was taken up into Heaven by *Jupiter*, *cum à ſolo prope eſſet occidenda*, inſtead of *cum prope eſſet ut occideretur*, or the like, upon *Virg. Georg.* 1. v. 138. That of *Vitrè* is no more allowable

lowable, where upon that of *Cæſar*, *Exiſtimabant pleriq; futurum fuiſſe ut oppidum caperetur*, he reſolves it by *Capiendum fore*, as equivalent. It ſignifies indeed ſometimes the poſſibility of a thing being done; as,

Pallada tuto non cognoſcendus Athenas, Ov. Met. 7. v. 728.
Et te vorticibus non adeunde Gelæ, Id. Faſt. 4. p. 69.

But this is hardly found but in *Ovid*.

Sanctius will have this Participle alſo, to be put for that of the Preterperfect Tenſe, from that of *Virgil*, *volvenda dies en attulit ultro*, but it is never ſo us'd, but *Volvendus* and *oriundus*. All that is more to be obſerved of Participles, is that two of them, *i. e.* the Preſent and Preterperfect in many of them, are uſed Nominally alſo or Adverbially to denote a Diſpoſition or Habit, and then moſt of them are compared as other Nouns Adjectives; but becauſe ſome of them are not compared in that uſe, others not ſo uſed, others compar'd tho' Participles, and that even the beſt Dictionaries give but an imperfect Account of this Compariſon; I have for the Security of the Reader in this Matter alſo compiled the following Liſt, which tho' not Perfect, as not being deſign'd from the beginning, is yet more Compleat than any thing I have ſeen upon this Head.

A Liſt of Participials *compared.*

Abductius. *Abductius jacula contorſit*, Auſ. Grat. Act.
Abjectius. *Quid Abjectius tarditate*, Cic. Leg. 1. p. 313.
Abjectiſſimus. *Abjectiſſimum negotium*, Val. M. l. 3. c. 7.
Abruptius. *Nihil altius ſimul, Abruptiuſq; invenit*, Plin. N. H. l. 11. c. 37.
Abruptiſſimus. *Abruptiſſimis ripis cingitur*, Plin. Ep. l. 9. Muſt.
Abſciſſior. *Thurii præfractior, atq; Abſciſſior juſti ia*, Val. M. l. 6. c. 5.
Abſolutior. *Quo ſit Abſolutius os*, Quint. Inſt. l. 1. c. 1.
Abſolutiſſimus. *Abſolutiſſima argumentatio*, ad Her. l. 1. p. 10.
Abſtinentior. *Cujus ſacerdotii abſtinentior ceremonia*, Auſ. Grat. Act.
Abſtinentiſſimus. *Alteni Abſtinentiſſimus*, Plin. l. 6. Ep. 8.
Abſtruſior. *Copioſa illa quidem, ſed paulò Abſtruſior*, Cic. A. Q. l. 2. p. 18.
Abundantius. *Nemo deſcripſit Abundantius*, Sen. Contr. l. 2. Procem.
Abundantiſſimus. *Sententiarum varietate Abundantiſſimus*, Cic. de Or. l. 2.
Acceptior. *Quo carior Acceptiorq; omnibus erat*, Liv. Dec. 1. l. 5.
Acceptiſſimus. *Tres conſulatus Acceptiſſimos geſſit*, Val. M. l. 4. c. 4.
Accinctior. *Habitus Accinctior*, Auſ. Grat. Act.
Accommodatior. *Tempus Accommodatius*, ad At. l. 2. Ep. 4. Fam. l. 9. Ep. 24.
Accommodatiſſimus. *Vivere ad naturam Accommodatiſſimè*, Cic. Fin. l. 5. p. 259.
Accuratior. *Accuratiore ſermone alloquitur*, Liv. Dec. 3. l. 6.
Accurratiſſimus. *Earum Accuratiſſimâ diligentia*, Cic. ad At. l. 7. Ep. 3.
Acutior. *Acutiorem ſe quam ornatiorem velit*, Cic. de Opt. Gen. Or.
Acutiſſimus. *Acutiſſimum omnium philoſophorum*, Cic. A. Q. l. 2. p. 58.
Addictius. *Gothones regnantur paulo jam addictius*, Tac. de Mor. Ger. p. 714.

Adductior. *Vis pressior, circumscriptior, Adductior,* Plin. l. 1. Epist. 16.
Adjunctior. *Qua hujus causa Adjunctiora sunt,* Cic. pro Cluen. p. 400.
Adolescentior. *Nosti enim os Adolescentioris Academiæ,* Cic. A. Q. l. 1. p. 76.
Adminiculatior. *Memoria Adminiculatior,* Ag. l. 20. c. ult.
Adstrictior. *Nihilo ornatior, sed tamen Adstrictior,* Cic. Brut. p. 153.
Affectissimus. *Illinc inopia Affectissimi,* Paterc. l. 2. p. 109.
Affectatius. *Affectatius postulantibus,* Quint. Inst. l. 12. c. 10.
Affirmatissime. *Affirmatissimè scripserunt,* Ag. l. 10. c. 12.
Affixius. *Nihil illo persape Affixius ad &c.* Porc. Lat. in Cat.
Afflictior. *Non Afflictiore conditione quam ceteri,* Cic. l 1. ad Fam. Ep. 6.
Affluentius. *Affluentius voluptates undiq; hauriat,* Cic. T. Q. l. 5. p. 556.
Affluentissimus. *Exundant humorem Affluentissimum,* Solin. c. 60.
Agitatior. *Et omnia Agitatiora melius,* Quint. Inst. l. 11. c. 3.
Albicantius. *Aut Albicantius justo eliquescit,* Solin. c. 43.
Altior. *Avem sapidiorem, & Altiorem facies,* Apic. Artop. c. 6.
Amantior. *Non illo melior quisquam, nec Amantior æqui,* Ov. Met. l 1. p. 14.
Amantissimus. *Tui cupidus, nostri Amantissimus,* Cic Fam. l. 5. Ep. 5.
Apertius. *Ora Apertiora luniatu viventibus,* Plin. N. H. l. 11. c. 37.
Apertissimus. *Atq; ille, ut semper fuit Apertissimus,* Cic. pro Muren.
Apparatior. *Instructior est rebus, & Apparatior,* Cic. Inv. l. 1. p. 49.
Apparatissimus. *Ut in illo Apparatissimo spectaculo,* Cic. in Ant. Phil. 1.
Appetentior. *Nihil est enim Appetentius similium sui,* Cic. de Am. p. 163.
Appetentissimus. *Studiosissimi Appetentissimiq; honestatis,* Cic. T. Q. l. 2. p. 371
Appositior. *Multa Appositior ad deferenda,* Cic. in Ver. l. 6. Or. 9.
Arctiores. *Plura oscula & complexus Arctiores,* Sen. Ben. l. 7. c. 12.
Ardentius. *Virtutes appetere Ardentius,* Cic. Fin. l. 4. p 213.
Ardentissimus. *Solem Ardentissimum sustinens,* Sen. Epist. 80.
Argutissimus. *Litteras quam Argutissimas mittas,* Cic ad At. L. 6. Ep. 5.
Armatissimus. *Pares multis Armatissimis nudi,* Sen. de Ben. l. 5. c. 4.
Arrectiora. *Plura; Alpium ab Italia Arrectiora sunt,* Liv. Dec. 3. l. 1.
Arrogantius. *Quid autem Arrogantius fieri potuit,* Cic. de Or. l. 2. p. 33.
Arctissimus. *In Arctissimam affinitatem receperat,* Patere. l. 2. p. 123.
Asseverantius. *Hæc Antiochus multo etiam Asseverantius,* Cic. A. Q. l. 2. p. 33.
Astrictior. *Numeris Astrictior paulo &c.* Cic. de Or. l. 1. p. 28.
Attentius. *In quo etiam commorabar Attentius,* Cic. Brut. p. 171.
Attentissimus. *Attentissimâ curâ examinabat,* Val. M. l. 2. c. 2.
Attenuatissimus. *Utemur voce Attenuatissima,* ad Her. l. 3. p. 19.
Attractior. *Cum Pollionis Attractiorem vidisset frontem,* Sen. de Ben. l. 4. c. 31.
Attritior. *Ut rictus ejus & mentum sit Attritius,* Cic. in Ver.
Auctior. *Nunquam quisquam domum Auctior rediit,* Liv. D. 1. l. 3.
Audentior. *Æschines his latior & Audentior, & excelsior,* Quint. In. l. 12. c. 10.
Aversior. *Ne judex reliquorum defensioni sit Aversior,* Quint. In. l. 7. c. 1.
Aversissimus. *Qua Aversissima ab hoste erat, &c.* Liv. D. 1. l. 2.
Auspicatior. *Vidit quis venerem Auspicatiorem,* Catul. Carm. p. 42.
Auspicatissimus. *Virgilius Auspicatissimum dederit exordium,* Qu. l. 10. c. 1.
Beatior. *Persarum vigui rege Beatior,* Hor. l. 3. Od. 9.
Beatissimus. *Ut ii Beatissimi videantur,* Cic pro Leg. Man.
Benevolentiss. *Natura autem Benevolentissimus,* Suet. Vesp. c. 8.
Benevolentior. *Nam Benevolentior quam semper fui, esse non potui,* Cic. Fam. l. 13. Ep. 60.
Candentissimus. *Orbem Candentissimi sideris intuentur,* Solin. c. 65.

Gavilla-

Deliberatius. *Neq; illi quidquam Deliberatius fuit*, Cic. Fam. l. 5. Ep 2.
Demissior. *Et sententiarum pondere Demissior*, Cic. Or. p. 181.
Demissime. *Hæc quàm Demissimè atq; subjectissimè exponit*, Cæs. Bel. Civ. L. 1.
Descriptius. *Natura nihil est Aptius nihil Descriptius*, Cic. Fin. l. 3. p. 219
Depressissimus. *Quàm depressissima voce uti conveniet*, Ad. Her. l. 3. p. 19.
Depressior. *Depressior arbustiva vitis satio, &c.* Colum. l. 4. c. 1.
Desertiss. *In oras Africæ Desertissimas pervenit*, Cic. pro Sext. p. 551.
Despectiss. *Ne contentissimi, ac Despectissimi videamur*, Cic. in Ver. l. 5. Or. 8.
Desperatius. *Quid te audacius, quid Desperatius?* Cic. pro Dom. p. 515.
Desperatiss. *Compositionis spem non Desperatissimam esse puto*, Balb. Cic.
Despicatiss. *Cessi tribuni Pl. Despicatissimi hominis furori*, Cic. pro Sext. p. 549.
Devexior *Quodcunq; dies Devexior ambit*, Claud. Mal. The. Con.
Devinctior. *Neq; queis me sit Devinctior alter*, Hor. l. 1. Sat. 5.
Devotiss. *Quàm ingrata in Devotissimos sibi fuerit*, Sen. de Ben. l. 5. c. 17.
Diffidentius. *Multoque timidius & Diffidentius*, Just. l. 38. p. 300.
Diffusius. *Sed latius aliquanto dicenda sunt & Diffusius*, Cic. T. Q. l. 3. p. 385
Dilectior. *Luco Dilectior omni Laurus*, Claud. Rap. Pros. l. 3.
Dilectissimus. *Augur Apollineis modo Dilectissimus aris*, Stat. Theb. 8. p 278.
Diligentius. *Et quidem Diligentius quærendus creditor*, Sen. Ben. L. 2. C. 18.
Diligentissimus. *Viro omnis officii Diligentissimo*, Cic. pro M. Cœl.
Dilutius. *Hoc quoq; tamen etiamnum levius atq; Dilutius*, Plin. N. H. L. 9. c. 37. Id. Ib. L. 11. c. 7. & Al.
Directius. *Eoq; Directius gubernant, quòd eam tenent.* Cic. A. Q. L. 2. p. 35. *Ut contigui magis Directioresq; itus fiant*, Agel. L. 9. c. 1.
Diruptior. *Ad altiorem Diruptioremq; tumulum concessere*, Liv. Dec. 4. L. 8.
Discrepantissimus. *Habitus quoq; Discrepantissimus est*, Solin. C. 65.
Disjunctius. *Nihil est enim ab ea cogitatione——Disjunctius*, Cic. A. Q. L. 2. p. 36.
Disjunctissimus. *Duobus in locis Disjunctissimis*, Cic. pro Leg. Man.
Dispositius. *Quo neq; formosius est quicquam, nec Dispositius*, Sen. N. Q. L. 1. Præf.
Dissolutior. *Ne tua liberalitas Dissolutior videatur*, Cic. ad Brut. Ep. 3.
Dissolutiss. *Tametsi omnium Dissolutissimus semper fuisti*, Cic. in Ver. L. 5. Or. 8.
Distentiss *Quoniam intelligo te Distentissimum esse*, Cic. ad At. L. 15. Ep. 18.
Distinctius. *In deliberativo genere Distinctius erit dicendum*, Cic. Inv. L. 1. p. 47.
Distortius. *Multa genera sunt enunciandi, sed nullum Distortius*, &c. Cic. de Fat. p. 280.
Distortissimus. *Pedibus articulari morbo Distortissimis*, Suet. Galb. c. 21.
Distractior. *Et Divisior inter se, & Distractior intus*, Lucr. L. 4. p. 121.
Districtior. *Sic enim habeto me nunquam à causis, & judiciis fuisse Districtiorem*, Cic. Q. Fr. L. 2. Ep. 15.
Distributius. *Sin Distributius tractare quis volet*, Cic. Inv. L. 2. p. 75.
Divisior. *Et Divisior inter se & Distractior intus*, Lucr. L. 4. p. 121.
Divulgatissimus. *Festinatio adipiscendi magistratus Divulgatissimi.* Cic. Fam. l. 10. Ep. 27.
Doctior. *Venarij; timet, ludere Doctior*, Hor. L. 3. Od. 24.
Doctissimus. *Se Doctissimorum hominum Sermonibus dedidisse*, Cic. de Or. L. 2. p. 5. & sæpe al.
Dolentius. *De eisdem rebus mihi Dolentius deplorandum est*, Cic. pro Sext. p. 546.
Dominantior. *Et Dominantior ad pitam, quam vis animai*, Luc. L. 3. p. 75.

Dotatis-

Conſonantior. *Ut ſint alia Conſonantiora, graviora, leviora,* Cic. Par. Or. p. 265.

Conſociatiſſimus. *Pro noſtra Conſociatiſſimâ voluntate,* Cic. Fam. Ep. 3. l. 3.

Conſpectior. *Nec in tota Conſpectior ulla capillis pars fuit,* Ov. Met. l. 4. p. 97

Conſtantius. *Nihil Conſtantius, nihil ſeverius;* Cic ad At. l. 1. Ep. 14.

Conſtantiſs. *Neceſſe eſt Conſtantiſſimus videatur.* Cic. pro R. Com. p. 247

Conſtrictius. *Folium tenuius & Conſtrictius anguſtiuſq;* Plin. N. H. l. 21. c. 10.

Conſuetiſs. *Addidit Conſuetiſſima quaq; Verba,* Ov. Met. l. 11. p. 240.

Conſultiſſimus. *Conſultiſſimum Aſtrologia profeſſorem,* Colum. l. 1. c, 1.

Conſummatiſs. *Amavi Conſummatiſſimum juvenem,* Plin. L. 2 Ep. 7.

Contaminatiſſimus. *Homini poſt homines natos Contaminatiſſimo,* Cic. pro Dom. p. 508.

Contemptius. *Nihil illo Contemptius,* Cic. Phil. 3. p. 653.

Contemptior. *Nihil primo aſpectu Contemptius,* Liv. Dec. 4. l. 5.

Contemptiſs. *Contemptiſſimis eſcis & Potionibus,* Cic. Fin. l. 2. p. 166.

Contentior. *Fuxo Contentiores mage erunt,* Plaut. Pœn. Ac. 2. Sc. 1.

Contentius. *Sic plaga hoc gravior, quo eſt miſſa Contentius,* Cic. T. Q. l. 2. p. 370.

Continentiſs. *Continentiſſimorum hominum, majorum noſtrorum,* Cic. Par. 1.

Contatius. *Neq; Contatius a primoribus civitatis, &c.* Tac. An. 6. p. 215.

Contortius. *Hæc à ſtoicis, concludunetur Contortius,* Cic. T. Q. l. 3. p. 385.

Contractior. *Stoicorum adſtrictior eſt oratio, & Contractior,* Cic. B. p. 155.

Conturbatior. *Mihercule eram Conturbatior,* Cic. At. L. 1. Ep. 12.

Convenientius. *Dici Convenientius erit,* Pl. N. H. l. 34. c. 7.

Convenientiſs. *Bono civi Convenientiſſimum credidi,* Plin. L. 3. Ep. Sever.

Copulantius. *Nihil eſt amabilius, nec Copulantius,* Cic. de Off. l. 1. p. 24.

Correctior. *Ut attentior fiat Correctiorq;* Agel. l. 6. c. 14.

Corruptius. *Factum Corruptius imbri,* Hor. l. 1. Sat. 5.

Corruptiſſimus. *Corruptiſſimam rem omnium quæ unquam dicta ſunt,* Sen. Suaſ. 1. Plin. N. H. l. 13. c. 3.

Culpatius. *Sed moleſtius equidem Culpatiuſq; eſſe arbitror,* Agel. l. 11. c. 7.

Cultior. *Sed ab hâc turba quoq; Cultiore,* Sen. Ep. 114.

Cultiſſimus. *Ager qui ſolebat eſſe Cultiſſimus.* Cic. in Ver. l. 5. Or. 8.

Cumulatior. *Cumulatiore menſura reddere quàm acceperis,* Cic. Brut. p. 147.

Cunctatior. *Cunctatior forteaſſe & cautior eſſe deberem,* Plin. l. 2. Ep. An.

Cunctantius. *Quod Cunctantius confirmarentur acta ſua,* Suet. Vit. Jul. c. 19.

Curatius. *Ejus negotii ordinem Curatius differam,* Tac. An. 2. p. 78.

Cupientiſſimus. *Marius Cupientiſſima plebe conſul factus.* Sal. B. Jug. p. 106

Damnatior. *Quis te Miſerior? Quis te Damnatior?* Cic. in Pis. ſub fin.

Decentior. *Ut & amictus ſit Decentior, &, &c.* Quint. In. l. 11. c. 3.

Decoctius. *Aſpice & hæc, ſi forte aliquid Decoctius audis,* Perſ. Sat. 1.

Deditiſſimus. *Ab optimo certe animo ac Deditiſſimo tibi,* Cic. Fam. l. 9. Ep. 9.

Deductior. *Ne eum à ſummo eminentiorem, & ab imo Deductiorem,* Suet. Vit. Aug.

Defama-

Defamatiſs. *Turpidudine Priſtinæ vitæ Defamatiſſimus,* Agel. l. 18. c. 3.

Defectiſſimus. *Defectiſſimum annis & viribus in agrum relegat,* Col. l. 1. Pr.

Deformatiſs. *Spurciſſima vita ac Deformatiſſima,* Agel. l. 14. c. 2.

Delibe-

Deliberatius. *Neq; illi quidquam Deliberatius fuit,* Cic. Fam. l. 5. Ep 2.
Demiſſior. *Et ſententiarum pondere Demiſſior,* Cic. Or. p. 181.
Demiſſiſſime. *Hæc quàm Demiſſiſſimè atq; ſubjectiſſime exponit,* Cæſ. Bel. Civ. L. 1.
Deſcriptius. *Natura nihil eſt Aptius nihil Deſcriptius,* Cic. Fin. l. 3. p. 219
Depreſſiſſimus. *Quàm depreſſiſſima voce uti conveniet,* Ad. Her. l. 3. p. 19.
Depreſſior. *Depreſſior arbuſtiva vitis ſatio, &c.* Colum. l. 4. c. 1.
Deſertiſſ. *In oras Africæ Deſertiſſimas pervenit,* Cic. pro Sext. p. 551.
Deſpectiſſ. *Ne contentiſſimi, ac Deſpectiſſimi videamur,* Cic. in Ver. l. 5. Or. 8.
Deſperatius. *Quid te audacius, quid Deſperatius?* Cic. pro Dom. p. 515.
Deſperatiſſ. *Compoſitionis ſpem non Deſperatiſſimam eſſe puto,* Balb. Cic.
Deſpicatiſſ. *Ceſſi tribuni Pl. Deſpicatiſſimi hominis furori,* Cic. pro Sext. p. 549.
Devexior *Quodcunq; dies Devexior ambit,* Claud. Mal. The. Con.
Devinctior. *Neq; queis me ſit Devinctior alter,* Hor. l. 1. Sat. 5.
Devotiſſ. *Quam ingrata in Devotiſſimos ſibi fuerit,* Sen. de Ben. l. 5. c. 17.
Diffidentius. *Multoque timidius & Diffidentius,* Juſt. l. 38. p. 300.
Diffuſius. *Sed latius aliquanto dicenda ſunt & Diffuſius,* Cic. T. Q. l. 3. p. 385
Dilectior. *Luco Dilectior omni Laurus,* Claud. Rap. Pro. l. 3.
Dilectiſſimus. *Augur Apollineis modo Dilectiſſimus aris,* Stat. Theb. 8. p 278.
Diligentius. *Et quidem Diligentius quarendus creditor,* Sen. Ben. L. 2 C. 18.
Diligentiſſimus. *Viro omnis officii Diligentiſſimo,* Cic. pro M. Cœl.
Dilutius. *Hoc quoq, tamen etiamnum levius atq; Dilutius,* Plin. N. H. L. 9. c. 37. Id. Ib. L. 11. c. 7. & Al.
Directius. *Eoq; Directius gubernant, quòd eam tenent.* Cic. A. Q. L. 2. p. 35.
Ut contigui magis Directioreſq, illius fiant, Agel. L. 9. c. 1.
Diruptior. *Ad altiorem Diruptioremq; tumulum conceſſere,* Liv. Dec. 4. L. 8.
Diſcrepantiſſimus. *Habitus quoq; Diſcrepantiſſimus eſt,* Solin. C. 65.
Disjunctius. *Nihil eſt enim ab ea cogitatione——Diſjunctius,* Cic. A. Q. L. 2. p. 36.
Disjunctiſſimus. *Duobus in locis Disjunctiſſimis,* Cic. pro Leg. Man.
Diſpoſitius. *Quo neq; formoſius eſt quicquam, nec Diſpoſitius,* Sen. N. Q. L. 1. Præf.
Diſſolutior. *Ne tua liberalitas Diſſolutior videatur,* Cic. ad Brut. Ep. 3.
Diſſolutiſſ. *Tametſi omnium Diſſolutiſſimus ſemper fuiſti,* Cic. in Ver. L. 5. Or. 8.
Diſtentiſſ. *Quoniam intelligo te Diſtentiſſimum eſſe,* Cic. ad At. L. 15. Ep. 18.
Diſtinctius. *In deliberativo genere Diſtinctius erit dicendum,* Cic. Inv. L. 1. p. 47.
Diſtortius. *Multa genera ſunt enunciandi, ſed nullum Diſtortius,* &c. Cic. de Fat. p. 280.
Diſtortiſſimus. *Pedibus articulari morbo Diſtortiſſimis,* Suet. Galb. c. 21.
Diſtractior. *Et Diviſior inter ſe, & Diſtractior intus,* Lucr. L. 4. p. 121.
Diſtrictior. *Sic enim habeto me nunquam à cauſſis, & judiciis fuiſſe Diſtrictiorem,* Cic. Q. Fr. L. 2. Ep. 15.
Diſtributius. *Sin Diſtributius tractare quis volet,* Cic. Inv. L. 2. p. 75.
Diviſior. *Et Diviſior inter ſe & Diſtractior intus,* Lucr. L. 4. p. 121.
Divulgatiſſimus. *Feſtinatio adipiſcendi magiſtratus Divulgatiſſimi.* Cic. Fam. l. 10. Ep. 27.
Doctior. *Venarig; tinnit, ludere Doctior,* Hor. L. 3. Od. 24.
Doctiſſimus. *Se Doctiſſimorum hominum Sermonibus dedidiſſe,* Cic. de Or. L. 2. p. 1. & ſæpe al.
Dolentius. *De iiſdem rebus mihi Dolentius deplorandum eſt,* Cic. pro Sext. p. 546.
Dominatior. *Et Dominatior ad vitam, quam vis animai,* Luc. L. 3. p. 75.

Dotatiſ-

Dotatiſſimus. *Nata erat huic Chione quæ Dotatiſſima forma*, &c. Ov. Met. L. 10. p. 231.

Editior. *Niſi multo Editiorem ripam, quam in plano feceris*, Colum. L. 3. c. 13.

Editiſs. *Cum montes Editiſſimos ejus regionis tenerent*, Liv. Dec. 4. L. 8.

Effeminatiſſimus. *Itaq; Effeminatiſſimam illius Rhodii vocem exiſtimo*, Sen. Epiſt. 70. Cic. Fam. L. 16. Ep. ult.

Efferatius. *Quod enim dici poteſt Efferatius*, Agel. L. 20. Cap. 1.

Efferatiſſimos. *Affectus Efferatiſſimos inhibere*, Sen. Epiſt. 121.

Effertiſs. *Maximas opimitates gaudio Effertiſſimas*, Plaut. Aſ. Ac. 2. Sc. 2.

Effrenatius. *Effrenatius in Aruntem invaſerit*, Cic. T. Q. L. 4. p. 434.

Effuſius. *Quis in Largitione Effuſior?* Cic. pro M. Cœl.

Effuſiſs. *Effuſiſſimis habenis, ſtationem hoſtium invadit*, Liv. Dec. 4. L. 7.

Egentius. *Nihil illo regno ſpoliatius, nihil rege Egentius* Cic. ad At. l. 6. Ep. 1.

Egentiſſimus. *Qui in ſuâ re fuiſſet Egentiſſimus*, Cic. pro S. R. p. 231.

Electius. *Cum ad Electius verbum accedas*, ad Her. L. 4. p. 29

Electiſſimus. *Ad optimum & Electiſſimum verbum devenire*, ad Her. l. 4 p. 29.

Eloquentior. (*qu.*)

Eloquentiſſimus. *Ornatè dicere proprium eſſe Eloquentiſſimi*, Quint. In. L. 8. proem.

Elutius. *Irriguo nihil eſt Elutius horto*, Hor. L. 2. Sat. 4.

Emendatior. *Mulierem omnibus Simulachris Emendatiorem*, Pet. Sat p. 296.

Eminentior. *Naſum & à ſummo Eminentiorem & ab imo deductiorem*, Suet. Aug. Cap. 79.

Eminentiſs. *Confirmat autor Eminentiſſimus*, Quint. In. L. 1. C. 10.

Enarratius. *In epiſtolâ quadam Enarratius ſcripſit*, Agel. L. 10. C. 1.

Enixior. *Opera illorum Enixior viſa eſt.* Sen. de Ben. l. 6. c. 17.

Enixiſs. *Autores reſtituendæ tribunitiæ poteſtatis Enixiſſimè juvit*, Suet. Vit. Jul.

Enodatius. *Hæc igitur nobis explicanda ſunt, ſed ſi Enodatius, &c.* Cic. Fin. L. 5. p. 260.

Erectior. *Tamen fuerit neceſſe eſſe aliquid plenius & Erectius*, Quint. In. L. 11. C. 3.

Eruditius. *Quibus nihil eſt uberius, nihil Eruditius*, Cic. T. Q. l. 3. p. 385.

Eruditiſſimus. *In urbe Eruditiſſimis hominibus affluenti*, Cic. pro Arch.

Evidentior. *Hæc Evidentior figura eſt*, Quint. l. 9. c. 2.

Evidentiſſimus. *Evidentiſſimis rapimis Onera bellorum civilium ſuſtinuit*, Suet. Vit. Jul.

Eviratior. *Spadone cum ſis Eviratior fluxo*, Mart. L. 5. Ep. 42.

Exactior. *Morum, ſabrane Exactior artis*, Ov. Faſt. L. 3.

Exactiſs. *Fuit autem Meſſalla Exactiſſimi ingenii*, Sen. L. 2. Contr. 4.

Excellentius. *Ipſaq; neſcio quid mens Excellentius audet*, Luc. ad Piſ.

Exequentiſſimus. *Memoriarum veterum Exequentiſſimus*, Agel. l. 10. c. 12.

Exercitatior. *Fieri videmus, aut peritius, aut Exercitatius*, Sen. Ep. p. 90.

Exercitatiſs. *Homines maritimis in rebus Exercitatiſſimos*, Cic. pro Leg. Man.

Excelſiſſimus. *Trina Excelſiſſimo loco caſtra fecit*, Cæſ. Bel. Gal. L. 8.

Excitatior. *Quis Excitatior qui cum improbis civibus?* Cic. Phil. 6. p. 666.

Excitatiſſimus. *Optimum quàm Excitatiſſimi odoris*, Plin. N. H. L. 20. c. 17.

Excogitatiſs. *Excogitatiſſimas hoſtias inſtituit*, Suet. Vit. Calig. c. 22.

Excluſiſſimus. *Nunc ego ſum Excluſiſſimus*, Plaut. Men. Ac. 4. S. 3.

Excuſſiſs. *Simulq; os hominis palmâ Excuſſiſſimâ pulſat*, Pet. Sat. p. 201.

Excuſatius *Ita ille ad redemptionem meam Excuſatius profectus eſſet*, Quint. Dec. 6.

Excuſatiſs. *Et tamen Excuſatiſſimus eſſem*, &c. Sen. de Vit. Beat. c. 29.

Exopta-

Exoptatius. *Nihil Exoptatius adventu tuo,* Cic. ad At. l. 5. *Ep.* 15.
Exoptatiſſ. *Exoptatiſſima gratulatione,* Cic. ad At. l. 4. *Ep.* 1.
Expectatiſſ. *Expectatiſſima littera,* Cic. Fam l. 10. Ep. 5.
Expectatior. *Ille potuit Expectatior venire,* Plaut. Moſt. ac. 2. ſc. 2.
Expeditius. *Expeditius conſiderare poterit,* Cic. Inv. l. 1. p. 39.
Expeditiſſ. *Cælii cauſa eſt Expediriſſima,* Cic. pro M. Cœl.
Experientiſſ. *Experientiſſimus ac Diligentiſſimus orator,* Cic. in Ver. l. 5. p. 302.
Experrectiores. *Ut apes ſint Experrectiores,* Colum. l. 9. c. 7.
Expertiſſimus. *Oſtento ſibi Expertiſſimo,* Suet. Vit. Tib.
Expolitior. *Quo iſte Veſter Expolitior dens eſt,* Catul. Ep. 37.
Explanatius. *Definire rem Explanatius,* Cic. Or. p. 184.
Explatius. *Quibus nihil poteſt eſſe Explacatius,* Cic. ad At. l. 9. *Ep.* 7.
Explicitius. *Ex duobus Conſiliis Explicitius videbatur,* Cæſ. Bel. Civ. l. 1.
Exploratiùs. *Exploratius poſſum promittere,* Cic. Fam. l. 6. *Ep.* 1.
Exploratiſſimus. *Exploratiſſima fuit victoria,* Paterc. l. 2. p. 109.
Expolitior. *Nam quanto ſunt Expolitiora, &c.* Colum. l. 2. c. 21.
Expreſſiora. *Vides quanto Expreſſiora futura ſunt,* Cic. Fam. l. 1. *Ep.* 7.
Exquiſitius. *Exquiſitius Orationis genus,* Cic. Brut. p. 173.
Exquiſitiſſ. *Rebus Exquiſitiſſimis ad epulandum,* Cic. Fin. l. 2. p. 166.
Extenſior. *In rebus latis —— manus Extenſiores ſunt,* Quint. In. l. 11. c. 3.
Extenſiſſ. *Caſtra, quam Extenſiſſima poteſt locat,* Liv. Dec. 3. l. 1.
Exrantior. *Extantior ibat,* Stat. Theb. 9. p. 321.
Exuctior. *Ut teſtibiles ſegetes eſſent Exuctiores,* Var. R. R. l. 2. c. 7.
Exuperantior, *Uter eſſet Exuperantior certabatur,* Agel. l. 14. c. 3.
Ferventior. *Nam fortis animus Ferventior plerumq; eſt,* Cic. de Off. l. 1. p. 216.
Ferventiſſ. *Cum vellet reſidere Ferventiſſimo ſole,* Sen. de Ben. l. 5. c. 24.
Feſtinantiùs. *Feſtinantiùs demetendum erit,* Colum. l. 2. c. 9.
Feſtinatiùs. *Sed quod Feſtinatius fit, id fieri maturè dicitur,* Agel. l. 10. c. 11.
Fidentius. *Nihil profecto hac Severitate Fidentius,* Val. M. l. 6. c. 3.
Flagrantius. *In nullo Flagrantius ſtudium viderim,* Cic. Brut. p. 171.
Flagrantiſſ. *Quanquam flagrantiſſimum,* Cic. de Fat. p. 174.
Florentius. *Philoſophiâ nihil uberius, nihil Florentius,* Cic. Leg. l. p. 316.
Florentiſſ. *Florentiſſima fortuna,* Cic. ad. At. l. 10. *Ep.* 4.
Fluxior. *Nam Druſus animi Fluxioris erat,* Suet. Tib. Cap. 52.
Fractior. *Quod me audis fractiorem eſſe animo, &c.* Cic. ad At. l. 11. *Ep.* 12.
Fucatius. *Fucatius concinnata quam verius,* Auſ. Heſp. Fil.
Fulgentior. *Si quis viderit hanc faciem Fulgentiorem,* Sen. Epiſt. 115.
Fulgentiſſ. *Fulgentiſſimi triumphalis Currus,* Val. M. l. 1. C. 1.
Fundatiſſ. *Deflevi ſubitas Fundatiſſimæ filia ruinas,* Cic. pro Dom. p. 516.
Furentior. *Quis belluarum cordes Furentior,* Claud. Feſcen.
Fuſior. *Fuſiores habet liberioreſque numeros,* Quint. l. 9. C. 4.
Glomeratius. *Quis denſata Glomeratius dixit,* Auſ. Grat. Act.
Habitior. *Si qua eſt habitior paulo pugilem eſſe aiunt,* Ter. Eun. ac. 2. S. 3.
Habitiſſ. *Sed equitem Habitiſſimum viderunt,* Agel. l. 4. c. 20.
Hians. Qu.
Honoratior. *Nuſquam eſt Senectus Honoratior,* Cic. de Sen. p. 205.
Honorificentior, *Nihil unquam Honorificentius nobis accidit,* Cic. Q. Fr. l. 3. *Ep.* 2.
Honorificentiſſ. *Honorificentiſſimè de mea Salute decreviſſet,* Cic. pro Sext. p. 549.
Honorificentiſſimus. Id. ad At. l. 7. ep. 1.
Jactantior. *Aſiana gens Jactantior,* Quint. In. l. 12. c. 10.
Ignotior. *Per Ignotiora Maria,* Liv. D. 1. l. 1.
Ignotiſſimus. *Inter Avernales haud Ignotiſſima Nymphas,* Ov. Met. 5. p. 108.
Imminutior. *Cum modus intercalandi fieret imminutior,* Solin. c. 3.

Immoderatiùs. *Non uſt gravitatis tuæ ferre Immoderatiùs*, Cic. Fam. l. 5. Ep. 16.
Impeditior. *In colles, Impeditiores caſtra movet*, Liv. D. 3. l. 1.
Impeditiſſimus. *Impeditiſſimis itineribus*, Cæſ. Bel. Civ. l. 3.
Impenſiùs. *Eo Impenſiùs Senatus conſultum fecerunt*, Liv. D. 1. l. 4.
Impenſiſſ. *Coactus eſt Impenſiſſimis precibus*, Suet. Vit. Tib.
Impercepticra. *Minora majoribus Impercepticra ſunt*, Agel. l. 14. c. 1.
Implicatiſſ. *Quidſtionem diceret eſſe implicatiſſimam*, Agel. l. 6. c. 2.
Impotentior. Qu.
Impotentiſſ. *In ipſis qua impotentiſſimè fecit*, Sen. de Ben. l. 4. c. 17.
Improviſior. *Quo Improviſior graviorq; peſtis fuit.* Tac. An. 2. p. 90.
Impudentior. Qu.
Impudentiſſimus. *Ante Bibuli Impudentiſſimas literas*, Cic. ad At. l. 7. Ep. 2.
Impunitior. *Sed quo Impunitior ſit, eo effrenatiorem fore*, Liv. Dec. 1. l. 3.
Incautior. *Incautior ara Hauſerit*, Claud. Ep. 14.
Incenſior. *Phlegrâ nobis Incenſior Æther*, Claud. Rap. Proſ. l. 3.
Incitatius. *Alter Incitatior fortur*, Cic. Or. p. 177.
Incitatiſſ. *Legionem tuam Incitatiſſimam retinui*, Cic. Fam. l. 10. Ep. 32.
Inclinatior. *Nihilo Inclinatioribus animis*, Liv. Dec. 1. l. 3.
Incomptior. *Incomptiore capillo*, Suet. Vit. Aug.
Inconſideratior. *Nihil poteſt dici inconſideratius*, Cic. A. Q. l. 2. p. 68.
Inconſideratiſſ. *Inconſideratiſſima temeritatis*, Cic. de Har. Reſ. p. 530.
Inconſultius. *Ubi Inconſultius quam venerat, ſe geſſit*, Liv. Dec. 5. l. 1.
Incorruptius. *Quid hac queſtione dici poteſt incorruptius?* Cic. pro Mil.
Incorruptiſſ. *Ipſe mihi caſtus Incorruptiſſimus*, Hor. l. 1. Sat. 6.
Inculpatiſſ. *Experta fidei et vita Inculpatiſſima*, Agel. l. 14. c. 2.
Incultius. *Quid illis terris aſperius, quid Oppidis Incultius*, Cic. de Prov. Con. p. 382.
Incultiſſimus. Qu.
Indecentius. *Nunquam vidi hominem beatum Indecentius*, Sen. Ep. 17.
Indecentiſſ. *Aut interficere me indecentiſſimè cogit*, Quint. In. l. 8. c. 3.
Indulgentiùs. *Deos videre eſt ut alios Indulgentiùs tractant*, Sen. de Ben. l. 4. c. 32.
Indulgentiſſ. *Patris me Indulgentiſſimi ſenectus retinuit*, Sen. Epiſt. 78.
Induratius. *Quid Induratius ad omnem patientiam?* Sen. de Ira. l. 1. c. 11.
Infantius. *Nihil Infantius, nihil ſordidius*, Cic. ad Q. Fr. l. 3. Ep. 4.
Infantiſſ. *Dum cautè Infantiſſimi reperiuntur*, ad Her. l. 2. p. 9.
Inflatior. *Haud dubiè inflatior redierat*, Liv. Dec. 4. l. 9.
Inoffenſiùs. *Inoffenſius tractabiliusq; tranſmittunt*, Agel. l. 6. c. 2.
Inquietiſſ. *Inter affectus Inquietiſſimos*, Sen. de Ben. l. 7. c. 27.
Inquinatior. *Quis in voluptatibus Inquinatior?* Cic. pro M. Coel.
Inquinatiſſ. *Ejus ſermo Inquinatiſſimus*, Cic. in Ver. l. 5. Or. 8.
Inſcitius. *Quid autem eſt Inſcitius, quàm, &c.* Cic. N. D. l. 2. p. 64.
Inſciti ſſ. *Sed tu quin iſtuc confugiſti in aram Inſciti ſſimus*, Plaut. Moſt. ac. 5. ſc. 2.
Inſignitius. *Si cedant, Inſignitius flagitium*, Tac. An. 4. p. 189.
Inſolentiùs. *Geſtiens, et ſe efferens Inſolentiùs*, Cic. T. Q. l. 4. p. 421.
Inſolentiſſimus. *Inſolentiſſimi hominis*, Cic. Fam. l. 8. Ep. 12.
Inſperatiùs. *Et quo vehementius noceat Inſperatiùs prodeſt*, Val. Max. l. 3. c. 8.
Inſperatiſſimus. *O mi here ſalve Hanno Inſperatiſſime*, Plaut. Poen. ac. 5. ſc. 3.
Inſtantior. *Sed præverti ad Armenios Inſtantior cura fuit*, Tac. Ann. l. 2. p. 95.
Inſtantius. *Quia acriora facit, et Inſtantiora quæ diximus*, Quint. In. l. 9. c. 3.
Inſtantiſſimè. *Deſiderabat in Senatu Inſtantiſſimè ut &c*, Agel. l. 4. c. 18.
Inſulſiſſimus. *Inſulſiſſimus eſt homo*, Catul. Ep. 17.
Inſtructior. *Omnibus rebus inſtructiores venirent*, ad Her. l. 3. p. 24.
Inſtructiſſimus. *Illis rebus inſtructiſſimus*, Cic. de Or. l. 1. p. 103.
Intactior. *Intactior omni Sabinâ*, Juv. Sat. 6.
Intemperantior. *Sed fui paulo in te Intemperantior quam debui*, Cic. in Var. p. 564.
Intentior. *Qui omnia ſermone confecerunt paulo Intentiore*, Cic. de Orat. l. 1. p. 99.

Intentiſſ.

Intentiſſ. *Intentiſſimâ conquiſitione cum eſſeciſſet*, Liv. Dec. 3. l. 9.
Intollerantius. *Nihil fieri poſſe intolerantius dicebat*, Agel. l. 13. c. 8.
Intolerantiſſ. *Quorum intolerantiſſima gens eſt*, Liv. Dec. 1. l. 5.
Intortiùs. *Bruſtum intortius Criſpum*, Plin. N. H. l. 16. c. 16.
Inviſior. *Quo enim quis verſutior, hoc Inviſior*, Cic. de Off. l. 1. p. 8.
Inviſiſſimus. *Ipſe Inviſiſſimus fuerat*, Plin. l. 2. Ep. 20.
Involutiſſ. *In hac omnium maximâ, atq; Involutiſſimâ*, Sen. N. Q. l. 6. c. 5.
Iratior. *Quibus eſt Iratior*, Cic. Fam. l. 4. Ep. 13.
Iratiſſ. *Cæſar ipſe, qui illis fuerat iratiſſimus*, Cic. Phil. 8. p. 671.
Irritatior. *Atq; ego ut tuam ferebat ætas Irritatior*, Agel. l. 15. c. 9.
Junctior. *Nec tibi me tota junctior urbe fuit*, Ov. Tr. l. 3. El. 6.
Junctiſſimus. *Tu tamen, O nobis uſu Junctiſſime longo*, Ov. Tr. l. 3. El. 6.
Juriſconſultiſſ. *Quod eſſet Juriſconſultiſſimus, &c.* Agel. l. 11 c. 13.
Laudatius. *Laudatius tamen ex India venit*, Plin. N. H. l. 12. c. 26.
Laudatiſſ. *Laudatiſſima forma*, Ov. Her. Leand.
Lectior. *Ut neq; femina Lectior in terris ſit*, Cic. Jnv. l. 1. p. 48.
Lectiſſ. *Optimis ſententiis verbiſq; Lectiſſimè dicere*, Cic. Or. p. 190.
Libentiùs. *Seu Jane Libentiùs audis*, Hor.
Libentiſſ. *Ut Libentiſſimis Gracis conſequare*, Sen. Suas. 4. p. 660.
Libratior. *Gravior ac pendere ipſo Libratior*, Liv. Dec. 3. l. 10.
Licentius. *Gaudemus ſi quid licentius dixerint*, Quint. Jn. l. 1. c. 2.
Limatius. *Alterum Limatius, comentariis*, Cic. de Fin. l. 5. p. 253.
Lubentius. *Lubentiores faciam quam Lubentia eſt*, Plaut. As. ac. 2. ſc. 2.
Maledicentior. *Quam te maledicentiorem novi neminem*, Plaut. Merc. ac. 1. &. 3.
Maledicentiſſ. *In maledicentiſſimâ civitate*, Cic. pro Flac.
Maleficentiſſ. *Maleficentiſſimos inculumes præbitit*, Suet. Vit. Gal. c. 15.
Malevolentior. Qu.
Malevolentiſſ. *Malevolentiſſimis obtrectationibus*, Cic. Fam. l. 1. Ep. 7.
Manſuetior. *Numinis ut læti fiat Manſuetior ira*, Ov. Tr. l. 3. El. 6.
Manſuetiſſ. *Ut erga meos neceſſarios Manſuetiſſimus viderer*, Cic de Or. l. 2. p. 72.
Medicatiſſ. *Herbas Medicatiſſimas*, Plin. N. H. l. 28. c. 7.
Meritiſſ. *Quem omnes amare Meritiſſimo debemus*, Cic. Orat l. 1. p. 94.
Metuentius. *Quo non metuentius ullum*, Ov. Faſt. 6.
Minutior. *Carpenda membris minutioribus oratio eſt*, Cic. de Or. l. 3. p. 77.
Minutiſſ. *Aratus minutiſſima etiam ſidera conſectatur*, Plin. l. 5. Ep. 6.
Mixtiſſ. *Mores Vigore ac lenitate Mixtiſſimos*, Paterc. l. 2. p. 122.
Moderantius. *Moderantius inſequar ipſe*, Ov. Met. l. 1.
Moderatior. *Neq; enim Moderatior alter*, Ov. Tr. l. 1. El. 8.
Moderatiſſ. *Sapientiſſimè Moderatiſſimeq; eſſet conſtituta*, Cic. Leg. 3.
Modulatiùs, *Collocata verba ſunt accuratius Modulatiùſq;* Agel. l. 11. c. 13.
Modulatiſſ. *Modulatiſſimo tibiarum, aut fidium cantu*, Flor. l. 2. c. 7.
Munitior. *Nec eſt quidquam Cilicia Munitius*, Cic. Fam. l. 15. Ep. 4.
Munitiſſ. *Quod cum eſſet altiſſimo et Munitiſſimo loco*, Cic. Fam. l. 15. Ep.
Negligentior. *Modo remiſſior ac Negligentior*, Suet. Galb. c. 14.
Negligentiſſ. Q.
Neglectior. *Non neglectior tantum Perſeus in Patrem*, Juſt. l. 32. p. 270.
Neglectiſſ. *Scilicet è cunctis ego neglectiſſima natis*, Stat. Theb. 7. p. 245.
Nitentior. *Tyrioq; Nitentior oſtro*, Ov. Met. l. 10. p. 298.
Nocentior. *Ferroq; nocentius Aurum*, Ov. Met. 1.
Nocentiſſ. *Nocentiſſimis moribus dare inſtrumenta*, Quint. In. l. 2. c. 15.
Notatior. Q.
Notatiſſimus. *Homini lilidinum maculis notatiſſimo*, Cic. pro Dom. p. 508.

Notior. *Qui liber nihilo Notior eſt quam illi tres*, Cic. Brut. p. 156.
Notiſſ. *Res fuit in toto notiſſima fabula cœlo*, Ov.
Obedientior. *Et nemo obedientior me uno fuit*, Liv. l. 5. B. Pun.
Obedientiſſ. *Obedientiſſimi vero efferentur*, Plin. N. H. l. 29. c. 1.
Obligatior. *Quanto quis melior, tanto mihi obligatior abit*, Plin. Ep. l. 8. Calvis.
Obſervantior. *Obſervantior æqui*, Claud. Pan. Con. Hon.
Obſervantiſſ. *In Conſulatu mei Obſervantiſſimum expertus*, Plin. l. 10. Ep. 11.
Obſequentiſſ. *Nurus optima, Obſequentiſſima*, Quint. Dec. 291.
Obſequentior. *Filia jucundior at Obſequentior quam*, Saluſt. in Cic.
Obſoletior. *Veſtitu obſoletiore, corpore inculto*, Cic. de Leg. Agr.
Obtuſior. *Quo quid dici poteſt Obtuſius*, Cic. N. D. l. 1. p. 29.
Occiſiſſ. *Occiſiſſimus ſum omnium*, Plaut. Caſ. Ac. 3. Sc. 5.
Occluſior. *Faxim Occluſiorem habeant Stultiloquentiam*, Plaut. Trin. Ac. 1. Sc. 2
Occluſiſſ. *Huic proximum illud Oſtium Occluſiſſimum*, Plaut. Curc. Ac. 1. Sc.
Occultior. *Qua res eo Occultior fuit*, Juſt. l. 1. p. 14.
Occultiſſ. *Dant operam ut Occultiſſimè pareant*, Cic. de Off. l. 1. p. 52.
Occupatior. *Dilationes Occupatiorem me habeant*, Cic. Fam. l. 8. Ep. 4.
Occupatiſſ. *Libido Occupatiſſima eſt*, Sen. de Ira. l. 2 c. 13.
Odoratior. *Alterum fruticoſum, Odoratius*, Plin. N. H. l. 12. c. 25.
Odoratiſſ. *Quod eſt Odoratiſſimum*, Plin. N. H. l. 12. c. 25.
Offenſior. *Cic. Domitius Pontificibus Offenſior*, Suet. Claud. c. 2.
Offirmatior. *Voluntas obſtinatior et offirmatior*, Cic. ad At. l. 1, Ep. 11.
Olentius. *Poſſideatq; metit quicquid bene Olentius arvis, &c.* Titul. l. 4. Carm. 2.
Omiſſior. *Ne ab re ſint tamen Omiſſiores paulo*, Ter. Ad. Ac. 5. Sc. 3.
Optatior. *Quo mihi acciderit Optatius, &c.* Cic. Fam. l. 5. Ep. 12.
Optatiſſ. *Optatiſſimum mihi quidem eſt quod dicis*, Cic. Brut. p. 147.
Ordinatior. *Pars Superior Mundi Ordinatior &c.* Sen. de Ira. Cap. 6.
Ornatior. *Ornatiora parietes ipſi loqui poſſe viderentur*, Cic. Fam. l. 6. Ep. 3.
Ornatiſſ. *Ornatiſſimam denuo ſententiam dixit*, Cic. pro Dom. Etat.
Pacatior. *Hujus Oratio Pugnacior, illorum Pacatior*, Cic. Brut. p. 155.
Pacatiſſ. *In Provinciâ Pacatiſſimâ ita ſe geſſit, ut* Cic. pro Lig.
Paratior. *Invenire malo Paratiores familiares Noſtros*, Cic. Fin. l. 2. 178.
Paratiſſ. *Reſpondit Paratiſſimè*, Plin. l. 3. Ep. 9.
Patentiùs. *Sed Patentius quæſtionem continet*, Cic. Inv. l. 2. p. 63.
Patentiſſ. *Delium quam patentiſſimi oris:* Colum. l. 12. c. 6.
Patientiùs. *Atq; eo contentus eſſem patientior hujus*, Ov. Met. 13. p. 285.
Patientiſſ. *Offendam tuas patientiſſimas aures*, Cic. pro Lig.
Penſior. *Utra ſit conditio penſior*, Plaut. Stich. Ac. 1. Sc. 2.
Perditius. *Nihil fieri poteſt Miſerius, nihil Perditius, &c.* Cic. ad At. l. 8. Ep. 11
Perditiſſ. *Homines Perditiſſimos, cum gladii collocaviſti*, Cic. in Ant. Phil. 2.
Perfectior. *Sit Ennius ſane, ut eſt certe, Perfectior*, Cic. Brut. p. 152.
Perfectiſſ. *Abſolutiſſima et Perfectiſſima Oratio*, ad Her. l. 2. p. 10.
Perplexus. Qu.
Perſequentiſſ. *Injuriarum perſequentiſſimum*, ad. Her. l. 2. p. 11
Perſeverantior. *Viveor ne Perſeverantius ſæviant*, Liv. Dec. 3. l. 1.
Perſeverantiſſ. *Perſeverantiſſimo colendorum agrorum Studio*, Colum. l. 1. Præf.
Perquiſitiùs. *Sed Perquiſitius conſcripſiſſe*, Cic. Inv. l. 1. p. 51.
Perſuaſiſſ. *Mihi Perſuaſiſſimum eſt Lepidum*, Cic. Fam. l. 11. Ep. 9.
Perſpectiſſimus. Qu.
Perturbatior, *Ut tu ea Perturbatiore animo cogites*, Cic. Fam. l. 6. Ep. 5.
Perturbatiſſ. *Perturbatiſſimum tempeſtatis genus*, Sen. N. Q. l. 7. c. 14.
Pervagatior. *Pars autem eſt Pervagatior*, Cic. de Inv. l. 2. p. 64.
Pervagatiſſ. *Pervagatiſſimus ille verſus vetat*, Cic. Or. p. 186.
Perverſior, *Quid enim Perverſius, Quid intolerabilius*, Cic. Fin. l. 4. p. 221.
Perverſiſſ. *At erat, ſicut hodie eſt, Perverſiſſimis Oculis*, Cic. N. D. l. 1. p. 33.

Pervu

Pervulgatiſſ. *Ex Pervulgatiſſimâ Verborum dignitate,* ad Her. l. 4. p. 24.
Pictius. *Quo nihil poteſt eſſe Pictius,* Cic. Brut. p. 170.
Placatiùs. *Intelligimus eum Placatius ferre,* Cic. Fam. l. 6. Ep. 13.
Placatiſſ. *Placatiſſimam Quietem affert,* Cic. T. Q. l. 1. p. 336.
Politior. *Quo profectò nihil eſt acutius, nihil Politius,* Cic A. Q. l. 2. p. 73.
Politiſſ. *Eſt enim omni liberali Doctrinâ Politiſſimus,* Cic. Fam. l. 13. Ep. 1.
Pollutior. *Pollutior ipſa Senectus,* Sil. l. 11. p. 167.
Pollentior. *Atq; aſtus Pollentior armis,* Sil. l. 14. p. 223.
Pollentiſſ. *Multa Pollentiſſimis Ingeniis cdiſſerta,* Solin. c. 7.
Porrectior. *Porrectiore fronte velo te mecum loqui,* Plaut. Caſ. Ac. 2. Sc. 4.
Præcellentior. *Primo et Suavitate Præcellentior,* Plin. N. H. l. 12. c. 16.
Præcellentiſſ. *Vir omnibus rebus Præcellentiſſimus,* Cic. in Ver. l. 6. Or. 9.
Præfactior. *Thucydides Præfactior, nec ſatis rotundus,* Cic. Or. p. 178.
Præruptior. *Præruptior collis 3 pedes vertendus,* Colum. l. 3. c. 13.
Præruptiſſ. *Omnes partes Præruptiſſimis ſaxis munite,* Caſ. Bell. Gal. l. 8.
Præſentius. *Quo neq; Præſentius aliud Numen eſt,* Quint. In. l. 4. Procem.
Præſentiſſ. *Præſentiſſimum numen experti ſumus,* Quint. Dec. 323.
Præſtantior. *Dignitate nihil poteſt eſſe Præſtantius,* Cic. Fam. l. 12. Ep. 12.
Præſtantiſſ. *Cum Præſtantiſſimis Civibus,* Cic. in Ant. Phil. 1.
Preſſiùs. *Quæ a te dicta ſunt Preſſius agnoſco,* Cic. Fin. l. 4. p. 223.
Probatior. *Ut nemo tota juventute haberetur Probatior,* Liv. Dec. 3. l. 7.
Probatiſſ. *Ex his q; deligere Optimos, et Probatiſſimos,* Cic. de Off. l. 1. p. 50.
Productior. *Nec alias contractior alias Productior,* Sen. Ep. 12.
Productiſſ. *Id eſt Productiſſimum Flagellum,* Colum. l. 3. c. 10.
Profligatior. Qu.
Profligatiſſ. *Hac tu omnium Mortalium Profligatiſſime, &c.* Cic. in Ver. l. 5. Or 8.
Profluentiùs, *Latius ea et Profluentius exequebatur,* Agel. l. 14. c. 1.
Profuſior. Qu.
Profuſiſſ. *Non ſine Profuſiſſimâ largitione,* Suet. Vit. Jul.
Projectior. *Ventre Paulo Projectiore,* Suet, V, Vesp.
Projectiſſ. *Projectiſſima ad libidinem gens,* Tac. Hiſ. l. 5. p. 677.
Promiſſus Qu.
Promptior. *Sævior Ingeniis, et ad horrida Promptior Arma,* Ov. Met, l. 1. p.
Promptiſſ. *Heraclium non Promptiſſimum,* Cic, in Ver. l. 4. Or 5.
Propenſior. *Sic animus alius ad alia Vitia Propenſior,* Cic. T. Q. l. 4. p. 448.
Properantius. *Properantius ite,* Ov. Faſt. 4.
Properatius. *Lucina illis Properatius tempus eſt.* Solin. c. 39.
Protectior. *Sapientia eſt omni ratione Protectior,* Cic. Phil. 13. p. 187.
Provectior. *Eſt aliquid diſcriminis inter Provectiorem et Puellam,* Sen. Epiſt. 94.
Providentius. *Id eſt ad reliquas res providentius,* Cic. Fam. l. 3. Ep. 1.
Providentiſſ. *Quæ providentiſſimè conſtituta eſt.* Cic. N.D. l. 3. p. 154. & Plin. l. 4. E. 17.
Pudentior. *Hominem pudentiorem eſſe neminem,* Cic. Fam. l. 7. Ep. 5.
Pudentiſſ. *Optimum ac pudentiſſimum virum,* Cic. pro L. Flac. 475.
Pugnantius. *Alia pugnantius dicenda ſunt,* Quint. In. l. 9. c. 4.
Purgatior. *Ita Purgatiores dimittantur,* Sal. Hiſ. l. 2. p. 146.
Purgatiſſ. *Somnia pituitâ qui purgatiſſima mittunt,* Perſ. Sat. 2. Verſ. 57.
Quaſſans Qu.
Quæſitiores. *Athenienſibus Quæſitiores leges perſcripſit,* Tac. An. 3. p. 127.
Quæſitiſſ. *Excepere Græci quæſitiſſimis Honoribus,* Tac. An. 2. p. 93.
Quietior. *Quietiore nec feratur Æquore, &c.* Hor. Epod. 10.
Quietiſſ. *De alto quam quietiſſimo mari,* Colum. l. 12. c. 25.
Receptiſſ. *De Scriptoribus manat Receptiſſimis,* Solin. cap. 1.
Reconditior. *A Lucullo autem Reconditiora deſid.ro,* Cic. A. Q. l. 2. p. 8.
Reconditiſſimus. Qu.
Refertiſſ. *Theatrum Celebritate Refertiſſimum,* Cic. Q. Fr. l. 1. Ep. 1.

Reductior *Alia tamen Eminentiora, alia Reductiora fecerunt*, Quint. In. l. 11. c. 3.
Refuſius. *Refuſius egeſta humus tumidior eſt*, Colum. l. 4. c. 1.
Remiſſior. *Si Remiſſiores eſſe voluerimus* Cic. in Cat. Or. 1.
Remiſſiſſ. *Remiſſiſſimo ad Otium, animo*, Suet. Vit. Aug.
Remotior. *Et a vulgari Intelligentiâ remotiora ſunt*, Cic. Inv. l. 2. p. 63.
Remotiſſ. *Quod a verâ Sapientiâ Remotiſſimum eſt*, Cic. Inv. l. 1. p. 48.
Repugnatior. *Sive Repugnatior Herba eſt*, Ov. Met. l. 14. p. 289.
Requietior. *Quod ſit Requietior et Junior*, Colum. R. R. l. 2. c. 1.
Reſolutior. *Ideo Reſolutior Comado*, Mart. l. 10. Ep. 98.
Reſtrictior. *Reſtrictior Naturâ ad largiendum*, ad Her. l. 2. p. 7.
Reſtrictiſſ. *Quamvis hoc Reſtrictiſſimè fecerit*, Plin. l. 5. Ep. 8.
Reticentior. *Quod alius alio Reticentior ſit*, ad Her. l. 2. p. 7.
Retractatiùs, *Miſi ad te Retractatiùs*, Cic. ad. At. l. 16. Ep. 3.
Retractius. *Hujus à lava Retractius Cubiculum*, Plin. Ep. l. 2. Gal.
Reverentior. *Aut illâ Reverentior ulla deorum*, Ov. Met. l. 1. p. 14.
Reverentiſſ. *Cæremonias veteres Reverentiſſimè coluit*, Suet. Vit. Aug.
Rigentiſſ. *Aquilonis conceptaculis Rigentiſſima*, Solin. cap. 25.
Saturatior. *Unus his plerumq; Saturatior*, Plin. N. H. l. 21. c. 8.
Sacratius. *Nihil Sacratius eſſe debet*, Quint. Dec. 311.
Sacratiſſ. *Eſt Beneficiorum quidem Sacratiſſimum Jus*, Sen. de Ben. l. 2. c. 18.
Sapientior. *Nihilo ut ſapientior ille*, Hor. l. 2. Sat. 3.
Sapientiſſ. *Sapientiſſimum judicatum*, Cic. de Am. p. 147.
Sceleratiùs. *Domo per Religionis vim Sceleratiùs adificata*, Cic. pro Dom. p. 552.
Sceleratiſſ. *Funeri Tyranni Sceleratiſſimo prafuiſti*, Cic. in Ant. Phil. 2.
Secretior. *Et à Secretiore Parte formoſius*, Sen. Vit. Beat. c. 2.
Secretiſſ. *Pabulationes ſint Secretiſſimæ*, Colum. l. 9. c. 4.
Sedatior. *Sedatiora ſunt efficienda ea, quæ &c.* Cic. T. Q. l. 4. p. 442.
Sedatiſſ. *Quam Sedatiſſimâ voce uti conveniat*, ad Her. l. 3. p. 19.
Seductior. *Quiſquis eris, paulùm a Turbâ Seductior audi*, Perſ. Sat. 6.
Separatiùs. *Quadam Separatiùs adjungentur*, Cic. Inv. l. 2. p. 73.
Servantiſſ. *Qui fuit in Teucris, et ſervantiſſimus æqui*, Vir. Æn. l. 2. p. 127.
Scientior. *Tu ſcientior præceptorum artificio*, ad Her. l. 2. p. 14.
Scientiſſ. *Sed Spiritum, Scientiſſimi dicant*, Solin. cap. 50.
Scitius. *Nullum Scitius Scitius 't*, Plaut. Caſ. Ac. 3. Sc. 1.
Significantiùs. *Significantius tuam defendiſſem*, Cic. Fam. l. 3. Ep. 12.
Significantiſſ. *Significantiſſimo Vocabulo*, Agel. l. 1. c. 15.
Simulantior. *Non fuit in terris vocum Simulantior ales*, Ov. Am. El. 6.
Simulatiùs. *Simulatiùs exit proditionis opus*, Perron. Sat. p. 351.
Solutior. *Quæ ſe nobis Solutiora obtulerint componimus*, Quint. In. l. 9. c. 4.
Solutiſſ. *Solutiſſimum indicendo judico Q. Sertiorum*, Cic. Brut. p. 160.
Spectatior. *Tertia minor prædictis, ſed multo Spectatior*, Plin. N. H. l. 36. c. 12.
Spectatiſſ. *Cæcilia Spectatiſſima Femina*, Cic. pro S. R. p. 242.
Spoliatius. *Nihil illo Regno Spoliatius, nihil Rege Egentius*, Cic. ad. At. l. 6. Ep. 1.
Stagnantior. *Effluit Ægæo Stagnantior*, Claud. Ep. 4.
Stercotatiſſ. *Locus Aſperiſſimus et Stercoratiſſimus*, Cat. R. R. cap. 46.
Strictior. *Strictior quidem Demoſthenes*, Quint. In. l. 12. c. 10.
Subjectior. *Subjectior in diem et horam Invidia*, Hor. l. 2. Sat. 6.
Subjectiſſ. *Demiſſiſſimè et Subjectiſſimè exponit*, Cæſ. Bel. Civ. l. 1.
Sublatius. *Nihil enim de me unquam dixi Sublatius*, Cic. pro Dom. 516. Ov. Hal.
Succinctior. *Graciles Succinctioreſq; et modes* Plin. N. H. l. 16. c. 10.
Summiſſiùs. *Vi altas contentiùs, alias ſummiſſiùs*, Cic. de Orat. l. 3. p. 85.
Superantiſſ. *Vetulus Superantiſſimus inter juga Alpium*, Solin. c. 8.
Suppreſſiùs. *Suppreſſiùs prudentiuſq; peccabitur*, Agel. l. 12. c. 11.
Suſpectior. *Cum jam Mora Suſpectior fieret*, Liv. Dec. 1. l. 2.
Suſpectiſſ. *Tutiſſimumq; illis Suſpectiſſimum fuit*, Sen. Epiſt. 59.

Saſpenſiſſ.

Suspensiss. *Enim refert Suspensissimum pertinacem*, Colum. l. 3. c. 13.
Tacitius. *Tacitius tibi rem fiet cum quam*, Plaut. Poen. Ac. 4. Sc. 2.
Tectior. *Cæteri Tectiores, ego semper pra me tuli*, Cic. Or. p. 186.
Tectiss. *Te in dicendo mihi videri Tectissimum*, Cic. de Or. l. 2. p. 113.
Temperatius. *Remissiore Vocis Temperatius dicere*, Cic. Brut. p. 172.
Temperantior. *Neq; est ulla Temperantior Oratio*, Cic. de Orat. l. 2. p. 81.
Temperatiss. *Invasit Temperatissimos morbus*, Sen. Epist. 91.
Terser. *Multo est Tersior, ac Purus magis Horatius*, Quint. In. l. 10. c. 1.
Testatior. *Ut res multorum Oculis esse Testatior*, Cic. pro M. Coel.
Torrentior. *Torrentiorem sallare firmum*, Claud. Nup. Hon. Ode 1.
Torrentiss. *Tum Pater abruptis cum Torrentissimus ebrit, &c.* Stat. Theb. l. 7. p. 252.
Trepidantius. *Cum omnia Trepidantius, Timidiusq; ageret*, Cæs. Bel. Civ. l. 1.
Tritius. *Faciamus tractando hoc Verbum Tritius*, Cic. A. Q. l. 1. p. 88.
Tritiss. *Tritissima quæq; via, et celeberrima*, Sen. de Vit. Beat.
Turbatior. *Non est ullius Affectûs facies Turbatior*, Sen de Ira. l. 2. c. 35.
Valentior. *Nihil enim Valentius est*, Cic. A. Q. l. 1. p. 88.
Valentiss. *Valentissima totius*, Cor. Nep. Vit. Hamil.
Venenatior. *Dicti Automela parumq; Venenatiores*, Mela. Æthiop.
Venenatior. *Venenatiores, optimarum alumni Artium*, Mela. l. 3. Æthiop.
Vibratior. *Flammis corusco Fulminis Vibratior*, Aus. Epist. 21.
Vigilantior. *Vigilantior ad Judicium videatur*, Cic. in Ver. Or. 5.
Vigilantiss. *Proditoris Vigilantissimus Pectus*, Sen. l. 10. Contr. 6.
Unctior. *Unctior quadam consuetudo loquendi*, Cic. Brut. p. 152.
Vulgatiss. *Qua Vulgatissima est*, Plin. N. H. l. 15. c. 30.

Of the several Definitions of an Adverb, *a* Conjunction, *and a* Prepositon.

AN Adverb is a Part of Speech joined to the Verbs to declare their Signification. *Gram. Engl. p.* 34.

A Conjunction is a Part of Speech that joineth Words and Sentences together. *Gram. Engl. p.* 35.

A Preposition is a Part of Speech most commonly set before other Parts, either in Apposition, as *ad Patrem*; or else in Composition. as *indoctus*.

ANIMADVERSION CXXXIV.

THIS strange all the Annotators upon this Grammar should let these Definitions stand without Remark, since they do not distinctly describe the thing defin'd, which ought to have been animadverted.

First, That of the Adverb describing this Part of Speech by its being added to Verbs only, supposes it to be another Part of Speech, when it is joined with an Adjective, Participle, or other Adverb, as in *valde doctus, valde docte*, &c. And yet here it is no less an Adverb, I mean, no less the same Part of Speech, than when it is joined with a Verb. The *Latin* Grammar indeed speaks more home, *Explanat etiam interdum et nomen, Aliquoties et Adverbium, p.* 62. But the *English* Definition is always learn'd first, and the Scholar lies generally

a

a great while under this Incapacity, before he ſees the *Latin*, and in many places he never ſees it. And both Grammars are equally guilty of another fault, namely, that they both reckon ſeveral Words for Adverbs, which are not, as *Age*, *Agedum*, *Agite*, *Amabo*, *eſt*, *licet*, which are meer Verbs; *Si*, *O Si*, *Utinam*, which are Conjunctions; *O*, *Eia*, which are rather Interjections; beſide *demus*, *Sit-ita*, *Sit-ſane*, *Quaſi dicas*, *Puta*, *ut puta*, and other Whimſies of the *Latin* Grammar. The Definition of the Conjunction is imperfect too: For whereas it is here ſaid to join Words and Sentences together, 'tis certain it never joins Words, but Sentences only, or Clauſes of Sentences, and not barely joins them, but ſo joins them, as to ſhew the manner of their Dependance. And in this the *Latin* Grammar is ſhort alſo, which ſays only, *Quæ ſententiarum clauſulas aptè connectit*: For it connects whole Sentences, as well as the Clauſes of them, and not only connects them, but ſhows alſo the manner of their Dependance: This therefore ſhould have gone into the Definition, as the end of theſe Words, by which all the Parts of Speech, which are to be learn'd for Practice, are beſt defin'd. And tho this be diſcoverable by the Diviſion of the Conjunctions into their ſeveral kinds, yet that does not make amends for the want of it in the Definition.

The *Latin* Grammar alſo takes in ſeveral Words as Conjunctions, which are not, as *Quod-ſi*, *Propter-ea*, *Ob-eam-rem*, *Ea-re*, *Quamobrem*: For by the ſame reaſon, might as well have been added *Quâ de re*, *Quâ de cauſa*, *Quâ ratione*, *Quæ cum ita ſint*, &c. *Quod*, and *Quod ſi*, whatever they may ſeem, have nothing different from the uſe of *Quod* the Relative, as in *Gaudeo quod tu veniſti incolumis*, i. e. *Gaudeo ob id, quod eſt, tu veniſti incolumis.* ——*Quod ſi mea numina non ſunt.*

Magna ſatis, dubiùm haud equidem implorare quod uſquam eſt.

i. e. *Quin et dicam id quod dicitur his verbis, nempe ſi mea numina non ſunt magna ſatis, dubium haud equidem implorare quod uſquam eſt.* And one of theſe two ways *Quod* may always be reſolved, and therefore it is a meer Relative. *Sanctius* and *Scioppius* both deny the uſe of *Quod* after Verbs of Saying, Thinking, Believing, and ſuch like; but beſides the Proofs of the contrary brought by *Voſſius de Conſtructione*, and *Manucius* upon the laſt Epiſtle of the 9th Book to *Atticus*, and the 28th of the 7th to the *Familiars*. *Cicero* alſo has *Credo quod hæreat in memoriâ quæcunq; audierat. A. G. l. 2. p. 4.*

The Definition of the Prepoſition is not leſs imperfect, as not naming what other Parts of Speech it is ſet before, nor for what end, which in this caſe is an indiſpenſible Part of a Definition; it ſhould therefore have been defin'd thus, A Prepoſition is a Part of Speech us'd to ſhew the Relation of Nouns Subſtantives in Diſcourſe. And here if I would ſhew the Reader the Defectiveneſs of this Grammar in the account it gives of the uſe of the Prepoſitions, it would make a little Volume.

Sed nos immenſum ſpatio confecimus æquor,
Et jam tempus equum fumantia ſolvere colla.

FINIS.

INDEX.

A

Abductus compar'd. 396
Abjectus compar'd. 396
Ablative Sing. of the firſt Decl. in *Greek* Nouns. 75
Ablative Plur. *of the* 1 *Decl. in Greek* Nouns. 79
Ablative of the third Decl. 88, 92
Ablative of Adjectives in *is, er, e.* 91, 92
Ablative of Participles abſolute. 92
Alative plur. of *Greek* Nouns of the third Decl. 113
Ablative plur. of the fourth Decl. 114
Abrotonus has the plural. 139
Abruptus compar'd. 396
Abſciſus compar'd. *Ibid.*
Abſcondo what Preterperf. & Sup. 377
Abſolutus compar'd. 396
Abſolutum Supine. 388
Abſonus not compar'd. 219
Abſtinens compar'd. 396
Abſtracted Qualities, *which of them have the* Plur. 151, *&c.*
Abſtractus compar'd. 396
Abundans compar'd. *Ib.*
Abſynthium has the Plural. 139
Abydus what Gender. 22
Acanos what Gender. 33
Acanthus has the Plur. 139
Acaros what Gender. 33
Acceptus compar'd. 396
Accerſitu Ablative 355
Accerſitum Supine. 388
Accitu Ablative. 355
Accinctus compar'd. 396
Acclinis not compar'd. 219
Accipiter what Gender. 42
Accommodatus compar'd. 396
Accommodus not compar'd. 219
Acuratus compar'd. 396
Accuſative *of* Greek *Nouns in* as *and* es *of the* 1 *Decl.* 71, 72, 73
Accuſative ſing. *of* 3 *Decl.* 85, 86, 87
Accuſative ſing. *of* Greek *Nouns of the* 3 *Decl.* 101, 102, 103, 104
Accuſative *of Nouns in* ys. 107
Accuſative plural *of* Greek *Nouns of* the third Decl. 112
Accuſatum Supine. 388
Acerbitas has the plural. 163
Acinos what Gender. 34
Aconitum has the plural. 139
Acrimonia has the plural. 163
Acta in what Senſe plural only. 204
Actum Supine. 388
Actuoſus compar'd. 237
Acubus ſcarce found. 114
Acutus compar'd. 396
Adamas what Gender. 53
Adauctu Ablative. 355
Addictus compar'd. 396
Addua R. what Gender. 24
Adductus compar'd. 396
Adeps what Gender. 65
Adeps has the plural. 147
Adjective what it is. 8, 9
Adjectivcs in *ites* what Gender. 32
Adjectives Heteroclite. 214
Adjectu Ablative. 355
Adjunctus compar'd. 396
Adjunctum Supine. 388
Adjutum Supine, 388
Adminiculatus compar'd. 396
Admirabilis compar'd. 220
Admiſſu Ablative. 355
Admiſſum Supine. 388
Admonitu Ablative. 355
Admonitum Supine. 388
Admotu Ablative. 356
Adoleſcens compar'd. 396
Adonis how declin'd. 101
Ador what Gender. 53
Ador declinable. 120
Adſtrictus compar'd. 396
Advectu Ablative. 356

Adverb what is. 407
Adversaria plural only. 204
Adulterinus not compar'd. 219
Aduncus not compar'd. 219
Ædis singular for a House. 191
Ædon what Gender. 61
Ægoceras what Gender. *Ib.*
Ægritudo has the plural. 163
Ægrotus not compar'd. 219
Æmulus not compar'd. *Ib.*
Æquabilis compar'd. 220
Æqualis compar'd. *Ib.*
Æquitas has the plural. 163
Aer has the plural 154
Ærugo has no plural. 143
Ærumna has the plural, 163
Æs has *Æribus* plural. 125, 148
Æstas what Ablative. 92
Ætas what Gender. 54
Ætas Genit. Plur. 93
Ætas has the Plural. 163
Æternus compar'd. 237
Ætna what Gender. 16, 17
Ævum has the plural. 180
Affabilis compar'd. 220
Affatus what Cases. 124
Affectatus compar'd. 396
Affectus compar'd. 396
Affinitas what Ablative. 92
Affinitas what Gen. Plur. 93
Affinitas has the plur. 163
Affinis not compar'd. 219
Affirmatus compar'd. 396
Affixus compar'd. 396
Afflictus compar'd. 396
Afflictu Ablative. 356
Affluens compar'd. 396
Affrictu Ablative. 356
Ageraton what Gender. 40
Aggregate Bodies what sing. only, what plur. 143
Agitatus compar'd. 396
Aggressu Supine. 388
Agrestis compar'd. 237
Alacris compar'd. 237
Alacritas has the plural. 163
Albatus not compar'd. 219
Albicans compar'd. 396
Albidus compar'd. 237
Albula R. what Gender. 24
Alcyon what Gender. 42
Albus not compar'd. 219
Albior no where but in this Grammar. 225
Alex what it signifies, what Gen. 69
Alec what it signifies, what Gen. 69
Alexis what Accusative. 101
Alga has the plural. 139
Algor has the plur. 152
Algum not found as quoted by *Stephens.* 121
Algu Ablative. 121
Alibilis compar'd. 220
Aliæ Dative of *Alius.* 215
Alii Genit. of *Alius.* 215
Alio Dative of *Alius.* 215
Allis for *Alius,* 215
Aliquo Ablative. 356
Allia R. what Gender. 24
Alium has the plur. 139
Almus not compar'd. 219
Alpes has the sing. 192
Alsius has no Positive. 237
Alta for *Altum.* 209
Alteræ Dative of *Alter.* 215
Altiloquus not compar'd. 219
Altitudo has the plur. 163
Altivolus not compar'd. 219
Alvus what Gender. 35
Amabilis compar'd. 220
Amans compar'd. 396
Amaracus what Gender. 38
Amaritudo has the plur. 163
Ambage only Case sing. 121
What plur. Cases. 121
Ambiguitas has the plur. 163
Ambitio has the plur. 163
Ambo for *Ambos,* or *Ambæ.* 83
Ambulatum Supine 338
Amethystus what Gender. 37
Amicitia has the plur. 164
Amnis what Gender. 42
Amnis what Ablative. 92
Amœnitas has the plur. 164
Amores plural in what sense. 184
Ampelos what Gender 34
Anagyros what Gender, 34
Anas what Gender. 65
Anceps not compar'd. 219
Ango has the Preterperf. 370
Angor has the plur. 152
Angustia sing. 164, 192
Anhelus not compar'd. 219
Animatu Ablative, 356
Annales has the sing. 185
Annalis what Ablative. 92
Anonymos what Gender. 34
Antæ whether plur. only. 193
Antennæ not plur. only. 193

Antiquitas has the plur. 164
Anubis what Accuſative. 101
Appellatives of Men and Women, what Gender. 19
Apertus compar'd. 396
Apinæ plural only. 193
Apios plural. 139
Apis what Genit. plur. 96
Apluſtra plur. 204
Apluſtre ſing. 129
Apparatus compar'd. 396
Appoſitus compar'd, 396
Apricus compar'd. 235
Aptotes. 117
Aqua has the plur. 144
Aquatus compar'd. 237
Aræ in what ſenſe plur. only. 193
Arbitria in what ſenſe plural only. 204
Arbitratu Abitratus. 126
Arcanus compar'd. 237
Arction what Gender. 40
Arcus what Gender. 42
Ardens compar'd. 396
Ardor has the plur. 152
Arduus compar'd. 230
Arena has both numbers. 143
Arethuſa R. what Gender. 24
Argutia ſing. 193. plur. 164
Argutus compar'd. 396
Armatus compar'd. 396
Armatu Ablative. 356
Arpinas what Gen. plur. 93
Arrectus compar'd. 396
Arrhabo what Gender. 57
Arrogans compar'd. 396
Artificialis not compar'd. 219
Artocreas what Gender and Decl. 61
Artua plur. 185
Artus ſing. 185
Aſparagus has the plur. 139
Aſperitas has the plur. 164
Aſplenum what Gender, 40
Aſſeverans compar'd. 396
Aſſiduus compar'd. 230
Aſſignatum Supine. 388
Aſtipulatu Ablative. 356
Aſtrictus compar'd. 396
Aſtus and *Aſtum* ſing. 121
Aſtutia has the plur. 164
Athos what Gender, and how Declin'd. 17, 80
Atomus what Gender. 42
Atriplex what Gender. 68
Attendo in *Tendo.*
Attentus compar'd. 396
Attenuatus compar'd. 396
Attractus compar'd. 396
Attractum Supine. 388
Attrectatu Ablative. 356
Attritus compar'd. 396
Avaritia has the plur. 164
Auctus compar'd: 396
Avena has the Plur. 136
Averſus compar'd. 396
Avia whether plur. only. 205
Aulis what Accuſative. 95
Aura ſing. or *Auræ* plur. all one 209
Auratus not compar'd. 219
Auſpicatus compar'd. 396
Auſteritas has the plur. 164
Auſu Ablative. 356

B.

Bacchar what Gender. 60
Bætis what Accuſ. and Abl. 90
Bagrada what Gender. 24, 25
Balanus what Gender. 42
Balauſtium ſing. only. 181
Balbus not compar'd. 219
Baljanum has the plur. 147
Barba both Numbers. 193
Barbarus compar'd. 338
Batualia plur. only. 205
Beatus compar'd. 396
Belioculus what Gender. 37
Bellatum Supine. 388
Bellicus not compar'd. 219
Belluinus not compar'd. 219
Belius compar'd. 235
Benevolens compar'd. 396
Benignitas has the plur. 165
Bes what Genit. Plur. 97
Beta has the plur. 139
Betonica has ths plural. 139
Biblus what Gend. and plur. 37, 139
Bidens what Ablative. 92
Bigæ has the ſing. 193
Bilis what Ablative. 92
Bilis has the plur. 145
Bipennis what Abl. Accuſ. 91
Biſons what Gender. 54
Bitumen whether it have the plural. 149
Blanditidicus not compar'd. 219
Blanditia has both numbers. 165, 193
Bograda what Gender. 24

Bolus what Gender. 37
Bonum ſing. for Goods. 205
Bonitas has the plur. 165
Bos an Ox, what Gender. 58
Bragada what Gender. 24, 25
Braſſica has the plur. 139
Brevia flats no ſing. 205
Bryon what Gender. 40
Brutes, proper Names of them, what Gender. 18
Bryaxis what Accuſ. 102
Bubo what Gender. 57
Bucerae what Gender. 61
Bugloſſos what Gender. 34
Bulbus has the plur. 140
Bupthalmos what Gender. 34
Buris what Accuſative. 86

C

Cacatum Supine. 388
Cacoethes has the plural. 118
Cactos what Gender. 34
Cementum O. has the plur. 149
Caducus not compar'd. 219
Calamiſtratus not compar'd. 219
Calamitas what Gen. plur. 93
Calamitas has the plur. 165
Calcaſmaragdos what Gender. 34
Calfactu Ablative. 356
Caligo has the plur. 165
Callis what Gender. 43
Callitrichon what Gender. 40
Callum has the plur. 181
Calor what Gender. 53
Calor has the plur. 152
Cambio no ſuch Verb. 377
Camelus what Gender. 39
Campeſtris not compar'd. 219
Canalis what Gender, what Ablative. 44, 91
Candens compar'd. 396
Candor has the plur. 152
Cani whether plur. only. 185
Canis what Ablative. 92
Cannabis what Accuſ. & Abl. 90, &c.
Cano what in Compoſition. 375
Canopus what Gender. 22
Canorus not compar'd. 219
Cantatum Supine. 388
Canto what in Compoſition. 375
Capitalis compar'd. 238
Capnos what Gender. 34
Captatum Supine. 388
Caput what Ablative. 92
Carbaſus what Gender. 38
Carceres not plur. only for a Goal. 185
Cardo what Gender. 65
Carduus has the plur. 140
Carina for *Carina*. 209
Caritas has the plur. 165
Carnivorus not compar'd. 219
Carnes for *Caro*. 156
Carptu Ablative. 356
Caſia has the plur. 140
Caſſes has the ſing. 185
Caſtificus not compar'd. 219
Caſtigatum Supine. 388
Caſtimonia has the plur. 165
Caſtulo C. what Gender. 20
Catapulta what Gender, 31
Cataractes what Gender. 32
Catus not compar'd. 219
Cavillatus compar'd. 397
Caulæ plural only. 194
Cautus compar'd. 397
Cautum Supine 388
Cavus not compar'd. 397
Celebratus compar'd. 397
Celeritas has the plur. 165
Cello and *Ceculi* not found. 370
Cenſeo Compound, what Participle in *us*. 377
Centaureum has the plur. 140
Cepe Aptote. 118
Cephus what Gender. 38
Ceraſtes what Gender. 32
Ceremoniæ has the ſing. 194
Cervix and *Cervices* for one Neck. 209
Cera has the plur. 147
Ceſtus whether it have the plur. 154
Cete plural *Aptote*. 118
Chamæciſſos what Gender. 34
Chamærops what Gender. 61
Chaos what Gender. 34
Cenchris what Gender. 61
Chelys Chlamys how declin'd. 107
Cholera has the plur. 145
Chryſolithus what Gender. 38
Chryſopraſius what Gender. 38
Cibaria not plural only. 205
Cicer ſing. for a quantity. 136
Cichorium what Gender. 40
Cicuta has the plur. 140
Cicur not compar'd. 219
Cimex what Gender. 66
Cincinnatus not compar'd. 219

Cinis what Gender. 66
Cinis or *Cineres* indifferently for a quantity. 148
Circumjectu Ablative. 356
Circumſcriptus compar'd. 397
Circumſpectus compar'd. 397
Circumvectu Ablative. 357
Citatus compar'd. 396
Citheron M. what Gender. 17
City, Proper Name what Gender, 21, *&c.*
Civilis compar'd. 238
Civis what Ablative. 92
Civitas what Gen. plur. 93
Clandeſtinus not compar'd. 219
Claſſis what Ablative. 92
Claudo Compound. 375
Claudus not compar'd. 219
Claritas has the plur. 165
Clauditas has the plur. 166
Cliens what Gender. 51
Clitellæ whether ſing. 194
Clunis what Gender. 44
Coactus compar'd. 397
Coactu Ablative. 357
Coagulum has the plur. 181
Coarctus compar'd. 397
Coctus compar'd. 397
Coctum Supine. 388
Codicilli whether any ſing. 185
Cacus not compar'd. 219
Cælites has the ſing. 185
Cærulus not compar'd. 219
Cognatio has the plur. 166
Cognitus compar'd. 397
Cognitu Supine. 388
Cognobilis compar'd. 220
Cohibitus compar'd. 397
Colchos for the City. 22, 23
Colla for one Neck. 210
Collatu Ablative. 357
Collectus compar'd. 397
Collectu Supine. 388
Colliſu Ablative. 357
Colocaſium has the plur. 140
Colus what Gender. 35
Comæ for one head of Hair, or *Coma* indifferently. 210
Comeſſatum Supine. 388
Comitatus compar'd. 397
Comitium ſing. 205
Commendabilis compar'd. 397
Commendatus compar'd. 397
Commoditas has the Plur. 166
Communis compar'd. 238
Compariſon. what Adjectives have none. 219
Miſtakes of Grammar. 218 to 220
How many Degrees of Compariſon. 220
Comparative Degree. 224
Superlative Degree. 226
Compounds from *dico*, *facio*, *volo*, *loquor* which compar'd. 229
Compariſon of Adjectives with a Vowel before *us*. 230
Unuſual Compariſon, 231
Irregular Compariſon. 233
Defective Compariſon. 235
Compedes not plural only, what Caſes in the ſing. 194
Compitum ſing. 205
Complico in *Plico*.
Complures not Comparatively. 224
Compos what Genit. Plur. 94
Not compar'd. 219
Compoſitus compar'd. 397
Compound Nouns from Verbs *what Gender*. 50
Compreſſus compar'd. 397
Compreſſu Ablative. 357
Comprobatum Supine. 388
Comptus compar'd. 397
Conceptus compar'd. 397
Conceſſu Ablative. 357
Conciliatus compar'd. 397
Conciliatu Ablative. 357
Concinnus compar'd. 238
Concinnitas has the plur. 166
Concitatus compar'd. 397
Concolor not compar'd. 219
Concredo what Preterperf. 373
Concuſſu Ablative. 357
Conditus compar'd. 397
Conditu Ablative. 357
Condoctus compar'd. 397
Conducibilis compar'd. 229
Confabulatum Supine. 388
Confertus compar'd. 397
Conficiens compar'd. 397
Confidens compar'd. 397
Confirmatus compar'd, 397
Conflictu Ablative, 357
Conſuſus compar'd, 397
Congener what Genit. Plur. 54
Conjectu Ablative. 357
Conjunction what it is. 408
Conjunctus compar'd. 397
Connubia for *Connubium*. 210

Conquiſitus compar'd. 397
Conſideratus compar'd. 397
Conſignans compar'd. 397
Conſignatus compar'd, 397
Conſociatus compar'd. 397
Conſonans compar'd, 398
Conſors what Genit. Plur. 95
Conſpectus compar'd. 398
Conſpiratu Ablative. 557
Conſtantia has the Plur. 166
Conſtans compar'd. 398
Conſtrictus compar'd. 398
Conſuetus compar'd. 398
Conſultus compar'd. 398
Conſultum Supine. 388
Conſummatus compar'd. 398
Contagia plural only. 181
Contagio has the Plur. 166
Contaminatus compar'd. 398
Contemplatu Ablative. 357
Contemptibilis compar'd. 220
Contemptus compar'd. 398
Contendo in *Tendo*.
Contentus compar'd 398
Continens what Gender, what Ablative. 54. 92
Contortus compar'd. 398
Contractus compar'd. 398
Conturbatus compar'd. 398
Conveniens compar'd. 398
Copia ſing. for forces. 194
Copulans compar'd. 398
Coquitatum Supine. 388
Corbis what Gender. 44
Corda for *Cor*. 210
Coriandrum has the Plur. 140
Cornus in the Genitive. 117
Corpora for *Corpus*. 210
Corpulentus compar'd. 238
Corpus Comp. what Genit. 44
Correctus compar'd. 398
Corruda has the Plur. 140
Corruptus compar'd. 398
Cortex what Gender, 60
Cor what Genit. Plur. 97
Coſtos what Gender. 34
Crates what Caſes. 126
has the ſing. 194
Credibilis if compar'd. 220
Credulus not compar'd. 219
Cremera R. what Gender. 25
Creperus not compar'd. 219
Crepo has never *Crepavi*. 367
What preterperf. the Compounds make. 373
Crepuſcula for *Crepuſculum*. 210
Crethmos what Gender. 34
Crinis what Gender. 45
Crinitus not compar'd. 219
Criſpus compar'd. 218
Crocodilion what Gender. 40
Crocus, as well as *Crocum*. It has the Plural. 38, 140
Crudus compar'd. 238
Cruditas has the Plur. 166
Cruor has the Plur. 145
Crux what Gender. 54
Cubitum Supine. 388
Cubo what Preterperf. 367
Culex what Gender. 66
Culpa has has the Plur. 156
Culpatus compar'd. 398
Cultus compar'd, 398
Cumulatus compar'd. 398
Cunctatus compar'd. 398
Cupido what Gender. 60
has the Plural. 166
Cupreſſus what Gender. 28
Curro what Preterperf. in the Compounds. 373
Currus Plur. for one Chariot. 210
Curvus not compar'd. 219
Cuſtos what Gender. 59
Cutis has the Plural. 156
Cyanos what Gender. 34
Cyclas ſing. 194
Cyclamenos what Gender. 134
Cynogloſſos what Gender. 34
Cynorrhodos what Gender, 34
Cynoſbatos what Gender, 34
Cyperos what Gender. 34
Cytiſus what Gender, 39

D.

Dama what Gender. 45
Damnas Aptote. 118
Damnatus compar'd. 398
Damnatu Ablative. 357
Damnatum Supine. 388
Damnificus not compar'd. 219
Damno what in Compoſition. 375
Dapes not Plur. only. 195
Daphnis how declin'd. 102
Daps. 130
Dative Plur. *of* 1 *Decl*. 79
Dative *of* 3 *Decl. in* e. 84
Dative Plur. *of* Greek *Nouns of the* 3 *Decl*. 113

Dative

Dative Plur. 4 *Decl.* 114
Dative Sing. *of* 5 *Decl.* 115
Datu Ablative. 358
Datum Supine, 388
Daucus what Gender. 39
Deambulatum Supine. 388
Debellatum Supine. 388
Debilis compar'd. 220
Decens compar'd. 398
Deceptus compar'd. 398
Decimæ not Plural only. 195
Decoctus compar'd. 398
Decoctu Ablative. 358
Decolor not compar'd. 219
Decor what Gender. 53
Decorus not compar'd. 219
Decrepitus not compar'd. 219
Decretum Supine, 388
Deditus compar'd. 398
Deductus compar'd. 398
Defamatus compar'd. 398
Defectus compar'd. 398
Defectivus not compar'd. 219
Defensum Supine. 388
Deformatus compar'd. 398
Defossu Ablative. 358
Degener what Ablative. 92
What Genitive Plur. 94
Not compar'd. 219
Dejectu Ablative. 358
Dejectum Supine. 388
Deliberatus compar'd. 399
Delirus not compar'd. 219
Dementia has the Plur. 166
Demissus compar'd. 399
Dens what Gender. 154
Deprecatum Supine. 388
Depressum Supine. 388
Depromptum Supine. 389
Depso what Supine, 377
Derisum Supine. 389
Descriptus compar'd. 399
Desertus compar'd. 399
Deses not compar'd. 219
Desiderabilis compar'd. 220
Desidia has the Plur. 166
Despectus compar'd. 399
Desperatio has the Plural. 166
Desperatus compar'd. 399
Despicatus compar'd, 399
Detersum Supine. 389
Detestabilis compar'd. 220
Detractu Ablative. 358
Devexus compar'd. 399
Devinctus compar'd. 399
Devotus compar'd. 399
Dexterior for *Dexter*. 224
Dialectus what Gender. 37
Dimetros what Gender, 317
Diaria whether it have the sing. 205
Dica what Cases. 126
Dicatum Supine, 389
Dicis Monoptote. 121
Dictamnum what Gender. 40
Dictu Supine. 389
Diffessus not found. 382
Difficultas has the Plur. 166
Diffidens compar'd. 399
Diffusus compar'd. 399
Dignitas has the Plur. 166
Dilabidus not compar'd. 219
Dilectus compar'd. 399
Diligens compar'd. 399
Diluculum sing. only. 181
Dilutus compar'd. 399
Diptotes. 125
Directus compar'd. 399
Direptum Supine. 389
Diruptus compar'd. 399
Dirus compar'd. 238
Discordia has the Plur. 166
Discors not compar'd. 219
Discrepo in Crepo. *Discrepans* compar'd. 399
Discubitum Supine. 389
Diseases, Names of them not sing. only. 180
Disjunctus compar'd. 399
Dispar not compar'd. 219
Disparilis not compar'd. 219
Dispersu Ablative. 358
Displico in *Plico*.
Dispositu Ablative. 358
Dispositus Compar'd. 399
Dissolutus compar'd. 399
Dissonus not compar'd. 219
Distentus compar'd. 399
Distinctui compar'd, 399
Distinctu Ablative. 358
Distortus compar'd. 399
Distractus compar'd. 399
Distributus compar'd. 399
Districtus compar'd. 399
Distinctus compar'd. 399
Ditio if in the Nominative. 130
Diu Monoptote. 121
Diu compar'd. 234
Diversus has the Comparative. 236

Divertor what Preterperfect. 382
No Participle in *us*. 385
Dives Divitior. 238
Divisus compar'd. 399
Diutinus compar'd. 219
Diuturnus compar'd. 238
Divulgatus compar'd. 399
Doctus compar'd. 399
Doctrina has the Plur. 166
Dolens compar'd. 399
Dominans compar'd. 399
Domitu Ablative. 358
Domo what Preterpert. 367
Donaria whether it have the singular. 205
Dos what Genitive Plur. 97
Dotatus compar'd, 400
Druentia R. what Gender. 25
Dryas sing. 195
Ductum Supine. 389
Duerno what Gender. 52
Duo for *Duos*. 83
Duria what Gender. 25

E.

E*Brietas* has the Plur. 167
Ebriolus not compar'd. 219
Ebur has the Plur. 149
Echeneis what Gender. 61
Echinometra what Gender. 31
Editus compar'd. 400
Effeminatus compar'd. 400
Efferatus compar'd. 400
Efferus compar'd. 400
Efflagitatu Ablative. 358
Effrenatus compar'd. 400
Effusus compar'd. 400
Ego how declin'd. 248
Egens compar'd. 400
Egenus not compar'd. 219
Egestas has the the Plur. 167
Egregius compar'd. 230
Elaphoboscos what Gender. 34
Elatus compar'd. 400
Elatium C. what Gender. 21
Electus compar'd. 400
Electrum has the Plur. 149
Electu Ablative. 358
Elegantia has the Plur. 167
Elis C. what Accus. 105
Eloquens compar'd. 400
Elutus compar'd. 400
Eluvies has the Plur. 160
Emendatus compar'd. 400
Eminens compar'd. 400
Emollidus not compar'd. 219
Empetron what Gender. 40
En Termination what Gender. 63
Enarratus compar'd. 400
Enarratu Supine. 389
Enervus not compar'd. 219
Enixus compar'd. 400
Enodatus compar'd. 400
Eos what Gender. 34
Epicenes. 30
Epos what Gender. 34
Invariable. 118
Epulæ whether it have the sing. 195
Equisetum what Gender, 40
Erectus compar'd. 400
Ereptum Supine. 389
Erraticus not compar'd. 219
Erratu Ablative. 358
Eruca has the Plur. 140
Eruditus compar'd. 400
Erysipelas what Genderr 61
Eryx M. what Gender. 17
Esquiliæ Plur. only. 195
Esum Supine. 389
Evanidus not compar'd. 219
Evidens compar'd. 400
Eviratus compar'd. 238
Eumenis in the sing. 195
Exactus compar'd. 400
Exanguis not compar'd. 219
Exanimus not compar'd. 219
Excellentia has the Plur. 167
Excellens compar'd. 400
Excelsus compar'd. 400
Exceptum Supine. 389
Excitatus compar'd. 400
Exclusus compar'd. 400
Excogitatus compar'd. 400
Excogitatu Ablative. 358
Execrs not compar'd. 219
Excusatus compar'd. 400
Excusatum Supine. 389
Excussus compar'd. 400
Execrabilis compar'd. 220
Execratus compar'd. 400
Exenteratum Supine. 389
Exequens compar'd. 400
Exercitatus compar'd. 400
Exiguus compar'd. 230
Exilium has the Plur. 210
Exilis compar'd. 238
Exiflimatu Supine. 389
Exitialis not compar'd. 219

Exitiosus compar'd. 238
Exitium has the Plur. 181
Exodus what Gender. 37
Exoptatus compar'd. 401
Exorabilis compar'd. 221
Exors not compar'd. 219
Expectatus compar'd. 401
Expergiscor what Particip. in *us*. 382
Experiens compar'd. 401
Experrectus compar'd. 401
Expertus compar'd. 401
Expes not compar'd. 219. Invariable. 118
Explanatus compar'd. 401
Explicatus compar'd. 401
Explicitus compar'd. 401
Explico in *Plico*.
Exploratus compar'd. 401
Exploratum Supine, 389
Expolitus compar'd. 401
Expressus compar'd. 401
Expugnatum Supine, 389
Expurgatu Supine, 389
Exquisitus compar'd, 401
Extendo in *Tendo*.
Extensus compar'd. 401
Exuperans compar'd. 401
Exuctus compar'd. 401
Exulatum Supine. 389

F.

Faba sing, for a quantity, 137
Fables, Proper Names of them, what Gender. 18
Facetiæ has the sing. 195
Factu Supine, 389
Factum Supine, 389
Facundia has the Plur. 167
Facutinus not compar'd, 219
Falæ whether it have the sing. 195
Fallacia has the Plur. 167
Falsidicus not compar'd, 219
Falsus has the Comparative, 236
Fama has the Plur. 157
Famelicus not compar'd. 219
Fames seems to have the Plur. 158
Familiaritas has the Plural, 167
Famulatum Supine, 389
Fanaticus not compar'd, 219
Farcio how in the Compounds, 375
What Participle in *us*, 378
Farina has the Plur. 138
Fasces for Magistrates Rods, whether it have the sing. 185
Fascinum has the Plur. 181
Fascelus what Gender, 45
Fascolus what Gender, 45
It has the Plural, 137
Us'd singularly for a quantity, 137
Fasti has the sing. How Decl. 186
Fastus Pride, has the Plural, 152
Fatidicus not compar'd, 219
Fatiscor no such Verb, 382
Fatu Supine, 389
Fauce in the sing. 122, 195
Favorabilis compar'd, 221
Fel whether sing. only, 181
Felicitas has the Plur. 167
Feminines wanting the Plur. 156
Feralis not compar'd, 219
Ferinus not compar'd, 219
Fervens compar'd, 401
Ferveo what Preterperf. How in the Compounds, 369
Fervor has the Plural, 152
Ferus not compar'd, 219
Festinans compar'd. 401
Festinatus compar'd. 401
Festinus not compar'd. 219
Fex has the Plural, 145
Ficubus scarce found, 114
Ficus a Fig, what Gender, and Declension, 36
For a Disease, what Gender, 45
Fidens compar'd. 401
Fidicula sing. 195
Fidus has the Comparative, 236
Filix has the Plur. 140
Fimus what Gender, 47
Finis a Border, singular. 186
Finis what Gender, what Ablative, 47, 92
Finitimus not compar'd, 219
Flabra whether Plural only, 205
Flagitatum Supine, 389
Flagrans compar'd, 401
Flavus not compar'd, 219
Flebilis compar'd, 221
Flictu Ablative, 358
Florens compar'd, 401
Fluidus not compar'd, 219
Fluor has the Plural, 145
Fluxus compar'd. 401
Foci in what sense Plural only, 166
Fœnebris not compar'd, 219
Fœnum has the Plural, 140

Fætor has the Plural, 152
Feras Feris Diptote, 127
Forceps what Gender, 66
Fores not Plural only, 195
Forfex what Gender, 66
Fori not Plur. only, 186
Fortitudo has the Plur. 167
Fornax what Genitive Plur. 93
Fors what Cases, 125
Fortuito has the Plur. 167
Fortuitus not compar'd, 219
Fortuitu Monoptote, 122
Fortunæ Goods or Fortune, not Plural only, 195
Forum what Plur. Cases, 150
Fraces Plural only, 196
Fractius compar'd. 401
Fraga whether Plural only, 205
Fragor has the Plur. 152
Frendeo forms *Freſſus*, 378
Frenum. 186
Fricatu Ablative, 359
Frico has never *Fricavi*, 367
What Particip. in *us* in Comp. 378
Frigus has the Plur. 210
Frons Frondis, 130
Frons what Gender 57
Fruges for Fruit, not Plur. only, 196
Frugi no *Monoptote*, 118
Frumentatum Supine, 389
Fruniſcor, 382
Frux, 130
Fucatus compar'd. 401
Fuga has the Plur. 157
Fugitivus not compa'd, 219
Fulgens compar'd. 401
Fulgidus not compar'd. 401
Fulgor has the Plur. 152
Fuligo ſing. only, 143
Fulvus not compar'd. 219
Fumus has the Plur. 149
Fundatus compar'd. 401
Funebris not compar'd, 219
Funis what Gender, 47
Furatum Supine, 389
Furens compar'd. 401
Furfur what Ablative, 92
Sing. for a quantity, 138
Furfures in what ſenſe Plur. only. 146
Furiæ rage, Plur. only, 196
Furor has the Plur. 153
Furvus not compar'd, 219
Fuſcus compar'd, 238
Fuſus compar'd. 401
Fuſtis what Ablative, 92
Futilis not compar'd, 219
Future Indicative of the 4th.
Future Indicative Imperatively. 293
Future Subjunctive Indicatively. 338
No *Potential Future* 324

G.

Gaddir C. what Gender, 22
Galla has the Plur. 158
Gargarus ſcarce read, 117
Garrulus not compar'd, 219
Garumna R. what Gender, 25
Gaudium has the Plur. 210
Gauſapa Plur. *Gauſape* Sing. both invariable, 118
Gemini not Plur. only, 186
Geminus compar'd, 238
Gemoniæ Plur. only, 197
Gena Sing. 197
Gender what; how many, 12, 13, 14
Generalis not compar'd. 219
Genitive Sing. *of* Greek *Nouns of the* 3 *Decl.* 98, 100
Genitive Plur. *of* Greek *Nouns*, 111
Genitive Plur. *of* Latin *Nouns of the* 3 *Decl.* 97
Geranion what Gender, 40
Germanus compar'd, 238
Gerræ Plural only. 197
Gerunds what Part of Speech, 351
Geſa not Plur. only, 205
Genu what Abl. Plur. 115
Gibber not compar'd, 219
Gibbus not compar'd, 219
Gibbus not compar'd, 219
Gingivæ not Plur. only, 197
Git or *Gith* invariable, 118
Glaber compar'd, 238
Glacialis not compar'd, 219
Glans Sing. for a quantity, 137
Glareæ has the Plur. 149
Glaſtum ſing. only, 181
Glaucinus not compar'd, 219
Glaucus not compar'd, 219
Glis what Genitive Plur. 97
Glomeratus compar'd. 401
Gloria has the Plur. 168
Glos Gloris, 118

Glubo no Preterperf. what Partiple in *us*, 378
Gnarus compar'd, 238
Gnavus not compar'd, 219
Gracilentus not compar'd, 219
Gradatus not compar'd, 219
Gradior what in Compoſition, 375
Grain Names of it Plur. 136
Gramen has the Plur. 140
Grammar what it is, 1, 2, 3
Grando what Gender, 60
Graphicus not compar'd, 219
Grates Plur. only, 197
Gratiæ Favour, Plur. 168
Gratis, 122
Gratulatum Supine, 389
Gravedo has the Plur. 168
Graviditas has the Plur. 168
Gravidus not compar'd, 219
Greek Nouns *of the* 1 *Decl. what* Accuſative, 71, 72, *&c.*
What Vocative, 74
What Ablative, 75, *&c.*
Greek Nouns in *e*, how declin'd, 78
Greek Nouns *of the* 2 *Decl. how declin'd*, 80, 81
Greek Nouns *of the* 3 *Decl. which make the* Genitive in *os*, 98, 99
Which have a double Genitive, 100
Greek Nouns *of the* 3 *Decl. what* Accuſative Sing. 99, 100
Greek Proper Names *of the* 3 *Decl. what* Accuſative, 101, 102, 103, 104, 105, 106, 107
Greek Nouns *in* ys, *what* Accuſ. 107
Greek Proper Names in *eo* and *eos*, 108, 80
Grex what Gender, 54
Groſſi not Plur. only, 197
Grumi not Plur. only, 186
Grus what Gender, 57
Gummi not invariable, or at leaſt *Gummis* makes *Gummium*, 147
Guttur what Gender. 63
Guttura for *Guttur*, 210

H.

Habenæ in what ſenſe Plural only, 197
Habeo what Preterperf. 369
Habilis compar'd, 221
Habilitas has the Plur. 168
Habitatum Supine, 389
Habitus compar'd. 401
Halcyonis, rather *Alcyon*, 42
Halec what it ſignifies, what Gen. 56
Halo what in Compoſition, 375
Halicacabus what Gender, 58
Halus what Gender, 36
Hara has the Plur. 158
Harmonicus not compar'd, 119
Haurio Hauſurus, 378
Hebes compar'd, 238
Heliotropium what Gender, 40
Hepar ſing, only, 181
Herba ſing. for a quantity, 140
Herbidus not compar'd, 219
Herbs, the Names of them do not all want the Plural, 139, *&c.*
Heroicus not compar'd, 219
Heteroclites, 116
Hians Q. if compar'd 401
Hic how declin'd, 245
Hiſce for *Hi*, *Hæc* for *Hæ*, *Hibus* for *His*, 245
Hilaritas has the Plur. 168
Hippo C. what Gender, 20
Hir Monoptote, 118
Hirtus not compar'd, 219
Hiſpal C. what Gender, 21
Hiſpidus not compar'd, 219
Hiſtrix what Gender, 67
Hiulcus not compar'd, 219
Holcus what Gender, 38
Honeſtas has the Plur. 168
Honoratus compar'd. 401
Honorificens compar'd. 40
Honorus not compar'd, 219
Hordeum has the Plur. 137
Horribilis compar'd, 221
Horridus compar'd, 238
Horror has the Plur. 153
Hoſtilis not compar'd, 219
Hyas ſing. 197
Hymenæi or *Hymenæus*, indifferent for one Marriage, 210
Hyperbolicus not compar'd, 219
Hyſſopus what Gender, 51

J.

Jacio Superjacio, 157
Jactans compar'd. 401
Ibis how declin'd, 105
Jejunia for *Jejunium*, 211
Jejunus compar'd, 218
Jewels in *ates* and *ites*, what Gender, 33
Igilium C. what Gender, 21
Ignarus compar'd, 238
Ignavia has the Plur. 169
Ignis or *Ignes* Love, 211
Ignis what Ablative, 92
Ignitus compar'd, 238
Ignominia has the Plur. 169
Ignorabilis compar'd, 221
Ignoscens compar'd. 401
Ignotus compar'd. 401
Ilia not plur. only, 206
Ilion what Gender, 22
Ille how declin'd. *Illæ* for *Illius*. *Illæ* for *Illi* Dative. 245
Illecebræ has the Sing. 197
Illecebrosus compar'd, 238
Illisu Ablative, 359
Illitu Ablative, 359
Imber what Ablative, 92
Imbrex what Gender. 67
Imitatu Supine, 389
Immensus not compar'd, 219
Imminutus compar'd. 401
Immobilis compar'd, 221
Immoderatus compar'd. 402
Immunitas has the Plur. 169
Imperative Mood, *whether it have the Termination* minor. *Not always to command*: *Whether it have tho* past time, 294
Impeditus compar'd, 402
Impensus compar'd, 402
Imperceptus compar'd, 402
Impetrabilis compar'd, 221
Implicatus compar'd, 402
Impos what Genit. Plur. 94
Not compar'd, 219
Improvisus compar'd, 219
Improvidus not compar'd, 219
Impuber what Genit. Plur. 94
Impudens compar'd, 402
Impulsu Ablative, 359
Impunitus compar'd. 402
Impuritas has the Plur. 169
Inania has the Plur. 169
Inanitas has the Plur. 169
Incautus compar'd, 402
Incensus compar'd, 402
Incesso what Preterperf. 370
Imitatus compar'd, 402
Imitatu Supine 123
Incitas Aptote, 123
Incitatus compar'd, 402
Incitu Ablative, 359
Inclinatus compar'd, 402
Inclinatu Ablative, 359
Incolumis compar'd, 238
Incomptus compar'd, 402
Inconsideratus compar'd, 402
Inconsultus compar'd, 402
Inconsultu Ablative, 359
Incorruptus compar'd, 402
Incredibilis compar'd, 221
Inculpatus compar'd, 402
Incultus compar'd, 402
Incurvus not compar'd, 219
Incussu Ablative, 359
Indecens compar'd 402
Indicatum Supine, 389
Indigetes not plur. only, 187
Indigus not compar'd, 219
Indoles has the plur. 158
Indomitus compar'd, 402
Inductu Ablative, 359
Indulgens compar'd, 402
Indulgeo what Supine, 378
Induratus compar'd, 402
Industria has the plur. 167
Industrius compar'd, 230
Induviæ plur. only, 197
Ineptiæ not plur. only, 198
Inermis not compar'd, 219
Inertia has the plur. 169
Infamia has the plur. 169
Infamis not compar'd, 219
Infandus compar'd, 238
Infans compar'd, 402
Infectu Supine, 359
Infernus not compar'd, 219
Infidelitas has the plur. 169
Infidus not compar'd, 219
Infinitive what part of Speech, 341
Infinitive Tenses, 343, *&c*
Infinitive Present what Time, 348
Infinitive Preterimperfect. what Time, 346

Infinitive Preterimperf. what Time, 344, &c
Infinitive Future Active, 341
Infinitive Future Paſſive, 348
Infinitive of no Time, 347
Infirmitas has the plur. 169
Inflatus compar'd, 402
Informis compar'd, 234
Infuſu Ablative, 359
Ingenium in the plur. common 181
Ingens, compar'd, 238
Inguina for *Inguen*, 211
Injectu Ablative, 359
Inimicitia has the plur. 198
Injuria has the plur. 170
Injurius compar'd, 230
Inhonorus not compar'd, 219
Inhoſpitus not compar'd, 219
Innoxius compar'd, 230
Inoffenſus, compar'd, 402
Inopia has the plur. 170
Inopinus not compar'd, 219
Inops not compar'd, 219
Inquies Aptote, 118
Inquietus compar'd, 402
Inquinatus compar'd, 402
Inquiſitum Supine, 389
Inſania has the plur. 170
Inſatiabilis compar'd, 221
Inſatietas has the plur. 170
Inſcitus compar'd, 402
Inſignitus compar'd, 402
Inſolentia has the plur. 170
Inſolens compar'd, 402
Inſolitus not compar'd, 219
Inſons not compar'd, 219
Inſperatus compar'd, 402
Inſtans compar'd, 402
Inſtructu Ablative, 360
Inſtructus compar'd, 402
Inſubidus compar'd, 239
Inſulſus compar'd, 402
Intactus compar'd, 402
Intellectu Supine, 389
Intelligentia has the plur. 170
Intemperans compar'd, 402
Intemperia has the plur. 170
Intempeſtus not compar'd, 219
Intentus compar'd, 402
Intercuſſu Ablative, 360
Interdiu Monoptote, 118
Interductu Ablative, 360
Interjectu Ablative, 360
Interpoſitu Ablative, 360
Inteſtina not ſingular only, 206
Intolerabilis compar'd, 221
Intolerans compar'd, 403
Intortus compar'd, 403
Intubus what Gender, 48
Invariabilis, 119
Invectu Ablative, 360
Inventu Ablative, 360
Invidia has the plur. 170
Invidus not compar'd, 219
Inviſus compar'd, 403
Invitatu Ablative, 360
Invitus, 233
Inula has the plur. 141
Involutus compar'd, 403
io Termination *what Gend.* 52
Jovis in the Nominative, 131
Ipſæ for *Ipſius*, 246
Ira has the plur. 170
Iraturus whether found, 382
Iratus compar'd, 403
Iri, what Accuſative 103
What Ablative, 105
Declin'd alſo without Encreaſe, *Ib.*
Irrevocabilis compar'd, 221
Irriſum Supine, 389
Irritatus compar'd, 403
Irritus not compar'd, 219
Is how Declin'd. *Eji* or *Eti*, for *Ei*. *Im* and *Em* for *Eum*. *Iba*, for *Iis*, 246
Iſte how Declin'd. *Iſtæ* for *Iſti* Dative. *Iſtes* for *Iſtos*, 246
Jubæ plur. *Juba* ſing. indiffer. 211
Jubar what Gender, 63
Incunditas has the plur. 170
Juga not plural only, for the top of a Mountain, 206
Jugis not compar'd, 219
Jugulatum Supine, 389
Junctus compar'd, 403
Juriſconſultus compar'd, 403
Juvenilis compar'd, 239
Juvo has never *Juvavi*. 368
has *Jutus* alſo, 378

L.

Lacer not compar'd, 219
Lacerus not compar'd, 219
Lacio what Preterperfect. in the Compounds, 374

Pango what Preterperf. 370
Papaver what Gender. 64
Papaver has the Plur. 141
Papyrus has the Plur. 141
Paradigm of Verbs. 366
Paradiſus what Gender. 49
Parapherna plur. only. 206
Paraſanga what Gender. 31
Parcus compar'd. 404
Parco what Preterperf. 371
What Particip. in *us*. 379
Comperſit. 396
Parentalia plur. only. 236
Parietinæ plur. only. 201
Parilis not compar'd. 219
Paris how Declin'd. 102
Pars what Ablative. 92
Parſimonia has the plur. 174
Partes Side or Party, not plural only. 201
Particeps not compar'd. 219
Participles not of all Timns. 391
Participle Preſent what Time. 392
All Verbs have it not. 392
Participle of the Future in *rus*, what Time it ſignifies. 393
Participle Preterperfect. 393
Participle Futuri in *dus*, what Time. 194
Parts of Speech. 4
Parvitas has the Plur. 175
Parum invariable. 118
Paſtum Supine. 390
Patens compar'd. 404
Pathicus compar'd. 239
Patiens compar'd. 404
Patruus compar'd. 239
Patulus not compar'd. 219
Paulum what Caſes. 128
Pavor has the plur. 153
Peccatu Ablative. 361
Pecto what Particip. in *us*. 380
Pectora for *Pectus*. 212
Pecu Monoptote. 123
Peculiaris not compar'd. 219
Pecus Feminine, ſcarce allowable in the Nominative. 62
Pedor has the plur. 153
Pedum if it have the plur. 182
Pelage plural. 182
Pelion what Gender. 18
Pelvis what Accuſative. 86
What Ablative. 92
Penates if plur. only 189
Pendo what Preterperf. 371
Peniſſimè. 239
Penitus the Poſitive. 239
Penſus compar'd. 404
Pentaptotes. 131
Penus what Gender. 49
Peplos what Gender. 34
Percontatum Supine. 390
Percuſſu Ablative. 361
Perdicium what Gender. 40
Perditus compar'd. 404
Perditum Supine. 390
Perdix what Gender. 57
Perennis compar'd. 239
Perfectus compar'd. 404
Perfidia has the plur. 175
Perfidus not compar'd. 219
Perflatus Nominative. 362
Periodus what Gender. 37
Perlatum Supine. 390
Pernicialis not compar'd. 219
Pernicia has the Plur. 175
Perpeſſu Supine. 390
Perpetuus compar'd. 231
Perquiſitus compar'd. 404
Perſequens compar'd. 404
Perſeverans compar'd. 404
Perſpectus compar'd. 404
Perſuaſus compar'd. 404
Perſuaſu Ablative. 362
Perturbatus compar'd. 404
Perturbatum Supine. 390
Pervagatus compar'd. 404
Perverſus compar'd. 404
Pervulgatus compar'd. 404
Periclymenos. what Gender. 34
Pes what Gender. 54
Pes Compound, what Genitive plural. 94
Peſtis has the plural. 175
Peſtilentia has the plur. 175
Petitu Ablative. 362
Petitus Nominative. 362
Petitu Supine. 390
Petitum Supine. 390
Petulantia has the plur. 175
Phalaris how Declin'd. 103
Pharus what Gender. 49
Phaſis how Declin'd. 105
Philoſophia has the plur. 175
Phlomis has the plur. 141
Phœnix what Gender. 54
Phrynion what Gender. 40
Pictus compar'd. 404

Pius compar'd. 231
Plngue fat has no plur. 147
Piper has no plur. 138
Piſcatum Supine. 390
Piſum has the plural. yet the ſing. put for a quantity. 137
Pituita has the plur. 146
Pix has the plur. 147
Placabilis compar'd. 221
Placatus compar'd. 404
Plagæ net not plur. only. 201
Platanus what Gender. 28
Plebs ſing. only. 158
Pleo never read. 369
Pleraq; with or without *q,* ſing. 189
Plico ſcarce found to have the Preterperfect. 374
Explico what Preterperf. 374
Replico what Preterperf. 374
What Participle in *us* and *urus.* 380
Pleratum Supine. 390
Plural what Nouns want it. 135, *&c.*
Plus wants the ſing. in the Maſc. & Fem. 189
Complures or *Compluries.* 224
Plus has the Ablative alſo. 125
Politus compar'd. 404
Pollen has the plur. 138
Pollens compar'd. 404
Pollutus compar'd. 404
Polyanthemum what Gender. 40
Polygonus what Gender. 38
Pondo invariable. 123
Pontus what Gender. 24
Popularis compar'd. 239
Porrectus compar'd. 404
Porrus has the plur. 141
Portatu Supine. 390
Portuoſus compar'd. 239
Portus what Ablative plur. 114
Poſco what Participle in *us.* 380
Poſitu. Poſitus Nominative. 362
Poſſeſſum Supine. 390
Potential Mood. 276
Poſteri how plural only. 189
Poſtis what Ablative. 92
Poſtulatu Ablative. 362
Poſtulatum Supine. 390
Poſtumus. Whether *Poſthumus,* and what it ſignifies. 234
Potamogiton what Gender. 62
Potatum Supine. 390
Potentia has the plur. 175
Poteſtas has the plur. 175
Potis Pote invariable. 118
Poto what Preterperf. 385
Præbia plur. only. 206
Præcellens compar'd. 404
Præceps not compar'd. 219
Prædatum Supine. 390
Præfractus compar'd. 405
Præpes not compar'd. 219
Prepoſition what it is. 408
Præpoſitum Supine. 390
Præpoſterus not compar'd. 219
Præreptum Supine. 390
Præruptus compar'd. 405
Præs what Gender. 51
Præſens compar'd. 405
Præſtabilis compar'd. 221
Præſtans compar'd. 405
Præſter what Gender. 54
Præſtigiæ not plur. only. 201
Præſto what part of Speech. 118
Prætentatu Ablative. 362
Prendeo what Preterperf. 385
Prævitas has the plur. 176
Precatu Supine. 390
Precatu Ablative. 362
Precatum Supine. 390
Preci Dative. 129
Premo what Preterperf. 371
Prendo what preterperf. 371
Preſent Indicative how us'd. 278
Preſent Potential how us'd. 297
Preſent Subjunctive how us'd. 327
Preſent Infinitive what Time. 343
Preterimperfect. Indicative how us'd. 280
Preterimprefect. Potential, how us'd, 315
Preterimperfect. Subjunctive how us'd. 331
Preterperfect. Indicative, how us'd. 284
Preterperfect. Potential, how uſed. 320
Preterperfect. Subjunctive, how us'd. 336
Preterpluperfect. Indicative, how us'd. 287
Preterpluperfect. Potential, how us'd. 323
Preterpluperfect. Subjunctive, how us'd. 337
Preterpluperfect. Infinitive, how us'd. 342

Primitiæ how plur. only. 201
Primores not plural only. 189
Princeps what Gender. 51
Principia when plur. only. 206
Priſcus not compar'd. 219
Privus not compar'd. 219
Probabilis compar'd. 221
Probatus compar'd. 405
Probatu Supine. 390
Probatum Supine. 390
Proceres not plur. only. 189
Proceritas has the plur. 176
Proclivis compar'd. 239
prodigus not compar'd. 219
productus compar'd. 405
profanus not compar'd. 219
Profligatus compar'd. 405
profluens compar'd. 405
profuſus compar'd. 405
Projectus compar'd. 405
Proles has the plur. 158
Promiſſu Ablative. 363
Promptus compar'd. 405
Pronouns how declin'd. 243
Pronus compar'd. 289
Pronunciatu Ablat. 363
Propago in what ſenſe plur. 158
Proper Names what Gender. 15, &c
Properans compar'd. 405
Properatus compar'd. 405
Properus not compar'd. 219
Propinquus compar'd. 239
Propinquitas has the plur. 176
Proprietas has the plur. 176
prorogatum Supine. 390
Proſperitas has the plur. 176
Protectus compar'd. 405
Protervus compar'd. 240
prothymia has the plur. 176
Provectus compar'd. 405
Providens compar'd. 405
Providus not compar'd. 219
Proviſu Ablative. 363
Pſeudobunion what Gender. 40
Puber Genit. Plur. 94
Publicus not compar'd. 219
Pudens compar'd. 405
Pudor has the plural. 153
Pugillares if plural only. 189
Pugillar Neuter ſing. 189
Pugnans compar'd. 405
Pulvis what Gender. 67
has the plural. 143
Pumex what Gender. 67
Punio what Preterperfect. 385
Purgatus compar'd. 405
Purgatu Supine. 390
Purpura has the plural. 176
Pus whether it has the plural. 148
Puſillanimus not compar'd. 219
Puſillus not compar'd. 219
Putus compar'd. 240
Python what Gender. 58

Q.

Quadriga not plur. only. 193
Quadrupes what Gender. 70
Quæſitatum Supine. 390
Quæſitus compar'd. 405
Quæſitu Ablative. 363
Quæſitum Supine. 390
Quaſſu Ablative. 363
Quaternio what Gender. 52
Quercus what Ablative plur. 114
Quæſtum Supine. 390
Quæſtus what Ablative ſing. 114
Qui how ſignifying. 241
Qui how declin'd. 246
Quicquid how ſignifying. 242
Quietus compar'd. 405
Quinquatrus what Ablative plur. 89
Quinquatrus plur. only. 190
Quirites not plur. only. 190
Quirites what Gen. plur. 93
Quiſquam how ſignifying. 242
Quiſq; how ſignifying. 242
Quiſquiliæ plural only. 206

R.

Rabidus not compar'd. 219
Radix Herb, has the plur. 141
Ramex what Gender. 67
Rapacia or *Rapicia*, plur. only. 207
Rapio what preterperfect. 371
Rationalis not compar'd. 219
Raucio what preterperfect. 371
Raucitas has the plural. 176
Raucus not compar'd. 219
Ravus not compar'd. 219
Rebellis not compar'd. 219
Receptus compar'd. 405

Reclinis not compar'd. 219
Recónditus compar'd. 405
Recuperatum Supine. 390
Recurvus not compar'd. 219
Recuſſu Ablative. 363
Redditum Supine. 390
Reductus compar'd. 405
Refertus compar'd. 405
Refuſus compar'd. 405
Refutatu Ablative. 363
Regularis not compar'd. 219
Rejectum Supine. 390
Relatu Ablative. 363
Relatu Supine. 390
Reliquiæ not plur. only. 201
Remiſſus compar'd. 405
Remotus compar'd. 405
Rens from *Reor*, not found. 392
Repandus not compar'd. 405
Repentinus not compar'd. 405
Repotia plur. only. 207
Reptatu Ablative. 363
Repugnans compar'd. 405
Repulſu Ablative. 363
Requietus Compar'd. 405
Reſcitum Supine. 390
Reſes not compar'd. 219
Reſimus not compar'd. 219
Reſina has the Plur. 148
Reſolutus compar'd. 405
Reſperſu Ablative. 363
Reſpiratu Ablative, 363
Reſtis what Gender. 49
Reſtrictus compar'd. 405
Reticentia has the Plur. 176
Reticens compar'd, 405
Retis what Ablative. 91
Retorridus not compar'd. 219
Retractatus compar'd. 405
Retractus compar'd. 405
Reverentia has the plur. 176
Reverens compar'd. 405
Rheſcuporis how Declin'd. 103
Rhetoricus not compar'd. 219
Rhus what Gender. 55
Rictus whether a Participle. 212
Ridiculus compar'd. 240
Rigens compar'd. 405
Rigor has the plur. 153
Ringo whether it have any Participle in *us*. 380
Rivers proper Names of them, what Gender. 24, &c
Robora for *Robur*. 212
Rogatu no *Monoptote*. 124
Rogatum Accuſative. 124
Rogatum Supine. 390
Ros has the plur. 146
Roſcidus not compar'd. 219
Rubicundus compar'd. 240
Ruber compar'd. 240
Rubigo has the plur. 138
Rubor has the plur. 153
Rubus what Gender. 49
Rudis not compar'd. 219
Rufus compar'd, 240
Rumex what Gender. 68
Rus what Ablative. 92
Rus what plural Caſes. 128
Ruſticanus not compar'd. 219
Ruſticus compar'd. 240
Rutilus not compar'd. 219

S.

Sabucus what Gender. 38
Sacer compar'd. 240
Sacratus compar'd. 406
Sacrificatum Supine, 390
Sacrilegus compar'd. 240
Sæpiſſimus. 234
Sævitia has the plur. 177
Sagmen has the plur. 141
Sal what Gender. 54
Sal ſing. for a quantity. 143
Yet has the plural. 143
Sal Neuter, has no plur. 182
Sales Facetiouſneſs, not plur. only. 190
Salebræ not plur. only. 201
Salinæ plur. only. 201
Salio to Leap, what Preterperfect. 374
What in *Deſilio*. 374
Salio to Salt, what Participle in *us*, 380
Sallo to Salt, whether allowable, 380
Salſitudo has the plur.. 176
Salubritas has the plur. 176
Salutaris compar'd.. 240
Salutatum Supine. 391
Salvus not compar'd. 219
Samnis what Genit. plur. 93
Sampſuchum has the plur. 141
Sampſuchus what Gender, 38
Sanabilis compar'd, 221

Sancio what Participle in *us*. 380
Sanctitas has the plur. 176
Sandaſtros what Gender. 34
Sandix what Gender. 62
Sanguen what Gender. 63
Sanguinolentus not compar'd, 219
Sapientia has the plur. 177
Sapiens compar'd. 406
Sarcina not plural only. 202
Sardonyx what Gender. 68
Saſon Ins. what Gender, 27
Satietas has the plur. 177
Saturatus compar'd, 406
Satur compar'd. 240
Saturnium has the plur. 141
Satyricus not compar'd. 219
Satyrion what Gender. 40
Scaber compar'd. 240
Scabioſus not compar'd. 219
Scabritia has the plur. 177
Scala plur. only. 202
Scandyx what Gender. 62
Scelleratus compar'd. 406
Scions compar'd. 406
Sciſcitatum Supine. 391
Sciſſu Ablative. 363
Scitatum Supine. 391
Sciti Ablative. 363
Scitu Supine. 391
Scitus compar'd, 406
Scopa whether plur. only. 202
Scriptu Ablative. 364
Scrupulum has the Plur. 182
Scruta plur. only. 207
Scurrilis not compar'd. 220
Seco what Preterperfect. 376
Secretus compard. 406
Securitas has the plur. 177
Sedatus compar'd. 406
Sedatum Supine. 391
Sedeo how in Compoſition. 376
Seductus compar'd. 406
Sedulus not compar'd. 220
Seges what Ablative, 92
what Genitive plur. 94
Segnis compar'd. 240
Segnipes not compar'd. 220
Semi Semis, invariable. 118
Semianimus, *Semineces*, *Seminecum*, 128
Semiramis how declin'd. 104
Senex what Genit. plur. 95
Senior for *Senex*. 224
Serta not plur. only. 190
Separatus compar'd. 406
Serapis how Declin'd. 103
Serenitas has the plur. 177
Serus compar'd. 240
Serotinus not compar'd. 220
Serpyllum has the plur. 141
Serta not plur. only. 207
Servans compar'd. 406
Servilis not compar'd. 220
Servitum Supine. 391
Seſamoides what Gender. 41
Seſamum has the Plur. 141
Seſſum Supine. 390
Severitas has the Plur. 177
Sexus what Gender. 49
Siccitas has the Plur. 177
Significans compar'd. 406
Sil what Gender. 55
Silentia for *Silentium*. 22
Siler whether it may have the plural. 182
Silex what Gender. 68
Silveſtris or *Sylveſtris* compar'd. 219
Silybus what Gender. 38
Similitudo has the Plur. 177
Simulans compar'd. 406
Simulatus compar'd. 406
Simultas has the plur. 177
Simus not compar'd. 220
Sinapis what Ablative. 91
Singular Number what Nouns want it. 184
Singulus whether found. 190
Siniſterior for *Siniſter*. 225
Sinuoſus not compar'd. 220
Sinus plur. or ſing. for the ſame thing. 212
Siremps what Caſes. 128
Sirmio C. what Gender. 20
Siſer what Gender. 64
Whether ſing. only. 64, 182
Situs of the 4 Decl. whether it have the plur. 155
Smecticus not compar'd. 220
Smilax what Gender. 62
Soboles whether it have the plur. 159
Societas has the plur. 177
Sodalitas has the plur. 177
Sol what Caſes plur. 155
Sola in the Dative ſing. 215
Solitudo has the plur. 177
Solium has the plur. 182
Sollertia has the plur. 177
Sollicitudo has the plur. 177

Solum has the plur. 183
Solutus compar'd. 406
Somnificus not compar'd. 220
Somo what Preterperfect. 376
Sonorus not compar'd. 220
Sons not compar'd. 220
Sopor has the plur. 153
Soporus not compar'd. 220
Sordes has the ſing. 202
What Ablative ſing. 92
Sorites what Gender. 32
Sors what Ablative ſing. 92
Sortes for the anſwer of an Oracle, not plur. only. 202
Soſpes not compar'd. 220
Special Rule 1. 30
Speciai Rule 2. 52
Special Rule 3. 60
Species what Genit. plur. 160
Specoris whether the Genit. of *Specus*. 119
Spectacula for *Spectaculum*, 207
Spectatum Supine. 391
Spectatus compar'd. 406
Speculatu Ablative. 364
Speculatum Supine. 391
Specus what Gender. 50
Spinther what Gender. 64
Spinus what it ſignifies, and what Gender. 28
Spiratu Ablative. 364
Spiritûs for courage or haughtineſs, not plural only. 190
Spiſſigradus compar'd. 240
Splendens compar'd. 406
Splendor has the plur. 153
Spleneticus not compar'd. 220
Spolia not plur. only. 207
Spoliatus compar'd. 406
Spoliatum Supine. 391
Sponſu Ablative, 364
Spuma has the plur. 146
Spumatu Ablative. 364
Spurcitia has the plur. 178
Squalidus compar'd. 240
Squalor has the plur. 153
Stabilis compar'd. 221
Stagnans compar'd. 406
Stannum has the plur. 149
Stativa plur. only. No *Stativæ*. 203
Stercoratus compar'd. 406
Sterilitas has the plur. 178
Stipulatu Ablative. 364
Sto what Preterperf. in the Compounds. 374
What Particip. in *urus*. 381
Stomachicus not compar'd. 220
Stomachoſus compar'd 240
Stramen has the Plural. 141
Stramentum has the Plur. 141
Strenuus compar'd. 231
Strictus compar'd. 406
Stridulus not compar'd. 220
Strigilis what Ablative. 91
Strues has the plural. 157
Strychnos what Gender. 34
Stultitia has the plural. 178
Stupa has the plur. 142
Stypticus not compar'd. 220
Suaſu Ablative. *Suaſum* Accuſative. 364
Suavitas has the plur. 178
Subactu Ablative. 364
Subdolus not compar'd. 220
Subjectus compar'd. 406
Subjectu Ablative. 364
Subjunctive Mood how us'd. 325
Subjunctive Preſent, what Time is ſignified by it, 326, *&c.*
Subjunctive Preterimperfect. what Time is ſignified by it. 331
Subjunctive Preterperfect. how uſed. 339
Subjunctive Preterpluperfect. what Time it ſignifies. 337
Subjunctive Future Indicacively. 338
What Time it ſignifies. 339
Sublatus compar'd. 406
Sublimis compar'd. 240
Sublimitas has the plur. 178
Subſellia not plur. only. 207
Subſtantive what it is. 6. 7
Subſtratu Ablative. 364
Subtal ou *Subtel*, what is to be thought of it. Likely Invariable. 119
Subvectu Ablative. 364
Succinctus compar'd. 406
Succinum has the plur. 149
Suctu Ablative. 365
Sudor has the plur. 146
Sudus not compar'd. 220
Sulfur has the plur. 149
Summiſſus compar'd. 406
Supellex what Ablative. 92
Singular only. 159
Superans compar'd. 406

Superbia has the plur. 178
Superi how plur. only. 190
Superlative, a distinct Degree of Comparison. 226
What Excess it signifies. *Ib.*
Superlative from Positives in *er*. 227
Superlative from Positives in *lis*. 228
Supines what part of Speech they are. 354
What Verbs they are found from, 355, *&c.*
What Verbs want them. 386, *&c*
Supplex not compar'd. 220
Supplicatum Supine. 391
Suppressus compar'd. 406
Surdus compar'd. 240
Suspectus compar'd. 406
Suspectu Ablative. 364
Suspensus compar'd. 406
Sycophantia has the plur. 178
Sylvestris, see *Silvestris*.
Symplegades not plural only. 203
Syncope in the Genit. Plut. 94, 96
Syrtis how declin'd. 105

T.

T *Abum*. 128
Tabidus not compar'd. 220
Tabificus not compar'd. 220
Tacitus compar'd. 406
Taciturnus compar'd. 240
Talaria whether plur. only. 207
Talio has the plur. 154
Talpa what Gender. 45
Tardigradus not compar'd. 220
Tardiloquus not compar'd. 220
Torditas has the plur. 178
Tectus compar'd. 406
Ted for *Te*. 244
Teda sing. or plur. for a Marriage. 213
Telephion what Gender. 40
Tellus has the plur. 178
Temeritas has the plur. 178
Temperans compar'd. 406
Temperatus compar'd. 406
Temperiùs. 240
Tempestivitas has the plur. 178
Tempestivus compar'd. 218
Tempora the Temples, not plural only. 207
Tempora plur. or *Tempus* sing. for *Time*, indifferent, 213
Temporius. 240
Temulentus not compar'd. 220
Tendo what Preterperfect. 371
What Participle in *us* and *urus* in the Compounds. 381
Tenebræ plur. only. 203
Tenebricus not compar'd. 220
Tenebricosus not compar'd. 220
Tenor has the plur. 153
Tenses Indicative. See *Indicative*.
Tenses Potential. See *Potential*.
Tenses Subjunctive. See *Subjunctive*
Tenses Infinitive. See *Infinitive*.
Tepor has the plur. 154
Terga for *Tergum*, 213
Tero in *Attero*, what Preterperfect. 374
Terribilis compar'd. 222
Terror has the plur. 154
Tertius compar'd. 406
Testatus compar'd. 406
Tetraptotes. 130
Tetricus not compar'd. 220
Thalamus Sing. or *Thalami* plural, indifferently, in what Sense. 213
Themi, how declin'd. 106
Thetis how declin'd. 106
Thus, what Signification, what Gender. 29
Thyades, not plur. only. 203
Thymum has the plur. 142
Thymus has the plur. 142
Thyrsis how declin'd. 103
Tigris what Ablative. 90
Tigris how declin'd. 106
Timiditas has the plur. 178
Tithymallus, what Gender. 38
Tolerabilis compar'd. 222
Toleratu Supine. 391
Tono what preterperfect. 367
What participle in *us* in the Compounds. 382
Topazius what Gender. 38
Torqueo what participle in *us*. 382
Torquis what Accusative. 87
Torrens compar'd. 406
Toru, or *Tori*, plural for one Bed. 213
Totæ Dative of *Totus*. 215
Tractabilis compar'd. 222
Tractatu Supine. 391
Tractio what in the Compounds. 376

Traditum Supine, 391
Traduz what Gender, 68
Tranquillitas has the plur. 178
Trebia R. what Gender,
Tremulus not compar'd, 220
Trepidans compar'd, 406
Tribulus has the plur. 142
Trichomanes what Gender. 41
Triplices plur. only, 191
Triptotes. 129
Triſtitia has the plur. 178
Tritus compar'd, 406
Tritu Ablative, 364
Trudes what Gender. 32
Trux not compar'd. 220
Tu how declin'd. 244
Tuber what it ſignifies, and what Gender, 64
Tuder C. what Gender, 22
Tudes what Gender. 32
Tumor has the plur. 154
Tundo what Participle in *us*, 382
Turbatus compar'd, 406
Turbidus compar'd, 241
Turgidus not compar'd. 220
Turia. See *Duria*.
Turpitudo has the plur. 179
Turtur what Gender, 63
Tuſſis has the plur. 159
Tybris how declin'd, 166
Tygru. See *Tigris*.
Tyrannicus, not compar'd, 220

V.

V Nouns ſo ending, what Caſes they ſupply, 119
Vacivus not compar'd, 220
Vacuus compar'd, 231
Vada not plur. only, 208
Vado what Preterterfect. 371
Vagus not compar'd, 220
Valens compar'd, 406
Valetudo has the plur. 179
Vanitas has the plur. 179
Vappam has the Plur. 146
Vapulatum Supine. 391
Varietas has the Plur. 179
Varix what Gender. 68
Uber what Ablative. 92
Ubertas has the Plur. 179
Udus not compar'd, 220
Vecors not compar'd, 220
Vectis what Ablative. 91
Vegetus compar'd, 241
Velocitas has the Plur. 179
Venalis not compar'd, 220
Venatum Supine, 391
Vendibilis compar'd, 222
Venenatus compar'd. 407
Venerabilis compar'd, 222
Veneratus compar'd, 407
Venia has no Plur. 159
Venialis not compar'd, 220
Ventrioſus, not compar'd, 220
Venuſtas has the plur. 179
Vepres not plural only, 191
Verbs how declin'd, 253
Verbs Perſonal and *Impersonal*, how differing, 256
How many kinds of Verbs. Neuter and Common, 266, 269
Verbena has the plur. 142
Verbera has the Sing. 208
Verberalis compar'd, 241
Verberatu Ablative. 364
Vergiliæ plural only, 203
Veritas has the plur. 179.
Verſipellis not compar'd, 220
Veru what Dative and Ablative plural, 114
Veſanus, not compar'd, 220
Veſcus not compar d. 220
Veſper Diptote, 128
Veſperus ſcarce read. 128
Veternum ſing. only, 183
Vibex what Gender, 55
Vibratus compar'd, 407
Vicem vice not the only Caſes. 125
Vicinus compar'd, 241
Vicinitas has the Plur. 179
Victrix not compar'd, 220
Vietus not compar'd, 220
Vigilans compar'd, 407
Vigor has the plural, 154
Vinctu Ablative, 365
Vinum what plural Caſes. 146
Viola has the plural. 142
Violatum Supine, 391
Vires in whot ſenſe plural only. 179
Virilis compar'd, 241
Virus what Caſes. 116
Vi in what ſenſe ſing. only, 179
Viſcatus not compar'd, 220

Viſcera not plural only, 208
Viſcus of the ſecond ſing. only, 155
Viſum Supine, 391
Vita has the plur. 159
Vitex what Gender, 62
Vividus compar'd, 241
Ulli Genitive for *Ullius*, 215
Ulpicum has the plural, 142
Ultum Supine, 391
Ulva has the plur. 146
Umbraticus not compar'd, 220
Umbratilis not compar'd, 220
Unæ Genitive of *Unius*, 216
Unanimis unanimus not compar'd, 220
Unci not plural only, 155
Unctuous Things having the plural, 147
Unctus compar'd. 407
Undiſonus not compar'd, 220
Unus how declin'd, 215
Unus in the plur. joined with a word that has the ſing. 216
Vocalis compar'd, 241
Vocative what Nouns want it. 131
Vocative of *Greek* Nouns of the 1 Decl. 74
Vocative of *Greek* Nouns of the 2 Declenſ. 81
Vocative of *Latin* Nouns of the 2 Decl. 81
Volutatu Ablative. 365
Volupe invariable. *Volupum* whether warrantable. 118
Uredo has not the plur. 138
Urina has the plur. 146
Urtica has the plur. 142
Us Termination, what Gend. 37,38
Uter what Gnnder, 50
Utilitas has the plural commonly left out. 180
Utilitas what Genit. plur. 93
Uvidus not compar'd, 220
Vulgatus compar'd, 407
Vulgus either Maſculine or Neuter ſing. only. 155, 183
Vultuoſus not compar,d, 220
Vultus either ſingularly or plurally for one Face. 213

Roman

Roman *Authors Read over for this Work, with their ſeveral Editions.*

APicius. *Tigurini* 1542
Cato R. R. *Colon.* 1536
Catullus. *Baſileæ* 1563.
Cæſar ab Hieron. Comelino.
Ciceronis Epiſt. *Amſt.* 1684.
--- Orat. Select. *Cant.* 1692.
--- Lib. Philoſoph. *Paris* 1543
--- Offic. *Lond.* 1669.
--- Reliqua. *Lugd.* 1608.
Claudianus. *Hannov.* 1612
Celſus ex recenſ. Couſtant.
Columella. *Colon.* 1536.
Curtius. *Antverpiæ* 1565.
Fab. Quin. à Jac. Stoer. 1604.
Corn. Callus. *Baſileæ* 1563.
Gratius. *Lond.* 1699.
Horatius. *Lond.* 1691.
Hyginus. *Genev.* 1608.
Juſtinus. *Urſellis* 1621.
Juvenalis. *Lond.* 1691.
Livius. *Franc.* 1578.
Lucanus. *Lond,* 1618.
Lucretius. *Cant.* 1686.
Manilius. *Lutetiæ* 1579.
Martialis *Colon. Allob.* 1623.
Mela *à Sebaſt. Henricpetri.*
Nepos. *Lond.* 1691.
Ovidii Met. *Cant.* 1687.
--- Reliqua. *Amſt.* 1647.
Plautus. *Francofurti* 1590.
Paterculus. *Lugd. Bat.* 1591.
Petronius. *Amſt.* 1677.
Perſius. *Lond.* 1693.
Plinii Nat. Hiſt, *Genev.* 1631.
Plinii Epiſt. *Genev.* 1632.
Propertius. *Baſileæ* 1563.
Senecæ Trag. *Lond.* 1634.
--- Reliqua à Commelino. 1694
Saluſtius. *Ab Ant. Gryphio.*
Silius. *Amſt.* 1628.
Statius' *Pariſiis.* 1600.
Suetonius. *Ab Ant. Gryph.*
Solinus. *à Seb. Henricpetri.*
Tacitus. *Amſt. ex recenſ. Lipſ.*
Terentius. *Lond.* 1651.
Tibullus. *Baſileæ* 1563.
Val. Max. *Antverp.* 1592.
Varro R. R. *Colon.* 1536.
Varro L. L. *Paris* 1511.
Virgilius. *Cant.* 1632.

Note, *As often as* Meſſieurs de Port Royal *are mention'd, is meant the Grammar ſet forth by* Vitrè, *under the Title of* Nouvelle Methode de Meſſieurs de Port Royal.

ERRATA.